ARCANA CŒLESTIA THE HEAVENLY MYSTERIES CONTAINED IN...

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ARCANA CŒLESTIA.

THE

HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD,

UNFOLDED,

IN AN EXPOSITION OF GENESIS AND EXODUS:

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED

"ARCANA CŒLESTIA QUÆ IN SCRIPTURA SACRA, SEU VERBO DOMINI SUNT, DETECTA; HIC PRIMUM QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO SPIRITUUM ET IN CŒLO ANGELORUM. LONDINI, 1742—1756."

IN TWELVE VOLUMES.

VOLUME I.

GENESIS, CHAPTER I. TO CHAPTER IX.

LONDON:

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Matthew vi. 33.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

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PREFACE

TO

THE FIRST ENGLISH EDITION,

BY THE

REV. J. CLOWES, M.A.,

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND RECTOR OF ST. JOHN'S, MANCHESTER.

THE good and wise in all ages of the Church have been led to believe, that the Holy Word of God contains inexhaustible treasures of instruction which do not appear in the letter, and that the letter is an outer casket to receive and preserve the jewels of heavenly wisdom within. Hence in the writings of many of the primitive fathers, and even of St. Paul himself, we find the Sacred Scriptures interpreted according to a spiritual or allegorical sense, not only in the rituals of the Jewish law, but also in the historical and prophetical parts of the Old Testament. Those holy men, by the spirit of illumination with which they were gifted, penetrated through the veil of the letter, and saw into the bright mysteries of truth which lay concealed behind it; they kept in mind the declaration of their heavenly Lord, "*The words that I speak unto you,* [*they*] *are spirit, and* [*they*] *are life;*"* and therefore they were not content to remain only in the deadness of the letter, but searched diligently for the *spirit* and the *life* with which the Word was inwardly animated, and which they knew could alone render it a spiritual and living, and consequently a saving Word in themselves.

The late pious and learned Archbishop Wake, in his apology for

* John vi. 63.

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the Catholic Epistle of St. Barnabas, has given us so fully the sense of the primitive Church in regard to this method of interpreting the Holy Scriptures, that, for the reader's satisfaction, we shall transcribe his words at full length: "I need not say," says he, "how general a way this was of interpreting Scripture in the time that St. Barnabas lived. To omit Origen, who has been noted as excessive in it, and for whom yet a learned man* has very lately made a reasonable apology; who has ever shewn a more diffusive knowledge than Clemens Alexandrinus has done in all his composures? And yet in his works we find the very same method taken of interpreting the Holy Scriptures, and that without any reproach either to his learning or his judgment. What author has there been more generally applauded for his admirable piety than the other Clement, whose epistle to the Corinthians I have here inserted? And yet even in that plain piece we meet with more than one instance of the same kind of interpretation; which was nevertheless admired by the best and most primitive Christians.

"Even St. Paul himself,† in his epistles received by us as canonical, affords us not a few instances of this which is so much found fault with in St. Barnabas; as I might easily make appear from a multitude of passages out of them, were it needful for me to enlarge on a point which every one who has read the Scriptures with any care cannot choose but have observed.

"Now that which makes it the less to be wondered at in St. Barnabas is, that the Jews,‡ of which number he was himself originally one, and to whom he wrote, had of a long time been wholly addicted to this way of interpreting the law, and taught men to search out a spiritual meaning for almost all the ritual commands and ceremonies of it. This is plain from the account which Aristeas§ has left us of the rules which Eleazar the high priest, to whom Ptolemy sent for a copy of the Mosaical Law, gave him for the understanding of it; when it being objected to him, that their legislator seemed to have been too curious in little matters, such as the prohibition of meats

* Huetius Origen., lib. ii., quest. 13, p. 170.

† See 1 Cor. x. 1, 4; Gal. iv. 21; Ephes. v. 31; Heb. ix. 8, 23, 24; chap. x. 1, &c.

‡ See Hist. Crit. du V. T., liv. iii., cap. vii.

§ Apud Euseb. Præparat. Evangel., lib. viii., cap. ix.

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and drinks, and the like; he shewed him at large that there was a further hidden design in it than what at first sight appeared, and that these outward ordinances were but as so many cautions to them against such vices as were principally meant to be forbidden by them. And then he goes on to explain this part of the law, according to the manner that Barnabas has done in the following epistle.

"But this is not all: Eusebius* gives us yet another instance to confirm this to us, viz., of Aristobulus, who lived at the same time, and delivered the like spiritual meaning of the law that Eleazar had done before. And that this was still continued among the *Hellenistical Jews*, is evident by the account that is left us by one of them, who was contemporary with St. Barnabas, and than whom no one has been more famous for this way of writing: I mean Philo,† in his description of the *Therapeutæ;* whether the same whom in the beginning of his book he calls by the name of Essenes, as Scaliger supposes, or a particular sect of Jews, as Valesius will have it, or lastly, a kind of monkish converts from Judaism to Christianity, as Eusebius heretofore described them, and as some other learned men seem rather to conjecture.

"But whatever becomes of this, herein they all agree, that they were originally Jews, and therefore we may be sure they followed the same method of interpreting Scripture that the *Alexandrian Jews* were wont to do.

"Now the account which Eusebius from Philo gives us of them is this. The leaders, says he, left them many ancient writings of their notions clothed in *allegories*. And again: they interpret the Holy Scriptures, viz., of the Old Testament, *allegorically*. For you must know, continues he, that they liken the law to an *animal*, the words of which make up the *body*, but the hidden sense, which lies under them, and is not seen, that they think to be the *soul* of it. And this was that which a late learned author‡ supposes rendered their conversion to Christianity the more easy. For being wont to seek out the spiritual meaning of the law, they more readily em-

* Præpar. Evang., lib. viii., cap. x.

† Apud Euseb. Hist. Eccles., lib. ii., cap. xvii.

‡ Bruno de Therap., p. 193.

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braced the Gospel than those who looked no further than the outward letter, and were therefore the harder to be persuaded to come over to so spiritual an institution."*

Thus far the pious prelate of our own Church.—Nor let it be thought strange that so many wise and good men have all agreed in acknowledging the spiritual sense of the Holy Scriptures, and in interpreting them accordingly. For surely sound reason must be forced to allow, that the Holy Word of God contains in many parts of it more than appears in the outward figure, or letter. If it be really the Word of God, proceeding from God, and consequently partaking of His holy essence, what candid mind but is obliged to see and confess, that in such its holy essence, it must be found more and more spiritual, in proportion as the mind ascends to and approaches nearer the essential fountain from whence the Word proceeded? In the works of God in nature, we find that the more interiorly they come to be examined, so much the purer, more perfect, and more astonishing are their forms: the reason is, because the more interiorly they are examined, so much the nearer we approach to their internal spiritual essences, from whence they derive their material coverings. And surely this consideration respecting the *works* of God must suggest to every candid mind the reasonableness of supposing that the same may be true of the *Word* of God, and that the more interiorly it is examined, so much the purer, more perfect, and more astonishing will its contents be found, as approaching nearer to its internal Divine Essence, in which it is infinite, being the adorable JEHOVAH.

In order to prevent mistakes, let it be observed, that in whatever is advanced here, or in the following pages, in vindication of the spiritual interpretation of the Sacred Writings, nothing is intended to supersede the grammatical and literal sense thereof, whether in relation to certain historical truths, or the preceptive parts of religion, &c., which appear not to have any mystical meaning, whilst others of them have both an external and internal signification. And here "the scribe instructed unto the kingdom of heaven" will rightly divide the Word of Truth, giving unto letter and spirit their proper

* See Wake on the Catholic epistle of St. Barnabas, s. 24 to 30.

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order and place, according to his respective gifts from the Father of Lights, who is graciously pleased in every age to raise up unto us of our brethren,—whether clergy or others,—enlightened expositors to open to us the treasures of divine wisdom contained in the Holy Scriptures according to every one's needs and recipiency: nor is any danger of delusion in this case to be feared, where such fresh discoveries are offered to us by persons whose lives and doctrines are according to the gospel of Christ, and whilst we, on the other hand, add to a pure love of truth and singleness of heart, our humble supplications at the throne of grace for the guidance of God's good spirit. But we shall farther guard against mistakes on this subject in the sequel of this preface.

The Apostle says, "*The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made;*"* and it was a maxim of ancient wisdom, that "*all that which is below is agreeable to that which is above.*"† If then all the visible creation stands in such connection with the Creator, and contains in all its parts so many forms of things invisible; if the things below, or in this lower material world, are thus answerable or corresponding to the things above, or in the superior spiritual world, how reasonable as well as religious is the idea, that the Holy Word of God may also stand in the same connection with Him from whom it proceeds, and may contain, in all its literal parts, the forms and images of the eternal invisible wisdom, descending through various degrees in a regular and connected order, till it is finally terminated in its last and lowest degree, viz., that of the written letter, for the use of man!

But this idea concerning the spiritual contents of the Holy Word of God is not more reasonable and religious than it is useful and edifying also, as tending to impress deeper on the mind a due sense of the dignity and divine sanctity thereof, and to reconcile many things which, appearing as inconsistencies and contradictions, have too frequently been matter of offence and stumbling to those who look no farther than to the sense of the letter. All Christians are from their infancy taught to believe that the Word of God is most holy and divine; hence they contract an early, though blind, reverence towards

* Rom. i. 20. † *See* Hermes in his Tab. Smarag.

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it, which in their younger years operates very profitably in making them in some degree obedient to its heavenly dictates; but as they grow up to a greater maturity of judgment, it frequently happens that, for want of considering and apprehending aright in what the sanctity and divinity of this Sacred Book essentially reside, they fall into a gradual contempt for it, which, in many people, is much increased by observing in the letter of the Word several things which appear as inconsistent and contradictory, and some as trifling and nugatory, unworthy, as they think, of the Divine Wisdom to dictate, and at the same time unprofitable for the use of man, to whom they are dictated. Now this evil consequence can only be prevented by a right apprehension of the spiritual and celestial contents of the Holy Word. A mind thus taught to regard the letter of the Sacred Scriptures as the repository of holy and divine things *within;* as a cabinet containing the infinite treasures and bright gems of spiritual and celestial wisdom; as a throne whereupon the Great JEHOVAH sitteth (as the Psalmist expresses it), "*clothed with honor and majesty, covering himself with light as with a garment, stretching out the heavens like a curtain, laying the beams of his chambers in the waters, and making the clouds his chariot;*"* such a mind must needs feel itself impressed with a wonderful reverence towards this holy Book, grounded not in a mere blind assent to its sanctity, as resulting from education only, but in a real inward perception thereof, as the effect of a genuine conviction wrought in the understanding. In this case all the apparent inconsistencies and contradictions of the letter vanish, and no longer give offence, being all found reconcileable in the real spiritual and celestial senses which they contain. What before seemed trifling and nugatory, when viewed only in its outward form and figure, now acquires a divine weight and consequence, by being viewed as to its internal form and spirit; and thus all the parts of the letter are justified as worthy of God to dictate, and as, in some respect, either more or less remote, conducive to the spiritual use and benefit of man.

But it may possibly be objected to such a spiritual method of apprehending and interpreting the Word of God, that it has a tendency to disparage and lessen the authority of the letter, if not

* Psalm civ. 1, 2, 3.

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totally to annihilate and destroy it. This objection, if well grounded, is indeed of great importance, since the letter of the Word, like the *Lord's coat without seam, woven,* by a divine hand, *from the top throughout,* has ever been, and will ever be, esteemed sacred and inviolable by the wise and good of all ages. But surely due consideration will teach, that this objection is so far from being well grounded, that a spiritual apprehension and interpretation of the Sacred Scriptures will produce effects directly opposite to what the objection implies. For who will say that the dignity or the reality of the human body are at all lessened by supposing it to be the habitation and repository of the soul within? Or, who will say that the visible things of creation lose any part of their glory or their substance, by being considered as the material forms, images, and clothing of invisible and spiritual things? Nay, who does not see that, in both these cases, the dignity, value, and reality of that which is material, are infinitely heightened by connecting it with that which is spiritual? Just so it is with the Holy Word of God. A right apprehension of its celestial and spiritual contents is so far from robbing the letter of its just authority, or tending to destroy it, that it will be found of all other considerations most effectual to exalt, dignify, and preserve it entire in every candid and well disposed mind. Our author accordingly is particularly cautious to guard his readers against any violation or disparagement of the sacred letter, shewing them, that the Holy Word is therein in all its power and fulness, and that the letter ought carefully to be read and attended to, as being the rich repository of so many holy and inestimable treasures, which are thereby preserved and secured from violation, yet ready to be revealed unto all such teachable minds as, by a diligent observance of the letter, are rendered meet to receive and improve by them.

Another objection to this spiritual method of interpreting the Holy Scriptures may arise from the *uncertainty* of it. It may be said, that all such interpretations must needs be vague and indeterminate, without any solid foundation of truth to rest upon, and that, consequently, they may lead men into various fanciful and whimsical conceits respecting the true sense of the Holy Word,

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whereby they may pervert its genuine meaning, and thus fall into grievous error and delusion. In reply to this objection, it must be confessed, that great is the danger of a mistaken, ill-grounded construction of the sacred writings, and that men cannot be too cautious how they suffer themselves to be led away by the false light of their own imaginations in searching into the deep mysteries of God's wisdom. But still it should be remembered, that the danger is equal on the other side, and that men may be alike sufferers by not searching at all into the spiritualities of the Sacred Scriptures, as by searching into them with a wrong spirit. This is particularly observable in the case of the Jews at the time of the Lord's coming amongst them; they rested so much in the letter of the Holy Word, which seemed to promise them a mighty temporal prince, to deliver them from their temporal enemies, and establish his dominion over all nations of the earth, that they were blinded thereby to the knowledge of that spiritual Prince who came to deliver them from the tyranny of their spiritual foes, and to establish his spiritual kingdom in their hearts. We may be led astray by false lights, and we may be led astray too in consequence of having no light. What then is to be done in this case, or by what rule should a wise man be directed herein? Are we to reject all spiritual interpretation of God's Holy Word, merely from a supposition that it *may be* false? And are we to disclaim all acquaintance with the mysteries of sacred wisdom, only from a supposal that they *may be* fanciful? Surely this is but a poor expedient, to think of securing ourselves from the darkness of error by discarding the light of truth along with it. The holy oracles whereof we are speaking, suggest to us a very different rule of conduct, where it is written, "*Open Thou mine eyes, that I may behold* wondrous things *out of thy law;*"* and in another place, "*The* secret *of the Lord is with them that fear him;*"† and again, "*If any man will do his will, he shall know of the doctrine, whether it be of God.*"‡ Here we have an infallible rule for our safe interpretation of the Holy Scriptures, and also for our examination of the pretensions of such as would expound them unto us. It is to *pray unto the Lord* for divine illumination, and at the same time to prepare

* Psalm cxix. 18. † Psalm xxv. 13. ‡ John vii. 17.

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for such illumination by setting our hearts to *fear him*, and to *do his will*. Humility and sincerity in these duties will assuredly preserve us both from being deceived by false and fanciful explications of heavenly mysteries, and from being betrayed into the no less fatal delusion arising from an indolent supineness in our spiritual conduct, which would make us content with our spiritual darkness, and dispose us to reject every messenger of heavenly light without examining his credentials.

But it may be objected further, that by thus prying curiously into the secret counsels of God, and the mysteries of his wisdom, men may be led to neglect the *weightier matters* of religion, such as love, mercy, charity, humility, patience, and the faithful discharge of those duties to which they are called in their respective stations; they may fill their heads full of speculative knowledge, and leave their hearts empty of substantial good; they may labor more to the enlightening their understandings, than to the reforming their corrupt wills and lives; and thus they may fall under that severe denunciation pronounced by the Lord against all such deluded persons, "*That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.** And in another place, "*If ye were blind ye should have no sin, but now ye say, We see, therefore your sin remaineth.*"† It is very true: nothing can be more dangerous; nothing, therefore, is more justly reprehensible than a mere curious opinionative knowledge, even in divine things, if it be not attended with, or does not lead to, a suitable PURITY OF HEART AND LIFE. It was this consideration which drew from the apostle that censure, when, comparing knowledge with charity, he says of it, "*It shall vanish away:*"‡ and in another place, "*Knowledge puffeth up, but charity buildeth up.*"§ And yet we find the same apostle in other places passing high commendations on knowledge; as where he prays for the Ephesians, "*That God would give unto them the spirit of wisdom and revelation in the* knowledge *of Jesus Christ;*"‖ and for the Philippians, "*That their love might abound yet more and more in* knowledge *and in all*

* Luke xii. 47. † John ix. 41. ‡ 1 Cor. xiii. 8.
§ 1 Cor. viii. 1. ‖ Ephes. i. 17.

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judgment."* And agreeably to this prayer of the apostle's we read, in other parts of the sacred writings, the great advantages and even necessity of spiritual knowledge, in order to the soul's attaining unto perfection in a godly life; as where it is written, "*It is not good that the soul be without* knowledge;"† and again, "*My people are destroyed for lack of* knowledge: *because thou hast rejected* knowledge, *I will also reject thee:*"‡ not to mention many other passages to the same purport.§ The truth therefore seems to be that it is not *knowledge*, but the *abuse of it*, which is hurtful, and consequently reprehensible. Men therefore should not be discouraged in the pursuit of *spiritual knowledge*, only so far as they pursue it with wrong motives, or in a wrong spirit. If they seek to pry into the deep mysteries of holy things, merely to indulge in a vain curiosity, or to build themselves up in a proud conceit of superior wisdom, without regard to real reformation of heart and life, through the humble spirit of love and charity, they then deserve the greater censure, as they will subject themselves to greater condemnation. But if, in humility and the fear of the Lord, they seek the illumination of divine knowledge, as a principle of heavenly light for spiritual direction, to lead them in the ways of righteousness and regeneration, to confirm their faith, to purify their love, and thus to build themselves up in a godly life; if they study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in their wills, their understandings, and their actions, what pursuit in this case can be more profitable, what more commendable, than that of *spiritual knowledge*, or a diligent searching for the treasures of divine truth? Surely we may say of *knowledge*, sought after in such a spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre: "*Her merchandize and her hire shall be holiness unto the Lord.*"‖

But after all some will say, "Allowing the Holy Scriptures to

* Philip. i. 9. † Prov. xix. 2. ‡ Hosea iv. 6.

§ Our enlightened author has accordingly proved in various parts of his numerous writings, from a deep and scriptural ground, the absolute necessity of the marriage-union of love and wisdom, or of goodness and truth, in order to advance the soul in the regeneration, and make it fruitful in the divine life.

‖ Isaiah xxxiii. 18.

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contain a spiritual or internal sense, and that in that sense their essential holiness, excellence, and divinity do reside, yet who is to open this sense unto us, and be the interpreter thereof? What sign or credentials does the interpretation here offered bring along with it, whereby we may be ascertained of its authority and truth? Why has this spiritual sense of God's Word been so long concealed from mankind, and how comes it to be now first opened and made manifest? Have not the people of God heretofore been sufficiently taught the way of heaven by the plain Word of God, without such a spiritual interpretation? What need then is there that the internal contents of this sacred book should be divulged in these latter ages, when former ages have prospered so well without them?" These questions are indeed of great importance, and we could wish, for the reader's satisfaction, to give each of them here a full and particular answer; but this would be to repeat what has been already most pertinently said on these subjects in several excellent discourses prefixed to other works of our author translated into English, and likewise to forestal a large part of the contents of the following volumes, wherein the reader will find the truest and most satisfactory answers to the above enquiries. Let him only read with an humble, sincere, and unprejudiced mind, hungering and thirsting after heavenly things, more than after the things of time and sense; let him but put away from him the spirit of *carnal wisdom and prudence*, from which the things of God will be ever *hid*, and put on the spirit of a *little child*, to which alone they are *revealed*;* let him be but candid enough to allow that God alone knows the *times and the seasons* when it is expedient to make his will further known unto men; let him but examine and ponder seriously the variety of important matter presented to him in the following volumes, and mark the blessed effect it has a tendency to produce in his heart and life; then we have good reason to promise him he will be convinced by an evidence of Divine Truth in himself, infinitely surpassing that of any human testimony whatever, that the enlightened author of the work before us, being himself first taught of God, was by him commissioned in these latter days of sin and darkness to teach others;

* Matt. xi. 25; Luke x. 21.

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by preaching to them anew the everlasting gospel of repentance and faith in the Lord *Jesus Christ*, the manifested JEHOVAH, and hereby to proclaim the Lord's Second Advent for the establishment of His Church, the New Jerusalem, here on earth. He will not therefore seek for, because he will not want, any other credentials of the authority of Baron *Swedenborg's* testimony than what the light and power of truth bring along with them; for herein he will discover an evidence of divine commission and illumination far superior to that which the working of miracles, or the rising of one from the dead, could afford; and under the conviction of this evidence he will no longer ask why God suffered such things to be so long concealed; but being made sensible of their excellence, and perceiving their inexpressible value in his own mind, he will be thankful to God continually that they are now further revealed, and will labor to shew himself worthy of them, by suffering them so to influence his life and conversation, that by their *doctrine, reproof, correction, and instruction in righteousness, the man of God may be more thoroughly furnished unto every good work.*

That such may be the blessed effect of the following pages is the hearty prayer of

THE TRANSLATOR.

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THE

BOOK OF GENESIS.

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1. *THAT the Word of the Old Testament includes arcana of heaven, and that all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who only views it from the letter. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish church, when, nevertheless, it everywhere contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the apostles—as that sacrifices are significative of the Lord—and that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem—and that Paradise has a like signification.*

2. *But that all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hidden from the Christian world; in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance, that the Word being of the Lord, and from the Lord, could not possibly be given without containing interiorly such things as relate to heaven, to the church, and to faith. For if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life, but from those things which possess life? that is, except from hence, that all things in it, both generally and particularly, have relation to the Lord, who is the very Life Itself. Wherefore whatsoever does not interiorly regard Him, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.*

3. *Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal. The external man separate from the internal is the body, which, in such a state of separation, is dead; but the*

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internal is that which lives and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul.

4. *It is impossible, whilst the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus, in these first chapters of Genesis, nothing is discoverable from the literal sense, but that they treat of the creation of the world, and of the garden of Eden which is called Paradise, and also of Adam as the first-created man; and scarcely a single person supposes them to relate to anything besides. But that they contain arcana which were never heretofore revealed, will sufficiently appear from the following pages; where it will be seen that the first chapter of Genesis, in its internal sense, treats of the* NEW CREATION *of man, or of his* REGENERATION, *in general, and specifically of the most ancient church; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve something spiritual.*

5. *That this is really the case, in respect to the Word, it is impossible for any mortal to know, however, except from the Lord. Wherefore it is expedient here to premise, that, of the Lord's divine mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of spirits, and the state of souls after death,—concerning hell, or the lamentable state of the unfaithful,—concerning heaven, or the most happy state of the faithful,—and particularly concerning the doctrine of faith which is acknowledged throughout all heaven: on which subjects, by the divine mercy of the Lord, more will be said in the following pages.*

CHAPTER I.

1.* IN the beginning, the God created heaven and the earth.

2. And the earth was vacuity, and emptiness, and darkness was upon the faces of the abyss. And the Spirit of God moved upon the faces of the waters.

* It is to be observed, that the Author writing in Latin, has given his own translation, in that language, of the Hebrew text of Genesis and Exodus, in which, *for the sake of the spiritual sense*, he has rendered the original almost as literally as possible, and that in all important particulars, it has been deemed necessary to follow him, in this translation of the work into English.

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3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided between the light and the darkness.
5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
6. And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.
7. And God made the expanse, and divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so.
8. And God called the expanse Heaven. And the evening and the morning were the second day.
9. And God said, Let the waters under the heaven be gathered together into one place, and let the dry *land* appear: and it was so.
10. And God called the dry *land* earth, and the gathering together of the waters called he seas: and God saw that it was good.
11. And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit, after its kind, whose seed is in itself, upon the earth: and it was so.
12. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.
13. And the evening and the morning were the third day.
14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years:
15. And let them be for luminaries in the expanse of the heavens to give light upon the earth: and it was so.
16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars:
17. And God set them in the expanse of the heavens, to give light upon the earth;
18. And to rule over the day, and over the night, and to divide between the light and the darkness: and God saw that it was good.
19. And the evening and the morning were the fourth day.
20. And God said, Let the waters bring forth abundantly the creeping thing, the living soul; and let the fowl fly above the earth, upon the faces of the expanse of the heavens.
21. And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind: and God saw that it was good.

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22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild beast of the earth, after its kind: and it was so.

25. And God made the wild beast of the earth after its kind, and the beast after its kind, and everything that creepeth on the ground after its kind: and God saw that it was good.

26. And God said, Let us make man, in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.

29. And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you, it shall be for meat,

30. And to every wild beast of the earth, and to every fowl of the heavens, and to everything that creepeth upon the earth wherein there is a living soul, every green herb for meat: and it was so.

31. And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

THE CONTENTS.

6. THE six days, or times, which are so many successive states of the *regeneration* of man, are in general as follows.

7. The *first* state is that which precedes, including both the state of infancy, and the state immediately before regeneration. This is called vacuity, emptiness, and darkness, and the first motion, which is the mercy of the Lord, is the Spirit of God moving upon the faces of the waters.

8. The *second* state is when a division takes place between those things which are of the Lord, and such as are proper to

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man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up, and are not manifested till man comes into this state. This state at the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world, that is, such as form the *proprium* or *self-hood of man*, are brought into a state of quiescence, and, as it were, of death. Thus the things which belong to the external man are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

9. The *third* state is that of repentance, in which the regenerating subject, from the internal man, begins to discourse piously and devoutly, and to do good actions, like works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself. These good actions are called tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

10. The *fourth* state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and produced the fruit of good actions; but he did so in consequence of the temptation and straitness under which he labored, and not from a principle of faith and charity: wherefore faith and charity are now enkindled in his internal man, and are called two luminaries.

11. The *fifth* state is when man discourses from a principle of faith, and thereby confirms himself in truth and goodness: the things then produced by him are animated, and are called the fish of the sea, and the birds of the heavens.

12. The *sixth* state is when, from a principle of faith, and thence of love, he speaks what is true, and does what is good; the things which he then produces are called the living soul and the wild beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

13. Those who are regenerated do not all arrive at this state. The greatest part, at this day, only attain to the first state: some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh.

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THE INTERNAL SENSE.

14. *IN the following work, by the LORD, is solely meant Jesus Christ, the Saviour of the world, who is called the Lord, without other names. He is acknowledged and adored as the Lord throughout all heaven, because he has all power in heaven and earth. He also commanded his disciples so to call him, when he said, "Ye call me—Lord, and ye say well, for so I am,"* (John xiii. 13.) *And after his resurrection his disciples called him Lord.*

15. *Throughout all heaven they know no other Father than the Lord, because he and the Father are one,—as he himself said: "I am the way, the truth, and the life.—Philip saith, Lord, shew us the Father.—Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?—Believe me, that I am in the Father, and the Father in me."* (John xiv. 6, 8—11.)

16. Verse 1. *In the beginning God created the heaven and the earth.* The most ancient time is called *the beginning;* by the prophets it is usually called the ancient days, and also the days of eternity. *The beginning* also implies the first time when man is regenerating, for then he is born anew and receives life: it is from this ground that regeneration is called a new creation of man. *To create, to form, to make,* in almost all parts of the prophetic writings, signify to regenerate, yet with a difference of signification; as in Isaiah: "Every one that is called by my name, I have *created* him for my glory, I have *formed* him; yea, I have *made* him," (xliii. 7.) Wherefore the Lord is called the Redeemer, the *Former* from the womb, the *Maker,* and also the *Creator;* as in the same prophet: "I am Jehovah, your Holy One, the *Creator* of Israel, your king," (xliii. 15.) And in David: "The people which shall be *created* shall praise the Lord," (Psalm cii. 18.) And in the same: "Thou sendest forth thy spirit, they are *created;* and thou renewest the face of the earth," (civ. 30.) That *heaven* signifies the internal man, and *earth,* before regeneration, the external, may be seen from what follows.

17. Verse 2. *And the earth was vacuity and emptiness, and darkness was upon the faces of the abyss. And the spirit of God moved upon the faces of the waters.* Man before regeneration is called *earth, void,* and *empty,* and also *ground,* wherein nothing that is good or true is sown; it is said to be *void* where there is nothing of good, and *empty* where there is nothing of the true. Hence comes darkness, or a dulness and ignorance as to all things which belong to faith in the Lord, consequently, respecting spiritual and celestial life. Man in this state is thus

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described by the Lord in Jeremiah: "My people is foolish, they have not known me: they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the *earth*, and lo, it was *vacuity* and *emptiness*: and the heavens, and they had no light," (iv. 22, 23.)

18. *The faces of the abyss* are the lusts of the unregenerate man, and the falsities thence originating, of which he consists, and in which he is totally immersed. In this state, having no light, he is like a *deep abyss*, or something obscure and confused. Such persons are also called *abysses*, and *depths of the sea*, in many parts of the Word, which are dried up, or wasted, before man is regenerated; as in Isaiah: "Awake as in the ancient days, in the generations of old. Art not thou he who hath dried the *sea*, the waters of the *great abyss*; that hath made the *depths of the sea* a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return," (li. 9—11.) Such a man also, when he is seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general imply the vastation* of man, frequently spoken of by the prophets, which precedes regeneration: for, before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission: thus the old man must needs die, before the new man can be conceived.

19. By *the Spirit of God* is meant the mercy of the Lord, which is said *to move*, or brood, as a hen broods over her eggs. The things over which it *moves*, are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come to light, or day, until external things are vastated. These knowledges are here called *the faces of the waters*.

20. Verse 3. *And God said, Let there be light, and there was light.* The first [state] is when man begins to know that the good and the true are of a superior nature. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good which relate to self-love and the love of the world, and all things to be true which favor those loves; not being aware that such goods are evils, and such truths falses. But when man is conceived anew, he then begins first to know that his goods are not goods, particularly when he is enlightened to see that the Lord is, and that He is the good and the true itself. That men ought to know that the Lord is, he himself teaches in John: "Except ye believe that

* The term vastation, when applied to the regenerate man, signifies the removal of such things as hinder the operation of the divine grace in the soul; but when applied to the unregenerate, it signifies his deprivation of all goodness and truth, whereby he is left a prey to the evils and errors which he has embraced.

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I AM, ye shall die in your sins," (viii. 24.) Also, that the Lord is good itself, or life, and the true itself, or light, and consequently, that there is neither goodness nor truth except from the Lord, is thus declared: "In the beginning was the Word, and the Word was with God, and the Word was God.—All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness.—He was the true light, which lighteth every man that cometh into the world," (John i. 1, 3, 4, 9.)

21. Verses 4, 5. *And God saw the light, that it was good: and God divided between the light and the darkness. And God called the light Day, and the darkness he called Night. Light* is called good, because it is from the Lord, who is good itself. *Darkness* means all those things, which, before man is conceived and born anew, appeared like *light*, evil in that state seeming like good, and the false like the true; nevertheless all is *darkness*, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to *day*, because it is of the *light;* and whatsoever is man's own is compared to *night*, because it is of *darkness*. These comparisons frequently occur in the Word.

22. Verse 5. *And the evening and the morning were the first day*. What is meant by *evening*, and what by *morning*, is hence now discoverable. *Evening* means every preceding state, or that of shade, or of falsity and of no faith; *morning* is every subsequent state, being one of light, or of truth and of the knowledges of faith. *Evening*, in a general sense, signifies all things which are of man's own; but *morning* whatever is of the Lord; according as it is said by David: "The spirit of Jehovah spake by me, and his word was in my tongue; the God of Israel said, The Rock of Israel spake to me; he is as the light of the *morning*, when the sun ariseth, even a *morning* without clouds; as the tender grass springeth out of the earth, by clear shining after rain," (2 Sam. xxiii. 2—4.) As it is *evening* when there is no faith, and *morning* when there is faith, therefore the coming of the Lord into the world is called *morning;* and the time when he comes, because then there is no faith, is called *evening*, as in Daniel: "And he said unto me, Unto two thousand and three hundred days.—The vision of the *evening* and the *morning*," (viii. 14, 26.) In like manner, the *morning* is used, in the Word, to denote every particular coming of the Lord; consequently, it is an expression which has respect to new creation.

23. That *day* is used to denote time itself, appears from many passages in the Word; as in Isaiah: "The *day* of Jehovah is at hand. Behold, the *day* of Jehovah cometh. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the *day* of his fierce

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anger. Her time is near to come, and her *days* shall not be prolonged," (xiii. 6, 9, 13, 22.) And in the same prophet: "Her antiquity is of ancient *days*. And it shall come to pass in that *day*, that Tyre shall be forgotten seventy years, according to the *days* of one king," (xxiii. 7, 15.) Forasmuch as *day* is used to denote time, it is also used to denote the *state* of that time; as in Jeremiah: "Woe unto us, for the *day* goeth away, for the shadows of the evening are stretched out," (vi. 4.) And again: "If ye can break my covenant of the *day*, and my covenant of the night, and that there should not be *day* and night in their season," &c., (xxxiii. 20, also v. 25.) And again: "Renew our *days* as of old," (Lament. v. 21.)

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.* After the Spirit of God, or the mercy of the Lord, has brought forth into day the knowledges of the true and of the good, and has communicated a perception that the Lord is, that he is the good itself, and the true itself, and that there is no goodness and truth but from Him, he then distinguishes the internal man from the external, consequently the knowledges which are in the internal man, from the scientifics which appertain to the external. The internal man is called an *expanse;* the knowledges which are in the internal man are called the *waters above the expanse;* and the scientifics appertaining to the external man are called the *waters beneath the expanse.* Man, before he is regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. Being occupied with corporeal and worldly things in which also the faculties of his internal man are immersed, he cannot conceive of any difference between this and his external, and thus he forms a confused and obscure something, from two perfectly distinct existences. It is on this account that it is first said, "*Let there be an expanse in the midst of the waters,*" and further, "*Let it divide between the waters in the waters,*" but not "Let it divide between the waters which are *under* the expanse and the waters which are *above* the expanse," as it is afterwards said in the next verses: "*And God made the expanse, and divided between the waters which were under the expanse, and the waters which were above the expanse: and it was so. And God called the expanse Heaven,*" (verses 7, 8.) The next thing therefore which man observes in the course of regeneration is, that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now as the external man, when he is being regenerated, is of such a nature that he still supposes the goods which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his

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own, to do good and to speak truth, therefore mention is first made of a division of the *waters under the expanse*, and afterwards of those *above the expanse*. It is also an arcanum of heaven, that man, by things of his own, as well the fallacies of the senses as the natural appetites, is led and inclined of the Lord to what is good and true: and thus that each and every moment of regeneration proceeds from evening to morning, thus from the external man to the internal, or from earth to heaven; wherefore now the expanse, or internal man, is called heaven.

25. *To spread out the earth and stretch out the heavens*, is a common form of speaking with the prophets, when they are treating of the regeneration of man; as in Isaiah: "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things, that *stretcheth forth the heavens* alone, that *spreadeth abroad the earth* by myself," (xliv. 24.) And again, where he plainly speaks of the coming of the Lord: "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth;" that is, he does not break the fallacies, nor quench the desires of the senses, but inclines them to what is true and good; therefore it follows, "He that created the *heavens, and stretched them out;* he that *spread forth the earth*, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," (xlii. 3, 5.) Not to mention many other passages to the same purport.

26. Verse 8. *And the evening and the morning were the second day.* The meaning of evening, morning and day, was shewn above, verse 5.

27. Verse 9. *And God said, Let the waters under the heaven be gathered together into one place, and let the dry* [*land*] *appear.* When it is known that there is both an internal and external man, and that truths and goods descend by influx from, or through, the internal man to the external, from the Lord, although this is contrary to appearance, then those things, or the knowledges of the true and the good in the regenerate man, are stored up in his memory, and become scientifics: for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as a scientific, and is called forth thence by the Lord. These knowledges are the *waters gathered together into one place*, and are called *seas;* but the external man himself is called *dry* [land], and presently earth, according to what follows.

28. Verse 10. *And God called the dry* [*land*] *earth, and the gathering together of the waters called he seas: and God saw that it was good.* That *waters* signify knowledges and scientifics, is plain from the sense in which they are most generally used in the Word, and hence it is that *seas* signify their being

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gathered together; as in Isaiah: "The earth shall be full of the knowledge of the Lord, *as the waters cover the sea*," (xi. 9.) And in the same prophet, where he speaks of a want or failure of knowledges and scientifics: "The *waters* shall fail from the *sea*, and the *river* shall be wasted and dried up, and they shall turn the *rivers* far away," (xix. 5, 6.) So in Haggia, where he is speaking of a new church, "I will shake the *heavens*, and the *earth*: and the *sea*, and the *dry* [land]; and I will shake all nations; and the desire of all nations shall come, and I will fill this house with glory," (ii. 6, 7.) And concerning man in the process of regeneration, in Zechariah: "It shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening-time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, half of them towards the eastern *sea*, and half of them towards the hinder *sea*," (xiv. 7, 8.) David, also, in describing the state of vastation in the man who is about to be regenerated and to worship the Lord, says, "Jehovah—despiseth not his prisoners; let the heavens and the earth praise him, the *seas*, and everything that creepeth therein," (Psalm lxix. 33, 34.) That earth signifies a recipient, appears from Zechariah: "Jehovah stretcheth forth the heavens, and layeth the foundation of the *earth*, and formeth the spirit of man in the midst of him," (xii. 1.)

29. Verses 11, 12. *And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit after its kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.* When *the earth*, or man, is thus prepared to receive celestial seeds from the Lord, and produce something good and true, then the Lord first causes some tender thing to spring forth, which is called *the tender grass;* then something more useful, which again bears seed in itself, and is called *the herb yielding seed;* and at length something good which becomes fruitful, and is called *the tree bearing fruit, whose seed is in itself*, each according to its own kind. The man who is being regenerated is at first of such a quality, that he supposes the good which he does, and the truth which he speaks, to be of himself, when, in reality, all goodness and truth are from the Lord, and whosoever supposes them to be of himself, has not as yet the life of true faith; which he may, however, afterwards receive: for he cannot as yet believe they are from the Lord; because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one of the life of faith, by animate things. The Lord is He who *sows, the seed* is His word, and the ground is man, as he Himself has deigned to declare, (Matt. xiii. 19—24, 37—39;

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Mark iv. 14—21; Luke viii. 11—16.) To the same purport he gives this description: "So is the kingdom of God, as if a man should cast *seed* into the ground, and should sleep and rise night and day, and *the seed* should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear," (Mark iv. 26—28.) By *the kingdom of God*, in its universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, every individual having a true faith, or who is regenerated by the life of faith. Wherefore such a person is also called heaven, because heaven is in him; and likewise *the kingdom of God*, because *the kingdom of God* is in him; as the Lord himself teaches in Luke; being "demanded of the Pharisees when *the kingdom of God* should come, he answered them, and said, *The kingdom of God* cometh not with observation; neither shall they say, Lo, here! or, Lo, there! for behold, *the kingdom of God* is within you," (xvii. 20, 21.) This is the third successive period in the regeneration of man, being his state of repentance, proceeding, like the former periods, from shade to light, or from evening to morning, wherefore it is said, (verse 13,) "*And the evening and the morning were the third day.*"

30. Verses 14—17. "*And God said, Let there be luminaries in the expanse of heaven, to distinguish between the day and the night; and let them be for signs and for seasons, and for days, and for years: and let them be for luminaries in the expanse of heaven, to give light upon the earth: and it was so. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars:—and God set them in the expanse of the heavens, to give light upon the earth.* What is meant by *great luminaries* cannot be clearly understood, unless it be first known what is the essence of faith, and also what is its progress with those who are created anew. The very essence and life of faith is the Lord alone: for he who does not believe on the Lord cannot have life, as he Himself has declared in John: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him," (iii. 36.) The progress of faith with those who are created anew is as follows. At first they have no life, for it is only in the good and the true that there is life, and none in evil and the false: afterwards they receive life from the Lord by faith, first by faith of the memory, which is scientific faith; next by faith in the understanding, which is intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. Scientific and intellectual faith are represented from verse 3—13, by things inanimate, but faith vivified by love is represented from verse 20—25, by animate things; wherefore love, and faith thence derived,

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which are called luminaries, are now first treated of. Love is *the greater luminary which rules by day;* faith derived from love is *the lesser luminary which rules by night;* and as these two *luminaries* ought to make a one, therefore they are spoken of in the* singular number, *sit*, instead of in the plural *sint*. Love and faith in the internal man are like heat and light in the external-corporeal man, for which reason the former are represented by the latter. It is on this account that *luminaries* are said to be *set in the expanse of heaven*, or in the internal man, a *great luminary* in the will, and a *less* in the understanding: but they only appear in the will, and the understanding, like the light of the sun in its recipient objects; it is the Lord's mercy alone which affects the will with love, and the understanding with truth, or faith.

31. That *great luminaries* signify love and faith, and are also called *sun*, *moon* and *stars*, is evident from the prophets; as in Ezekiel: "When I shall put thee out, I will cover the heavens and make the *stars* thereof dark; I will cover the *sun* with a cloud, and the *moon* shall not give her light: all the *luminaries* of the light of heaven will I make dark over thee; and set darkness upon thy land," (xxxii. 7, 8.) In this passage Pharaoh and the Egyptians are treated of, by whom are meant, in the Word, the sensual and scientific principles; and herein is described how by sensuals and scientifics they extinguished love and faith. So in Isaiah: "Behold the day of Jehovah cometh,—to lay the land desolate:—for the *stars* of heaven, and the *constellations* thereof, shall not give their light; the *sun* shall be darkened in his going forth, and the *moon* shall not cause her light to shine," (xiii. 9, 10.) Again, in Joel: "The day of Jehovah cometh,—a day of darkness and of thick darkness.—The earth trembleth before him, the heavens are moved: the *sun* and the *moon* shall be dark, and the *stars* shall withdraw their shining," (ii. 1, 2, 10.) Again, in Isaiah, speaking of the coming of the Lord, and the enlightening of the Gentiles,—consequently of a new church, and in particular of all who are in darkness, and receive light, and are regenerated: "Arise, to shine, for thy *light* is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; and Jehovah shall arise upon thee. And the Gentiles shall come to thy *light*, and kings to the brightness of thy rising.—Thy *sun* shall no more go down, neither shall thy *moon* withdraw itself, for Jehovah shall be thine everlasting *light*," (lx. 1—3, 20.) So in David: "Jehovah by wisdom made the heavens;—he stretched out the earth above the waters;—he made great *luminaries;*—the *sun* to rule by day;—the *moon* and *stars* to rule

* The distinction of number here remarked is very obvious in the original, but cannot be expressed in our language, inasmuch as the expression, "*Let there be*," is applicable alike to a single thing, or to a multitude.

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by night," (Psalm cxxxvi. 5—9.) And again, "Praise ye him, *sun* and *moon*; praise him, all ye *stars* of light; praise him, ye heavens of heavens, and ye waters that are above the heavens," (Psalm cxlviii. 3, 4.) In all these passages, *luminaries* signify love and faith towards the Lord, and it was on this account ordained in the Jewish Church, that a perpetual *luminary* should be kept burning from evening till morning, inasmuch as every ordinance in that church was representative of the Lord. Of this *luminary* it is written: "Thou shalt command the children of Israel that they bring thee pure oil for the *luminary*, to cause the lamp to ascend continually in the tabernacle of the congregation without the vail, which is before the testimony. Aaron and his sons shall order it from evening to morning before Jehovah," (Exod. xxvii. 20, 21.) That these things signify love and faith, which the Lord kindles and causes to give light in the internal man, and by the internal man in the external, will be shewn, of the divine mercy of the Lord, when we come to treat of the above passage.

32. Love and faith are called, first, *great luminaries*, and afterwards love is called a *greater* luminary, and faith a *less;* and it is said of love that it shall *rule by day*, and of faith that it shall *rule by night:* now these being arcana, which are hidden, especially in these latter days, it is permitted, of the divine mercy of the Lord, to explain them. The reason why these arcana are more especially concealed in these latter days, is because we are now arrived at the consummation of the age, when there is scarcely any love remaining, and consequently scarcely any faith; according to what the Lord himself foretold in these words of the evangelist: "The *sun* shall be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven, and the powers of the heavens shall be shaken," (Matt. xxiv. 29.) By the *sun* is here meant love, which is darkened; by the *moon* faith, which does not give light; and by the *stars*, the knowledges of faith, which fall from heaven, which are the virtues and powers of the heavens. The Most Ancient Church acknowledged no faith distinct from love itself; the celestial angels also do not know what faith is except it be of love; and the universal heaven is of love, no other life being existent in heaven but the life of love. From love is derived all heavenly happiness, which is so great that no degree of it admits of description, or can ever be conceived by any human idea. Those who are under the influence of love, love the Lord from the heart, but yet know, declare, and perceive, that all love, and consequently all life, which is of love alone, and thereby all happiness, come only from the Lord, and that they have not the least of love, of life, or of happiness, from themselves. That it is the Lord from whom all love comes, was also represented by the *great luminary* or *sun*, at his transfiguration, for it is written, "His face did

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shine as the *sun*, and his raiment was white as the *light*," (Matt. xvii. 2.) By *face* is signified what is inmost, and by *raiment* that which proceeds from the inmost; consequently, his Divinity was represented by the *sun* or love, and his Humanity by the *light* or wisdom proceeding from love.

33. It is in every one's power to see most clearly, that life never exists without love, and that there is no kind of joy but what flows from love. Such, however, as the love is, such is the life, and such the joy; if you remove loves, or what is the same thing, desires, which have relation to love, thought would instantly cease, and you would become like a dead person, of which I have often been convinced by personal experience. Self-love and the love of the world have in them some resemblance to life and to joy; but as they are altogether contrary to true love, which consists in a man's loving the Lord above all things, and his neighbor as himself, it must be evident that they are not loves, but hatreds; for in proportion as any one loves himself and the world, in the same proportion he hates his neighbor, and thereby the Lord. Wherefore true love is love towards the Lord; and true life is the life of love from him; and true joy is the joy of that life. There cannot possibly exist more than one single true love, nor more than one single true life, whence flow true joys and true felicities, such as are tasted by the angels in the heavens.

34. Love and faith admit of no separation, because they constitute one and the same thing; wherefore, when mention is first made of luminaries, they are regarded as one, and it is said, Let there be luminaries in the expanse of heaven *(sit)*.* Concerning this circumstance, it is permitted me to relate the following extraordinary particulars. The celestial angels, by virtue of the heavenly love with which they are influenced from the Lord, are in all the knowledges of faith, and enjoy such a life and light of intelligence as can scarcely be described; but, on the other hand, spirits, who are only skilled in the doctrinals of faith without love, are in such a coldness of life, and obscurity of light, that they cannot even approach to the first limit of the entrance into the heavens, but fly back with all speed. Some of them profess to have believed in the Lord, but they have not lived according to his precepts; and it was of such that the Lord said in Matthew: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" &c., (vii. 21, 22, to the end.) Hence it is evident, that such as are in love are also in faith, and thereby in the possession of celestial life; but it is otherwise with those who say, they are in

* See note above, n. 30.

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faith, and are not in the life of love. The life of faith without love is like the light of the sun without heat, as in the time of winter, when nothing grows, but all things are torpid and dead; whereas faith proceeding from love is like the light of the sun in the time of spring, when all things grow and flourish in consequence of the sun's fructifying heat. It is precisely similar in regard to spiritual and celestial things, which are usually represented in the Word by such as exist in the world, and on the face of the earth. No faith, and faith without love, are also compared by the Lord to *winter*, where he speaks of the consummation of the age, in Mark: "Pray ye that your flight be not in the *winter*, for in those days shall be affliction," &c., (xiii. 18, 19.) *Flight* means the last time, which, when applied to each particular person, is the time of his death; *winter* is a life destitute of love; the *day of affliction* is man's miserable state in another life.

35. Man has two faculties, the will and the understanding. When the understanding is governed by the will, they then constitute together one mind, and thus one life, for then what a man wills and does, he also thinks and intends. But, when the understanding is at variance with the will, as with those who say they have faith, and yet live in contradiction to faith, then one mind is divided into two, one of which desires to exalt itself into heaven, whilst the other tends towards hell; and since the will rules in every act, the whole man would plunge headlong into hell, unless he were prevented by the Lord's mercy.

36. Such as have separated faith from love, do not even know what faith is. When thinking of faith, some imagine it to be mere thought, some that it is thought directed towards the Lord, few that it is the doctrine of faith: but faith is not only a knowledge and acknowledgment of all things which the doctrine of faith includes, but it is especially an obedience to all things which the doctrine of faith teaches. The primary point insisted on in the doctrine of faith, and recommended for obedience, is love to the Lord, and love towards our neighbour, by which, if a man be not influenced, he is not in faith. This the Lord teaches so plainly as to leave no doubt concerning it, in these words of Mark: "The *first* of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and *thou shalt love the Lord thy God* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the *second* is like, namely this, *Thou shalt love thy neighbor as thyself*: there is none other commandment greater than these," (xii. 29—31.) In Matthew, the Lord calls the former of these the first and great commandment, and says, that on these two commandments hang all *the law and the prophets*, (xxii. 37—41.) *The law and the prophets* are the universal doctrine of faith, and the whole Word.

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37. It is said, that the *luminaries shall be for signs, and for seasons, and for days, and for years.* In these words are contained more arcana than can at present be unfolded, although in the literal sense nothing of the kind appears. Suffice it here to observe, that there are changes relative to things spiritual and celestial, both in general and in particular, which are compared to the changes of *days* and of *years.* The changes of *days* are from *morning* to *mid-day*, thence to *evening*, and through *night* to *morning;* and the changes of years are similar,—from *spring* to *summer*, thence to *autumn*, and through *winter* to *spring.* Hence come the changes of heat and light, and also of the fruitfulness of the earth; and with these are compared the mutations of things spiritual and celestial. Life without such changes and varieties would be uniform, consequently nothing [deserving the name of life]; nor would goodness and truth be known or distinguished, much less perceived. These changes are in the prophets called ordinances *(statuta)*, as in Jeremiah: "Thus saith Jehovah, who giveth the *sun* for a *light* by day, and the *ordinances* of the *moon* and of the *stars* for a *light* by *night,*" (xxxi. 35, 36.) And in the same prophet: "Thus saith Jehovah, If my covenant be not with *day* and *night*, and if I have not appointed the *ordinances* of heaven and earth," &c., (xxxiii. 25.) But more will be said on this subject, by the divine mercy of the Lord, when explaining Genesis viii. 22.

38. Verse 18. *And to rule over the day, and over the night, and to divide between the light and the darkness: and God saw that it was good.* By the *day* is meant good, by the *night*, evil; wherefore good actions are called works of the *day*, but evil deeds works of the *night;* by the *light* is meant truth, and by *darkness* the false, according to what the Lord says, "Men loved *darkness* rather than *light.* He that doeth *truth* cometh to the *light,*" (John iii. 19, 21.) Verse 19. *And the evening and the morning were the fourth day.*

39. Verse 20. *And God said, Let the waters bring forth abundantly the creeping thing, the living soul; and let fowl fly above the earth, upon the faces of the expanse of the heavens.* After the great luminaries are kindled and placed in the internal man, and the external thence receives light, then the regenerating person begins first to live. Heretofore he can scarcely be said to have lived, inasmuch as the good which he did was supposed by him to have been done of himself, and the truth which he spake to have been spoken of himself; and since man of himself is dead, and there is in him nothing but what is evil and false, therefore whatsoever he produces from himself is not alive, in consequence of his inability to do good which is good in itself. That man can neither think what is good, nor will what is good, consequently cannot do what is good, except from

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the Lord, must be plain to every one from the doctrine of faith, for the Lord says in Matthew, "*He who soweth the good seed is the Son of Man,*" (xiii. 37.) Nor can any good come but from the real Fountain of good, which is One only, as he says in another place: "*None is good save One, that is God,*" (Luke xviii. 19.) Nevertheless when the Lord raises up to life, or regenerates man, he permits him at first to suppose that he does good, and speaks truth from himself, inasmuch as at that time he is incapable of conceiving otherwise, nor can he otherwise be led to believe, and afterwards to perceive, that all goodness and truth are from the Lord alone. Whilst he thus thinks, the truths and goods which are in him are compared to the *tender grass,* and also to the *herb yielding seed,* and lastly to the *tree bearing fruit,* all of which are inanimate; but now that he is vivified by love and faith, and believes that the Lord operates all the good which he does and all the truth which he speaks, he is compared first to the *creeping things of the water,* and to the *fowls which fly above the earth,* and also to *beasts,* which are all animate things, and are called *living souls.*

40. *By creeping things which the waters bring forth,* are signified scientifics, which belong to the external man; by birds in general, rational and intellectual things, of which the latter belong to the internal man. *The creeping things of the waters, or fishes,* signify scientifics, as is plain from Isaiah: "At my rebuke, I dry up the *sea,* I make the *rivers* a wilderness; their *fish* stinketh, because there is no *water,* and dieth for *thirst;* I clothe the heavens with blackness," (l. 2, 3.) But it is still plainer from Ezekiel, where the Lord describes the new temple, or in general a new church, and the man of the church, or a regenerate person, for every one who is regenerate is a temple of the Lord. The words are these: "Then said he unto me, These *waters* issue out towards the east country, and go down into the desert, and go into the *sea,* which being brought forth into the *sea,* the *waters* shall be healed; and it shall come to pass, that every living soul which shall creep forth whithersoever the *rivers* shall come, shall live; and there shall be a very great multitude of *fish,* because these *waters* shall come thither; for they shall be healed, and everything shall live whither the *river* cometh. And it shall come to pass, that the *fishers* shall stand upon it from En-gedi even unto En-eglaim; there shall be a place to spread forth nets: their *fish* shall be according to their kinds, as the *fish* of the great *sea,* exceeding many," (xlvii. 8—10.) *Fishers from En-gedi unto En-eglaim* signify those who shall instruct the natural man in the truths of faith. *Birds* signify things rational and intellectual, as is plain from the prophets, thus in Isaiah: "*Calling a ravenous bird from the east, a man that executeth my counsel from a far country,*" (xlvi. 11.) And in Jeremiah: "I beheld, and lo, there was no *man,* and

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all the *birds of the heavens* were fled," (iv. 25.) Again, in Ezekiel: "I will plant a cutting of the high cedar, and it shall lift up a branch,—and shall bear fruit, and be a goodly cedar; and under it shall dwell every *fowl of every wing*, in the shadow of the branches thereof shall they dwell," (xvii. 22, 23.) And in Hosea, speaking of a new church, or of a regenerate man: "And in that day will I make a covenant for them, with the *wild beast* of the field, and with the *fowls of heaven*, and with the *creeping things* of the ground," (ii. 18.) That *wild beast* here does not signify wild beast, nor *bird*—bird, must be evident to every one, inasmuch as the Lord is said to make a new covenant with them.

41. Whatsoever belongs to the *proprium* of man has no life in itself, and whensoever it is made manifest to the sight, it appears hard, like a bony and black substance; but, whatsoever is from the Lord has life, containing in it a spiritual and celestial principle, which to the sight appears as a human living principle. It may possibly seem incredible, but it is nevertheless most true, that every single expression, every single idea, and every the least principle of thought in an angelic spirit, has life, containing in each particular an affection proceeding from the Lord, who is life itself. For whatsoever things are from the Lord have life in themselves, because they contain faith towards him, and are here signified by *the living soul*: they have also a species of body, here signified by *what moves itself, or creeps*. These truths, however, are as yet arcana to man, and are now only mentioned because the *living soul, and the thing moving itself*, are treated of.

42. Verse 21. *And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: and God saw that it was good. Fishes*, as was said above, signify scientifics, now animated by faith from the Lord, and thus *living*. *Whales* signify their general principles, in subordination to which, and of which, particulars consist; for there is not a single thing existing in the universe, which is not in subordination to some general principle, as a means of its existence and subsistence. *Whales or great fishes* are sometimes mentioned by the prophets, and are used to signify the general principles of scientifics, as in Ezekiel: "Behold, I am against thee, Pharaoh king of Egypt, the great *whale that lieth in the midst of his rivers*, which hath said, My *river* is mine own, and I have made it for myself," (xxix. 3.) And in another place: "Take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art as a *whale in the seas*, and thou camest forth with thy *rivers*, and troubledst the *seas* with thy feet," (xxxii. 2;) by which are signified such persons as desire to enter into the mysteries of faith by scientifics,—that is, of themselves. Again,

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in Isaiah: "In that day the Lord, with his hard and great and strong sword, shall punish *leviathan* the piercing [oblongum] serpent, even *leviathan* that crooked serpent, and he shall slay the *whales* that are in the *sea*," (xxvii. 1.) By *slaying the whales that are in the sea*, is signified that such persons are ignorant of the general principles of truth. So in Jeremiah: "Nebuchadnezzar, the king of Babylon, hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a *whale*, he hath filled his belly with my *delicacies*, he hath cast me out," (li. 34:) whereby is meant that he had swallowed up the knowledges of faith, here called *delicacies, as the whale did Jonah*; a *whale* denoting those who possess the general principles of the knowledges of faith, as scientifics, and act in this manner.

43. Verse 22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth.* Everything which has in itself life from the Lord, fructifies and multiplies itself immensely; not indeed so long as man lives in the body, but to an amazing degree in another life. *Fructification*, in the Word, is predicated of the things which are of love, and *multiplication* of the things which are of faith; *fruit* which is of love contains seed, by which it so greatly multiplies itself. The Lord's blessing also in the Word signifies *fructification* and *multiplication*, because they proceed from it. Verse 23. *And the evening and the morning were the fifth day.*

44. Verses 24, 25. *And God said, Let the earth bring forth the living soul after its kind, the beast, and the moving thing, and the wild beast of the earth, after its kind: and it was so. And God made the wild beast of the earth after its kind, and the beast after its kind, and everything that creepeth on the ground after its kind: and God saw that it was good.* Man, like the earth, can produce nothing good, unless the knowledges of faith are first sown in him, whereby he may know what is to be believed and done. It is the office of the understanding to hear the Word, and of the will to do it. To hear the Word, and not to do it, is like saying that we believe, when we do not live according to our belief; in which case we separate hearing and doing, and thus have a divided mind, and fall under the description of those whom the Lord calls *foolish* in the following passage: "Whosoever *heareth these sayings* of mine, and *doeth them*, I will liken him unto a *wise man* who built his house upon a rock: and every one that *heareth* these sayings of mine, and *doeth them not*, shall be likened unto a *foolish* man, who built his house upon the sand," (Matt. vii. 24, 26.) The things which belong to the understanding are signified, as was shewn above, by *creeping things* which the waters bring forth, and also by *fowl upon the earth*, and *upon the faces of the expanse*; but

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those which are of the will are signified here by the *living soul* which the earth produces, and by the *beast* and *creeping thing*, and also by the *wild beast of that earth*.

45. Those who lived in the most ancient times, thus represented the things relating to the understanding and to the will: and hence amongst the prophets, and constantly in the Word of the Old Testament, the like things are represented by different kinds of animals. Beasts are of two kinds; the evil, so called because they are hurtful, and the good which are harmless. Evils in man are signified by evil beasts, as by bears, wolves, dogs; and the things which are good and gentle, by beasts of a like nature, as by heifers, sheep, and lambs. The *beasts* here alluded to are the good and gentle, and thus signify affections, because it here treats of those who are being regenerated. The inferior things in man, which have more connection with the body, are called *wild beasts of that earth*, and are lusts and pleasures.

46. That *beasts* signify man's affections,—evil affections with the evil, and good affections with the good,—is demonstrable from numerous passages in the Word, as in Ezekiel, when speaking of regeneration: "Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;—and I will multiply upon you man and *beast*, and they shall be multiplied and bring forth fruit: and I will settle you after your old estates," (xxxvi. 9, 11.) So in Joel: "Be not afraid, ye *beasts* of my field, for the pastures of the wilderness do spring," (ii. 22.) In David also: "So foolish was I and ignorant; I was as a *beast* before thee," (Psalm lxxiii. 22.) And in Jeremiah, when treating of regeneration: "Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the *seed of beast*, and I will watch over them to build and to plant," (xxxi. 27, 28.) *Wild beasts* in the following passages have a similar signification; as in Hosea: "In that day will I make a covenant for them with the *wild beasts* of the field, and with the *fowl* of the heavens, and with the creeping thing of the earth," (ii. 18.) So in Job: "Thou shalt not be afraid of the *wild beasts* of the earth, for thou shalt be in league with the stones of the field, and the *wild beasts* of the field shall be at peace with thee," (v. 22, 23.) Again, in Ezekiel: "I will make with them a covenant of peace, and will cause the evil *wild beast* to cease out of the land, and they shall dwell safely in the wilderness," (xxxiv. 25.) In Isaiah: "The *wild beasts* of the field shall honor me,—because I give waters in the wilderness," (xliii. 20.) In Ezekiel: "All the *fowls of the heavens* made their nests in his boughs, and under his branches did all the *wild beasts* of the field bring forth their young, and under his shadow dwelt all great nations," (xxxi. 6.) This is said of the Assyrians, by whom is signified the spiritual man, who is

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compared to the garden of Eden. Again, in David: "Glorify ye him [Jehovah], all his angels.—Glorify Jehovah from the earth, ye *whales,—fruitful trees,—wild beasts*, and all *beasts, creeping things*, and *flying fowl*," (Psalm cxlviii. 2, 7, 9, 10.) Here mention is made of the same things—as *whales*, the *fruitful tree*, the *wild beast, beast*, the *creeping thing* and *fowl*, which, unless they had signified living [principles] in man, could never have been called upon to praise Jehovah. The prophets carefully distinguish between *beasts* and *wild beasts* of the *earth*, and between *beasts* and *wild beasts* of the field. Nevertheless, good [principles] in man are called *beasts*, just as those who are nearest to the Lord in heaven are called animals,* both in Ezekiel and in John: "And all the angels stood round about the throne, and the elders and the four *animals*,* and fell before the throne on their faces, and worshipped the Lamb," (Rev. vii. 11; xix. 4.) Those also who have the gospel preached unto them are called *creatures*, because they are to be created anew: "Go ye into all the world, and preach the gospel to every *creature*," (Mark xvi. 15.)

47. These words contain arcana relating to regeneration, as is also manifest from this circumstance, that in the foregoing verse it was said, the earth should produce the *living soul, the beast*, and the *wild beast of the earth*; whereas in the following verse the order is changed, and it is said, God made the *wild beast of the earth*, and likewise the *beast*; for man in the first state of regeneration, and afterwards until he becomes celestial, brings forth as of himself; and thus regeneration begins from the external man, and proceeds to the internal; therefore here there is another order, and external things are first mentioned.

48. Hence, then, it appears, that man is in the fifth state of regeneration, when he speaks from a principle of faith, which belongs to the understanding, and thereby confirms himself in the true and in the good. The things then brought forth by him are animate, and are called the *fishes of the sea*, and the *fowl of the heavens*. He is in the sixth state, when from faith in the understanding, and from love thence derived in the will, he speaks what is true, and does what is good; what he then brings forth being called the *living soul*, and the *beast*. And because in this state he begins to act from love, as well as from faith, he becomes a spiritual man, which is called, as in the following passages, *an image of God*.

49. Verse 26. *And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the*

* This word is here correctly translated *animals* and not *beasts*, as in the authorized version, for ζῶον in Greek, and *animal* in Latin and English, precisely correspond with each other, and properly signify *a living creature*. Ζῶον is the word used in these passages in the original, and not θὴρ or θηρίον, as would be the case if beast had been intended.

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sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. In the Most Ancient Church, with the members of which the Lord conversed face to face, the Lord appeared as a man; concerning which much might be related, had the time for so doing yet arrived. On this account they called no one *Man* but the Lord himself, and the things which were of Him; neither did they call themselves *men,* but only those [principles] in themselves,—as all the good of love and all the truth of faith,—which they perceived they had from the Lord. These they said were of *Man,* because they were of the Lord. Hence in the prophets, by *Man* and the *Son of Man,* in the supreme sense, is meant the Lord, and in the internal sense, wisdom and intelligence; thus every one who is regenerate, as in Jeremiah: "I beheld the earth, and lo, it was vacuity and emptiness, and the heavens, and they had no light. I beheld, and lo, there was no *man,* and all the birds of the heavens were fled," (iv. 23, 25.) In Isaiah, where, in the internal sense, by *man* is meant a regenerate person, and in the supreme sense, the Lord himself, as he alone is *Man.* "Thus saith Jehovah the Holy One of Israel, and his Maker: I have made the earth, and created *man* upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded," (xlv. 11, 12.) The Lord therefore appeared to the prophets as a *man,* as it is said in Ezekiel: "Above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a *man* above upon it," (i. 26.) And there appeared to Daniel one called the *Son of Man* or a *Man,* which is the same thing: "I saw in the night visions, and behold, one like the *Son of Man* came with the clouds of heavens, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (vii. 13, 14.) The Lord also frequently calls himself the *Son of Man,* or a *Man,* and, as in Daniel, speaks of his future coming in glory; "Then they shall see the *Son of Man* coming in the clouds of heaven with power and great glory," (Matt. xxiv. 30.) *The clouds of heaven* are the literal sense of the Word;—*power and great glory* the internal sense of the Word, which has reference solely to the Lord and his kingdom, in each and every passage, and from this that sense derives its power and glory.

50. The Most Ancient Church understood by the image of the Lord more than can be expressed. Man is altogether gnorant that he is governed of the Lord by angels and spirits,

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and that with every one there are at least two spirits, and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by spirits with the world of spirits, and by angels with heaven, and thus through heaven with the Lord, it would be utterly impossible for man to live; for his life depends entirely on such conjunction, so that supposing spirits and angels to depart from him, he would instantly perish. Whilst man remains unregenerate, he is governed in a manner altogether different from what takes place after his regeneration. Whilst he remains unregenerate, evil spirits are with him, ruling over him in such a manner, that the angels, notwithstanding they are present, can scarcely do more than prevent his plunging himself into the lowest depths of mischief, and incline him to some sort of goodness, which they effect by making his natural inclinations in some degree subservient to good, and the fallacies of his senses to truth. In this state he has communication with the world of spirits, by means of his associate spirits, but he has not the like communication with heaven, because evil spirits have the dominion over him, and angels only avert their influences. When, however, he becomes regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits. As this government is however effected by the ministry of angels, therefore it is here first said in the plural, *Let* us *make man in our image;* but, as the Lord alone governs and disposes, in the following verse it is added in the singular, *God created man in his own image.* This the Lord also plainly declares in Isaiah: "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by *myself,*" (xliv. 24.) The angels themselves likewise confess that they have no power of their own, but that they act from the Lord alone.

51. We may observe, in reference to an *image,* that although it is not a *likeness,* it is similar to a *likeness,* wherefore it is said, "Let us make man in our *image,* after our *likeness.*" The spiritual man is an *image,* but the celestial man is a *likeness* or *effigy.* This chapter treats of the spiritual man, but the following of the celestial. The spiritual man, who is an *image,* is called by the Lord a *Son of light,* as in John: "He that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the *sons of light,*" (xii. 35, 36.) He is called also a *friend:* "Ye are my *friends* if ye do whatsoever I command you," (John xv. 14.) But the celestial man, who is a likeness, is called a *son of God;* as in

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John: "As many as received him, to them gave he power to become the *sons of God*, even to them that believe on his name, who were born, not of bloods,* nor of the will of the flesh, nor of the will of man, but of God," (i. 12, 13.)

52. So long as man is spiritual, his dominion proceeds from the external man to the internal, as here stated: "Let them have *dominion* over the *fish of the sea*, and over the *fowl of the heavens*, and over the *beast*, and over all the earth, and over every *creeping thing* that creepeth upon the earth:" but when he becomes celestial, and does good from love, then his dominion proceeds from the internal man to the external. This is the case with the Lord Himself, and also with the celestial man, who is his *likeness*, as He declares in David: "Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet, all *sheep* and *oxen*, and also the *beasts of the fields;* the *fowl of the heavens* and the *fish of the sea*, and whatsoever passeth through the paths of the sea," (Psalm viii. 6—8.) Here, therefore, *beasts* are first mentioned, and then *fowl*, and afterwards *fish of the sea*, because the celestial man proceeds from love, which belongs to the will, differing herein from the spiritual man, in describing whom *fishes* and *fowl* are first named, which belong to the understanding, as having relation to faith, and afterwards mention is made of *beasts*.

53. Verse 27. *And God created man in his own image, in the image of God created he him.* The reason why *image* is here twice mentioned is, because faith, which belongs to the understanding, is called his *image;* whereas love, which belongs to the will, is called an *image of God*, which in the spiritual man follows, but in the celestial man precedes.

54. *Male and female created he them.* What is meant by male and female, in an internal sense, was well known to the Most Ancient Church, but when the interior sense of the Word was lost amongst their posterity, this arcanum also perished. Their marriages were their chief sources of happiness and delight, and whatever admitted of the comparison they likened to marriages, in order that thence they might perceive its felicity. Being also internal men, they were delighted only with internal things, viewing externals with their eyes merely, whilst in their thoughts they regarded that which they represented. Thus external things were as nothing to them, serving only as means to lead them to reflect on what was internal, and from these to what was celestial, and thus to the Lord,—their all in all. In this way they were led to reflect on the celestial marriage,

* "Ἐξ αἱματων." The plural form, although not adopted in the common version, on account of its harsh sound to an English ear, is here retained, both as being more correct, and as having reference to an important fact connected with the internal sense of the Word, which is explained at n. 374.

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whence they perceived the felicity of their marriages to flow, and on this account they called the understanding in the spiritual man male, and the will female, which, when acting in unity, were spoken of as married. From that church was derived a form of speaking, which came afterwards into general use, whereby the church itself, by reason of its affection for goodness, was called *daughter*, and *virgin*, as the *virgin Zion*, and the *virgin Jerusalem*, and also *wife*. But on this subject more may be seen in the following chapter, verse 23; and in the third chapter, verse 15.

55. Verse 28. *And God blessed them, and God said unto them, Be ye fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.* The most ancient people, in consequence of calling the conjunction of the understanding and will, or of faith and charity, a marriage, also denominated everything of good produced from that marriage, *fructifications*, and everything of truth, *multiplications*. Hence the like method of speaking is used in the prophets; as in Ezekiel: "I will *multiply* upon you man and beast, and they shall *multiply and fructify themselves;* and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am Jehovah, yea, I will cause *man* to walk upon you, even my people Israel," (xxxvi. 11, 12.) By *man* is here meant the spiritual man, who is called Israel; by *old estates*, the Most Ancient Church; by *beginnings*, the Ancient Church after the flood. The reason why *multiplication*, which is of truth, is first mentioned, and *fructification*, which is of good, secondarily, is, because the passage treats of one who is to become regenerated, not of one who is already regenerated. When the understanding is united with the will, or faith with love, *man* is called by the Lord *married land;* as in Isaiah: "Thy land shall be no more termed desolate, but thou shalt be called Hephzi-bah [my delight is in her], and thy land Beulah *married*,—for the Lord delighteth in thee, and thy land shall be *married*," (lxii. 4.) The *fruits* thence issuing, which are of truth, are called *sons*, and those which are of good are called *daughters*, and this method of speaking occurs very frequently in the Word. The earth is replenished, or filled, when there is an abundance of truth and goodness; and when the Lord blesses, and speaks to man, or in other words operates upon him by his divine proceeding, there is an immense increase of goodness and truth, as the Lord says in Matthew: "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the heavens come and

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build their nests in the branches thereof," (xiii. 31, 32.) *A grain of mustard seed* is man's goodness before he becomes spiritual, which is *the least of all seeds*, because he thinks to do good of himself, and what is of himself is nothing but evil. Since, however, a state of regeneration has commenced, there is something of good in him, but it is the least of all goodness. At length his faith is joined with love, it grows larger, and becomes *a herb;* and lastly, when the conjunction is perfected, it becomes *a tree*, and then *the birds of the heavens*, in this passage also denoting truths, or things intellectual, *build their nests in its branches*, which are scientifics. When man is spiritual, as well as during the time of his becoming spiritual, he is in a state of warfare, and therefore it is said, *subdue the earth and have dominion.*

56. Verse 29. *And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you it shall be for meat.* The celestial man is delighted with celestial things alone, which being agreeable to his life are called celestial meats: the spiritual man, with spiritual things, and as these are agreeable to his life they are called spiritual meats: the natural man in like manner is delighted with natural things, which by reason of their suitableness to his life are called meats, and consist chiefly in scientifics. Forasmuch as the spiritual man is here treated of, his spiritual meats are described by representatives, as by *the herb bearing seed*, and by *the tree in which is fruit*, which are in general called the *tree yielding seed.* His natural meats are described in the following verse.

57. *The herb bearing seed* is every truth which regards use; *the tree in which is fruit* is the good of faith; *fruit* is what the Lord gives to the celestial man, but *seed producing fruit* is what he gives to the spiritual man; wherefore it is said, *the tree yielding seed, to you it shall be for meat.* Celestial meat is called fruit from a tree, as is evident from the following chapter, where the celestial man is treated of, and from these words which the Lord spake by Ezekiel: "And by the river, upon the bank thereof, on this side and on that side, shall grow all *trees for meat*, whose leaf shall not fade, neither shall *the fruit* thereof be consumed; it shall bring forth *new fruit* according to its months; because their waters issued out of the sanctuary; and the *fruit* thereof shall be for *meat*, and the leaf thereof for medicine," (xlvii. 12.) *Waters issuing out of the sanctuary* signify the life and mercy of the Lord, who is *the sanctuary; fruit* wisdom, which shall be meat for them; *the leaf* is intelligence which shall be for their use, and this use is called *medicine.* But that spiritual meat is called *herb*, appears from David: "The Lord is my shepherd, I shall not want; thou makest me to lie down in pastures of *herb*," (Psalm xxiii. 1, 2.)

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58. Verse 30. *And to every wild beast of the earth, and to every fowl of the heavens, and to everything that creepeth upon the earth, wherein there is a living soul,* [*I give*] *every green herb for meat: and it was so.* The natural meat of the same is here described. His natural principle is signified by *the wild beast of the earth* and by the *fowl of the heavens,* to which is *given for meat, vegetables and the green of the herb.* Both his natural and spiritual food are thus described in David: Jehovah "causeth the *grass* to grow for the *beast,* and *herb* for the service of man, that he may bring forth *food* out of the earth," (Psalm civ. 14;) where the term *beast* is used to express both the *wild beast of the earth,* and also the *fowl of the heavens,* which are mentioned in verses 11 and 12 of the same Psalm.

59. The reason why *vegetables and the green of the herb* only are here described as *food* for the natural man, is this. In the course of regeneration, when man is being made spiritual, he is continually engaged in warfare, on which account the church of the Lord is called *militant;* for before regeneration divers lusts have the dominion, because the whole man is composed merely of such lusts, and the falsities thence originating. During regeneration these cupidities and falsities cannot be instantaneously removed, for that would be to destroy the whole man, since this is the only life which he has acquired; wherefore evil spirits are suffered to continue with him for some time, that they may excite his cupidities, which, by innumerable modes, may be so much weakened as to be inclined by the Lord to goodness, and thus the man be reformed. In the time of combat the evil spirits, who bear the utmost hatred against goodness and truth, that is, against whatever is of love and faith towards the Lord,—which only are good and true, having eternal life in them,—leave the man nothing else for food but what is compared to vegetables and *the green of the herb;* nevertheless the Lord gives him at intervals meat also, which is compared to *the herb bearing seed,* and to *the tree in which is fruit,* that is, the meat of tranquillity and peace, with their joys and delights. Unless the Lord defended man every moment, yea, even the smallest part of every moment, he would instantly perish, in consequence of the indescribably intense and mortal hatred which prevails in the world of spirits against the things relating to love and faith towards the Lord. The certainty of this fact I can affirm, having now for some years, notwithstanding my remaining in the body, been associated with spirits in the other life, even with the worst of them, and I have sometimes been surrounded by thousands, to whom it was permitted to spit forth their venom, and infest me by all possible methods, yet without being able to hurt a single hair of my head, so secure was I under the Lord's protection. From so many years' experience I have been thoroughly instructed concerning the world of spirits and

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its nature, as well as with that of the spiritual warfare which the regenerate must needs undergo, in order to attain the felicity of eternal life. But as no one can be properly instructed in such subjects by a general description, so as to believe them with an undoubting faith, it is proposed, by the divine mercy of the Lord, to relate the particulars in the following pages.

60. Verse 31. *And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.* This state is called *very good,* the former being merely called *good:* because now the things which are of faith make one with those which are of love, and thus a marriage is effected between what is spiritual and what is celestial.

61. All things relating to the knowledges of faith are called spiritual, and all which are of love to the Lord and our neighbor celestial; the former belong to man's understanding, the latter to his will.

62. The times and states of man's regeneration in general and in particular are divided into six, and are called the days of his creation: for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until by little and little he attains to the sixth day, in which he becomes an image of God.

63. During this period the Lord fights continually for him against evils and falses, and by combats confirms him in the true and the good. The time of warfare is the time of the Lord's operation, wherefore the regenerate person is called by the prophets *the work of the fingers of God:* and he resteth not until love becomes his ruling principle, and then the combat ends. When the work is so far perfected, that faith is conjoined to love, it is then called *very good,* because then the Lord acts upon man as his *likeness.* At the close of the sixth day the evil spirits depart, and the good succeed in their place, when man is introduced into heaven, or the celestial paradise, which is the subject of the following chapter.

64. *THIS then is the internal sense of the Word,—its very essential life, which does not at all appear in the sense of the letter; but the arcana contained therein are so numerous, that volumes would not suffice for their explication. Here only a very few things are related, yet enough to shew that it treats of regeneration, and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word. They know nothing of the letter, not even what a single expression proximately signifies, much less the names of countries, cities, rivers, and persons, which occur so frequently in the historical*

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and prophetical parts of the Word. They only have an idea of the things signified by the words and names; thus by Adam in Paradise *they understand the Most Ancient Church, not indeed as a Church, but as to its faith in the Lord. By* Noah *they understand the Church remaining with the descendants of the Most Ancient Church, and continued till the time of Abram; by Abraham, never that individual, but a saving faith which he represented, and so in other instances—thus they have a perception of things spiritual and celestial, altogether abstracted from words and names.*

65. *Certain spirits who were taken up to the entrance of heaven, and conversed with me from thence whilst I was reading the Word, said, that they did not understand anything of the word, or of the letter, but only what was signified thereby in the proximate interior sense, which they described as so beautiful, following in such order, and affecting them so powerfully, that they called it glory.*

66. *There are in general four different styles in which the Word is written. The* FIRST *was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life: and in this they found their greatest delight. This style is meant when Hannah prophesied, saying, "Speak ye what is high, high, let what is ancient come forth from your mouth,"* (1 Sam. ii. 3.) *Such representatives are called by David,* dark sayings of old [enigmata ab antiquitate], (Psalm lxxviii. 2, &c.) *From the posterity of the Most Ancient Church, Moses received what he wrote concerning the creation, the garden of Eden, &c., down to the time of Abram. The* SECOND *style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense, of which, by the divine mercy of the Lord, we shall speak in order in the following pages. The* THIRD *style is the prophetical, which took its rise from that which was so highly venerated in the Most Ancient Church. This style, however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense,—in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connection, and relating to the external and internal man, the various states of the church, heaven itself, and in their inmost to the Lord. The* FOURTH *style is that of the Psalms of David,*

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which is intermediate between the prophetical style and that of common speech. Here, the Lord is treated of in the internal sense in the person of David as a king.

GENESIS.

CHAPTER THE SECOND.

67. *IT having been granted me, by the divine mercy of the Lord, to know the internal sense of the Word, in which are contained the deepest arcana, such as never heretofore have come to the knowledge of any person, nor can come, unless the nature of the other life be known; for the major part of what is contained in the internal sense of the Word describes and involves what relates to it; therefore it is allowed me to disclose what I have heard and seen during the communications which, now for several years, have been permitted me with spirits and angels.*

68. *I am well aware that many persons will insist that it is impossible for any one to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion; some, that I have invented such relations in order to gain credit; whilst others will make other objections; for all these, however, I care not, since I have seen, heard, and had sensible experience of what I am about to declare.*

69. *Man is created by the Lord, so that during his life in the body, he is capable of conversing with spirits and angels, as indeed occurred in the most ancient times; for, being a spirit, clothed with a body, he is one with them. But, because in process of time, mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else, the way to effect this became closed; nevertheless it is again opened as soon as bodily things are removed, and then man is introduced amongst spirits, and associates with them.*

70. *It being permitted me to relate what I have, during several years, heard and seen in the spiritual world, I shall begin with shewing the state of man when rising from the dead, or in what way he passes from the life of the body into the life of eternity. For that I might know that man lives after death, it has been granted me to speak and converse with several persons with whom I had been acquainted during their life in the body, and this not merely for a day or a week, but for months, and in some instances for nearly a year, as I had been used to do here on earth. They were greatly surprised, that they themselves, during their life in*

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the body, had lived, and that many others still live, in such a state of unbelief concerning a future life, when nevertheless there intervenes but the space of a few days between the decease of the body and their entrance into another world,—for death is a continuation of life.

71. *But, as such relations would be scattered and unconnected, were they inserted with the explication of the text of the Word, I propose, by the divine mercy of the Lord, to adjoin them in order, as a sort of preface and conclusion to each chapter, except where they are incidentally introduced.*

72. *How, therefore, man is raised from the dead, and enters into the life of eternity, it is permitted me to state at the end of this chapter.*

CHAPTER II.

1. AND the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work, which God in making created.

4. These are the nativities of the heavens and of the earth, when he created them, in the day in which Jehovah God made the earth and the heavens.

5. And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet put forth, because Jehovah God had not caused it to rain upon the earth. And there was no man to till the ground.

6. And he made a mist to ascend upon the earth, and watered all the faces of the ground.

7. And Jehovah God formed man [of] the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul.

8. And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of lives also, in the midst of the garden; and the tree of the knowledge of good and evil.

10. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold.

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12. And the gold of that land is good; there is bdellium and the onyx-stone.

13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia [Cush].

14. And the name of the third river is Hiddekel; that is it which goeth eastward towards Assyria; and the fourth river is Euphrates.

15. And Jehovah God took the man, and placed him in the garden of Eden, to till it and take care of it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden, eating thou mayest eat.

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.

THE CONTENTS.

73. WHEREAS man from being dead is made spiritual, so from being spiritual he is made celestial, as is now treated of, verse 1.

74. The celestial man is the *seventh day, on which the Lord rests,* verses 2, 3.

75. The scientific and rational [principle] of the celestial man is described by the *shrub and the herb growing out of the ground, watered with mist,* verses 5, 6.

76. His life, by the *breath of lives breathed into him,* verse 7.

77. Afterwards his intelligence by *the garden in Eden eastward*; in which *trees pleasant to the sight* are the perceptions of truth, and *trees good for food* the perceptions of good. Love is described by *the tree of lives;* faith, *by the tree of knowledge,* verses 8, 9.

78. His wisdom is described by *the river in the garden;* hence the *four rivers, the first* of which is goodness and truth, and *the second* the knowledge of all things belonging to goodness and truth, or to love and faith, which are of the internal man; *the third* is reason, and *the fourth* is science, which are of the external man: all are from wisdom, and wisdom is from love and faith towards the Lord, verses 10—14.

79. The celestial man is such a *garden*: but inasmuch as the garden is the Lord's, it is granted him to enjoy all those things, but not to possess them as his own, verse 15.

80. He is also permitted to acquire a knowledge of what is good and true, by means of every perception derived from the Lord; but he must not do so from himself and the world, nor

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inquire into the mysteries of faith through the medium of his senses, or from science, as in such a case the celestial principle is destroyed, verses 16, 17.

THE INTERNAL SENSE.

81. THIS chapter treats of the celestial man, as the preceding one did of the spiritual, who was formed out of the dead men. But as it is unknown at this day what is meant by the *celestial man*, and scarcely what by the *spiritual*, and the *dead man*, it is permitted me briefly to relate the nature of each, that they may be known. *First*, then, *a dead man* acknowledges nothing to be true and good, but what belongs to the body and the world, and this he adores. *A spiritual man* acknowledges spiritual and celestial truth and good: but he does so from a principle of faith, which is likewise the ground of his actions, and not from love. *A celestial man* believes and perceives spiritual and celestial truth and good, acknowledges no other faith but what has its ground in love, from which also he acts. *Secondly; the ends* which influence *a dead man* regard only corporeal and worldly life, nor does he know what eternal life is, or what the Lord is, or should he *know*, he does not *believe*. *The ends* which influence *a spiritual man* regard eternal life, and thereby the Lord. *The ends* which influence *a celestial man* regard the Lord, and thereby his kingdom and eternal life. *Thirdly; a dead man*, when he is engaged in spiritual combats, most commonly yields in them, and when he is not in combat, evils and falses have the dominion over him, and he is their slave. The restraints by which he is bound are merely external, as the fear of the law, the loss of life, of wealth, of gain, and of reputation, which he values for their sake. *The spiritual man* is engaged in spiritual combats, but is always victorious: the bonds by which he is restrained are internal, and are called *the restraints of conscience*. *The celestial man* is engaged in no combats, and when assaulted by evils and falses, he contemns them, and is therefore called a conquerer. He is apparently influenced by no restraints, but is free: the restraints which operate upon him are not apparent,—they are the perceptions of goodness and truth.

82. Verse 1. *And the heavens and the earth were finished, and all the host of them.* By these words is meant that man is now rendered so far spiritual, as to have become the sixth day; *heaven* is his internal man, and *earth* his external; the *host of them* are love, faith, and the knowledges thereof, which were previously signified by *the great luminaries and the stars*. The internal man is called *heaven*, and the external *earth*, as is

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evident from the passages of the Word already cited in the preceding chapter, to which may be added the following from Isaiah: "I will make a man more rare than solid gold, even a man than the precious gold of Ophir; therefore I will shake the *heavens* with terror, and the *earth* shall remove out of her place," (xiii. 12, 13.) And again: "Thou forgettest Jehovah thy maker, that stretched forth the *heavens*, and laid the foundations of the *earth*; but I will put my words in thy mouth, and I will cover thee in the shadow of my hand, that I may stretch out *heaven*, and lay the foundation of the *earth*," (li. 13, 16.) From these words it appears, that both *heaven* and *earth* are predicated of man; for although they refer primarily to the Most Ancient Church, yet the interiors of the Word are of such a nature, that whatever is said of the church may also be said of every individual member, who, unless he were a church, could not possibly be a part of the church, as he who is not a temple of the Lord cannot be what is signified by the temple, namely, the church and heaven. It is for this reason that the Most Ancient Church is called *man* in the singular number.

83. *The heavens and the earth and all the host of them* are said to be *finished*, when man completes the sixth day, for then faith and love make a one. In this state love and not faith, or, in other words, the celestial principle, and not the spiritual, begins to rule; and thus he becomes a celestial man.

84. Verses 2, 3. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God in making created.* The celestial man is *the seventh day*, which, as the Lord operated during the six days, is called *his work;* and because all combat then ceases, the Lord is said *to rest from all his work.* On this account *the seventh day was sanctified*, and called the sabbath, from a Hebrew word signifying rest; and thus man was created, formed and made, as is plainly discoverable from the words themselves.

85. That the celestial man is *the seventh day*, and that *the seventh day* was therefore *sanctified*, and called the sabbath, are arcana which have not hitherto been discovered. For none have been acquainted with the nature of the celestial man, and few only with that of the spiritual, which as a necessary consequence of this ignorance has been confounded with the celestial, notwithstanding the great difference which we have seen to exist between them; as may be seen n. 81. With respect to *the seventh day*, and to the celestial man being *the seventh day*, or *the sabbath*, it is plain from this, that the Lord himself is the sabbath; wherefore he says, "*The Son of Man is Lord also of the sabbath*," (Mark ii. 27;) which words imply that the Lord

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is man himself, and the sabbath itself. His kingdom in the heavens and on the earth is called from him, a *sabbath*, or eternal peace and rest. The Most Ancient Church, which is here treated of, was *the sabbath* of the Lord above all that succeeded it. Every subsequent inmost church of the Lord is also *a sabbath;* and so is every regenerate person when he becomes celestial, because he is a likeness of the Lord. Six days of combat or labor always precede this *sabbath*. These things were represented in the Jewish church by the *days of labor*, and by *the seventh day which was the sabbath:* for in that church there was nothing instituted which was not representative of the Lord and of his kingdom. The like was also represented by the ark when it went forward, and when it rested, for by its going forward in the wilderness were represented combats and temptations, and by its rest a state of peace; wherefore, when it set forward, Moses said, "Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thy faces. And when it rested, he said, Return, Jehovah, unto the myriads of thousands of Israel," (Numb. x. 35, 36.) It is there said of the ark that it went from the mount of Jehovah "to search out *a rest* for them," (verse 33.) *The rest* of the celestial man is described by *the sabbath* in Isaiah: "If thou turn away thy foot from the *sabbath*, from doing thy pleasure on my holy day, and call the *sabbath* a delight, the holy of Jehovah, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou be delightful to Jehovah the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," (lviii. 13, 14.) Such is the quality of the celestial man, that he acts not according to his own desire, but conforms his wishes to the good pleasure of the Lord. Thus he enjoys peace and internal felicity, here expressed by *riding upon the high places of the earth;* and at the same time tranquillity and external delight, which is signified by *feeding on the heritage of Jacob.*

86. The spiritual man, who is made the sixth day when he begins to be celestial, which state is here first treated of, is the *evening of the sabbath*, represented in the Jewish church by the *sanctification of the sabbath from the evening.* The celestial man is the *morning* to be spoken of presently.

87. Another reason why the celestial man is *the sabbath, or rest*, is, because all combat ceases when he becomes celestial. Then evil spirits retire, and good ones approach, as well as celestial angels; and when these are present, evil spirits cannot possibly remain, but flee far away. And since it was not the man himself who carried on the combat, but the Lord alone for man, it is said that *the Lord rested.*

88. When the spiritual man becomes celestial, he is called

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the work of God, because the Lord alone has fought for him, and created, formed, and made him: wherefore it is here said, *God ended his work on the seventh day*, and twice,-that *he rested from all his work*. By the prophets he is repeatedly called *the work of the hands and fingers of Jehovah;* as in Isaiah, speaking of the regenerate man: "Thus saith Jehovah, the Holy One of Israel, and his Maker, Ask me of things to come, concerning my sons, and concerning the *work of my hands* command ye me. *I have made* the earth, and *created* man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded. For thus saith Jehovah *creating the heavens*, God himself *forming the earth and making it;* he is establishing it, he created it not a vacuity, he formed it to be inhabited. I am Jehovah, and there is no God else beside me," (xlv. 11, 12, 18, 21.) Hence it is evident that the new creation, or regeneration, is the work of the Lord alone. The expressions, *to create, to form*, and *to make*, are sufficiently distinct in their application, both in the above passage "*creating* the heavens, *forming* the earth, and *making* it," and in other places in the same prophet, as, "Every one that is called by my name, I have *created* him for my glory, I have *formed* him, I also have *made* him," (xliii. 7;) and also both in the preceding and in this chapter of Genesis, as in the passage before us: *He rested from all his work which God in making created*. So, likewise, whenever the Lord is called *Creator*, or *Former*, or *Maker*, each term always involves a distinct idea in the internal sense.

89. Verse 4. *These are nativities of the heavens and of the earth, when he created them in the day in which Jehovah God made the earth and the heavens*. The *nativities of the heavens and of the earth* are the formations of the celestial man. This formation is here treated of, as is very evident from all the particulars which follow, as that no herb had as yet sprung forth, that there was no man to till the ground, as well as that Jehovah God formed man, and afterwards, that he made every beast and bird of the heavens, of whose formation mention was made in the foregoing chapter; from all which it is manifest that another man is here treated of. This is, however, still more evident from this circumstance, that now the Lord is first called Jehovah God, whereas in the preceding passages, which treat of the spiritual man, he is called singly God, and, further, that the ground and the field are here treated of, whilst, in the preceding passages, it is only called earth. In this verse also heaven is first mentioned before earth, and afterwards earth before heaven; the reason of which is, that earth signifies the external man, and heaven the internal, and in the spiritual man reformation begins from the earth, or the external man, while, in the celestial man, which is here treated of, it begins from the internal man, or from heaven.

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90. Verses 5, 6. *And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet put forth, because Jehovah God had not caused it to rain upon the earth, and there was no man to till the ground. And he made a mist to ascend from the earth, and watered all the faces of the ground.* By *the shrub of the field and the herb of the field* are meant in general all that his external man produces. The external man is called *earth* whilst he remains spiritual; but *ground* and also *field* when he becomes celestial. *Rain,* which is soon after called *mist,* is the *tranquillity* of peace when the combat ceases.

91. Unless, however, the state of man be known, when from being spiritual he is made celestial, it is impossible to have any perception of what is here implied, in consequence of their being interior arcana. Whilst he is spiritual, the external man is not yet reduced to such obedience as to be willing to serve the internal, hence there is warfare; but when he becomes celestial, then the external man begins to comply with and serve the internal, wherefore the combat ceases, and hence arises tranquillity, see n. 87. This tranquillity is signified by *rain and mist,* for it is like a vapor, with which the external man is watered and bedewed from the internal; it is this tranquillity, the offspring of peace, which produces what are called the *shrub of the field and the herb of the field,* which are, specifically, rational and scientific principles from a celestial-spiritual origin.

92. What the tranquillity of peace of the external man, on the cessation of combat, when he is no longer disturbed by evil desires and false suggestions, is, can only be known to those who are acquainted with the state of peace. This state is so delightful, as to exceed every idea of delight: it is not only a cessation of combat, but it is life proceeding from interior peace, and affecting the external man in such a manner as cannot be described; the truths of faith, and the good affections of love, which derive their live from the delight of peace, then come into existence.

93. The state of the celestial man, gifted with the tranquillity of peace, *created by rain,* and delivered from the slavery of what is evil and false, is thus described by the Lord in Ezekiel: "I will make with them a covenant of *peace,* and will cause the evil wild beast to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods; and I will make them and the places round about my hill a blessing; and I will cause *the shower* to come down in his season; there shall be *showers* of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be upon the ground in their confidency, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And ye my flock, the flock of my pasture, ye are a man,

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and I am your God," (xxxiv. 25—27, 31.) This is effected on the *third* day, which in the Word signifies the same as the *seventh* day, as is thus declared in Hosea: "After two days will he revive us; in the *third* day he will raise us up, and we shall live in his sight; and we shall know, and shall follow on to know Jehovah: his going forth is prepared as the morning, and he shall come unto us as the *rain*, as the *evening rain* watering the earth," (vi. 2, 3.) It is compared to *the bud of the field*, as is declared by Ezekiel, when speaking of the ancient church: "I have caused thee to multiply as *the bud of the field*, and thou hast increased and waxen great, and thou art come to excellent ornaments," (xvi. 7.) And also to *a branch of the plantations, and to the work of the hands of Jehovah God*, (Isaiah lx. 21.)

94. Verse 7. *And Jehovah God formed man dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul. To form man dust of the ground*, is to form his external man, which before was not *man;* for it is said (verse 5), that *there was no man to till the ground. To breathe into his nostrils the breath of lives*, is to give him the life of faith and love; and by *man became a living soul* is signified, that his external man was also made alive.

95. The life of the external man is here treated of; the life of his faith or understanding in the two former verses, and the life of his love or will in this verse. Hitherto the external man has been unwilling to yield to and serve the internal, being engaged in a continual combat with him, and therefore, properly speaking, *the external was not then a man.* Now, however, being made celestial, the external begins to comply with and serve the internal, and in this case *becomes a man*, being so rendered both by the life of faith and the life of love. The life of faith prepares him, but it is the life of love which causes him *to be a man.*

96. It is said that *Jehovah God breathed into his nostrils*, concerning which expression it is to be observed, that in old time, and in the Word, by *nostrils*, was understood whatever was grateful in consequence of its odor, which signifies perception. On this account it is repeatedly written of Jehovah, that he *smelled an odor of rest from the burnt-offerings*, and from those things which represented him and his kingdom; and as the things relating to love and faith are most grateful to him, it is said that *he breathed the breath of lives through the nostrils;* hence the anointed of Jehovah, or the Lord, is called *the breath of the nostrils*, (Lament. iv. 20.) This also the Lord himself signified by *breathing on his disciples*, as it is written in John, "*He breathed on* [*them*], *and saith unto them, Receive ye the Holy Spirit*," (xx. 22.)

97. The reason why *life* is described by *breathing and by*

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breath, is, because the men of the Most Ancient Church perceived states of love and of faith by states of respiration, which were successively changed in their posterity. Concerning this respiration nothing can as yet be said, inasmuch as it is a subject at this day altogether unknown; nevertheless the most ancient people had a perfect knowledge of it, as those also have who are in another life, although there is not a single person on earth at present who is at all acquainted with it: it was on this account that they compared *spirit or life to wind*. The Lord also applies the same comparison, when speaking of the regeneration of man, in John:* "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the *Spirit*," (iii. 8.) So in David: "By the word of Jehovah were the heavens made, and all the host of them by *the breath* of his mouth," (Psalm xxxiii. 6;) and again: "Thou takest away *their breath*, they die, and return to their dust; thou sendest forth *thy spirit*, they are created, and thou renewest the face of the earth," (Psalm civ. 29, 30.) *Breath* is used for the life of faith and of love, as appears from Job: "There is *a spirit* in man, and the *inspiration* of the Almighty giveth them understanding," (xxxii. 8.) Again, in the same: "The *Spirit* of God hath made me, and the *breath* of the Almighty has given me life," (xxxiii. 4.)

98. Verse 8. *And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed.* By a *garden* is signified intelligence, by *Eden*, love, by *the east*, the Lord: consequently, by the *garden of Eden eastward*, is signified the intelligence of the celestial man, which flows in by love from the Lord.

99. Life, or the order of life, with the spiritual man, is so ordained, that although there is an influx from the Lord into the intellectual, rational, and scientific principles of his mind, through the medium of faith, yet there is an appearance, arising from the opposition of the external to the internal man, as if intelligence did not flow from the Lord, but was derived from himself, by means of scientific and rational acquirements. But life, or the order of life, with the celestial man is such, that the Lord flows in by love, and by faith originating in love, into his intellectual, rational, and scientific principles; and as there is no strife between the internal and external man, he perceives that this is so. Thus order, which is as yet inverted with the spiritual man, is restored with the celestial, and this order, or *man*, is called *a garden in Eden eastward*. *The garden in Eden eastward planted by Jehovah God*, is, in a supreme sense, the Lord; in its inmost sense, which is also the universal sense, it

* The original word Πνεῦμα means both *wind*, *breath*, and *spirit*, and in this very passage is translated *wind* at the beginning, and *spirit* at the end of the verse.—H.B.

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is the kingdom of the Lord, or heaven, in which man is placed when he becomes celestial. Such is then his state that he is associated with angels, in heaven, and is, as it were, one with them; for man was so created, that he may be in heaven at the same time that he is living on earth. In this state all his thoughts and ideas of thoughts, yea his words and actions, are open, containing in them a celestial and spiritual principle; and they are open even from the Lord, for there is in each the life of the Lord, which causes it to have perception.

100. That *a garden* signifies intelligence, and *Eden* love, appears also from Isaiah: "Jehovah will comfort Zion, he will comfort all her waste places, and he will make her wilderness like *Eden*, and her desert like *the garden of Jehovah*; joy and gladness shall be found therein, confession and the voice of melody," (li. 3.) In this passage, *wilderness*, *joy*, and *confession*, are terms expressive of the celestial things of faith, or such as relate to love; but *desert*, *gladness*, and *the voice of melody*, have reference to the spiritual things of faith, or such as belong to the understanding. The former have relation to *Eden*, the latter to *garden*; for with this prophet two expressions constantly occur concerning the same thing, one of which signifies celestial, and the other spiritual things. What is further signified by *the garden in Eden*, may be seen in what follows at verse 10.

101. That the Lord is *the east*, appears also throughout the Word, as in Ezekiel: "Afterward he brought me to the gate, even the gate that looketh towards *the east*, and behold, the glory of the God of Israel came from the way of *the east*; and his voice was like the voice of many waters, and the earth shined with his glory," (xliii. 1, 2, 4.) It was in consequence of the Lord's being *the east*, that a holy custom prevailed in the representative Jewish Church, before the building of the temple, of turning their faces towards *the east* when they prayed.

102. Verse 9. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of lives also, in the midst of the garden, and the tree of the knowledge of good and evil. A tree* signifies perception; *a tree pleasant to the sight*, the perception of truth; *a tree good for food*, the perception of good; the *tree of lives*, love, and faith thence derived; the *tree of the knowledges of good and evil*, faith derived from the sensual principle, or science.

103. The reason why *trees* here signify perceptions, is, because the celestial man is treated of; but it is otherwise when speaking of the spiritual man, for the *subject* determines the *predicate*.

104. At this day it is unknown what *perception* is. It is a certain internal sensation communicated by the Lord alone, as a means of discovering the true and the good, and it was best known to the Most Ancient Church. This *perception* is so per-

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fect with the angels, that they thence both may know, and have known, what is true and good, what from the Lord, and what from themselves; and also the quality of a stranger, at once on his arrival, and from a single idea of him. The spiritual man does not possess *perception*, but conscience only; a dead man has not even conscience, and the generality of persons do not know what conscience is, still less what is *perception*.

105. *The tree of lives* is love, and faith thence derived; *in the midst of the garden*, is in the will of the internal man. The will, which in the Word is called *the heart*, is the primary possession of the Lord with every man and angel. But as no one can do good of himself, the will or the heart is not of man, although it is predicated of man; cupidity, which he calls will, is of man. Since then the will is *the midst of the garden*, where *the tree of lives is placed*, and man has no will, but mere cupidity, therefore *the tree of lives* is the mercy of the Lord, from whom all love and faith, consequently all life, proceed.

106. But the nature of *the tree of the garden*, or perception; of *the tree of lives*, or love and the faith thence derived; and *of the tree of knowledge*, or faith originating in the sensual principle and science, will be shewn in the following pages.

107. Verse 10. *And a river went out of Eden, to water the garden, and from thence it was parted, and became into four heads. A river out of Eden* signifies wisdom from love, which is *Eden; to water the garden*, is to communicate intelligence; to be *thence parted into four heads*, is a description of the intelligence flowing from the four rivers, as follows.

108. The most ancient people, when comparing man to a *garden*, also compared wisdom, and the things relating to wisdom, to *rivers;* nor did they merely compare them, for they actually so called them, according to their usual mode of speaking. This mode of comparison and of speech was afterwards adopted by the prophets, as by Isaiah, where he treats of those who receive faith and love: "Thy light shall arise in darkness, and thy thick darkness shall be as the light of day; and thou shalt be like a *watered garden*, and like a *spring of water*, whose waters lie not," (lviii. 10, 11.) Again, speaking of the regenerate: "As the valleys are they spread forth, as *gardens* by the *river's side;* as *the trees* of lign-aloes, which Jehovah hath planted, and as *cedar trees* beside *the waters*," (Numb. xxiv. 6.) So in Jeremiah: "Blessed is the man who trusteth in Jehovah; he shall be *as a tree* planted by *the waters*, and that spreadeth out her roots by the *river*," (xvii. 7, 8.) In Ezekiel the regenerate are not only compared to *a garden* and *a tree*, but are so called, as in the following passage: "*The waters* made her to grow, the *deep* set her up on high, the *river* running round about her plant, and *the waters* sent out her *streams* to all *the trees* of the field: she was made beautiful in her greatness, in

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the length of her branches, for her root was by many *waters*. The *cedars* in the *garden of God* could not hide her; the *fir-trees* were not like her boughs, and the *chesnut-trees* were not like her branches: nor was any *tree in the garden of God* equal to her in her beauty; I have made her beautiful by the multitude of her branches, and all *the trees of Eden that were in the garden of God* envied her," (xxxi. 4, 7—9.) From these passages it is evident that when the most ancient people compared man, or the things in man, to *a garden*, they adjoined also *waters* and *rivers* by which he might be *watered*; and that by *waters* and *rivers* they understood such things as would make him increase.

106. That wisdom and intelligence, although they appear in man, are of the Lord alone, as above observed, is plainly declared by similar representatives in Ezekiel: "Behold, *waters* issuing out from under the threshold of the house *eastward*; for the face of the house is *the east*; and he said, These *waters* go out to the border towards *the east*, and they descend upon the plain and come to the sea; which being brought forth into the sea, *the waters* shall be healed; and it shall come to pass that every living soul which creepeth, whithersoever the *water of the rivers* shall come, shall live. And by *the river* upon the bank thereof, on this side and on that side, shall grow all *trees for meat*, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their *waters* issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine," (xlvii. 1, 8, 9, 12.) Here the Lord is signified by *the east*, and by *the sanctuary*, from whence the *waters* and *rivers* issued. In like manner in John: "He shewed me a pure *river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of *the river*, was there *the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month; and the leaf of the tree was for the healing of the nations," (Rev. xxii. 1, 2.)

110. Verses 11, 12. *The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx-stone. The first river*, or *Pison*, signifies the intelligence of faith originating in love; *the land of Havilah* the mind; *gold*, good; *bdellium and the onyx-stone*, truth. *Gold* is twice mentioned, because it signifies the good of love and the good of faith from love: and *bdellium and the onyx-stone* are both mentioned, because one signifies the truth of love, and the other the truth of faith from love. Such is the celestial man.

111. It is, however, a very difficult matter to describe these things according to their internal sense, for in the present day no one understands what is meant by faith from love, and what

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by wisdom and intelligence thence derived. For external men scarcely know anything but science, which they call both intelligence, and wisdom, and faith. They do not even know what love is, and many do not know what the will and understanding are, and that they constitute one mind; although, each of them is distinct, yea, most distinct, and the universal heaven is arranged by the Lord in most distinct order, according to the differences of love and faith, which are innumerable.

112. Be it known, moreover, that there is no wisdom which is not from love, thus from the Lord; nor any intelligence, except from faith, thus also from the Lord; and that there is no good except from love, thus from the Lord; and no truth except from faith, thus from the Lord. What are not from love and faith, thus from the Lord, have indeed similar names, but they are spurious.

113. Nothing is more common in the Word than for the good of wisdom or love to be signified and represented by gold. All the *gold* in the ark, in the temple, in the golden table, in the candlesticks, in the vessels, and upon the garments of Aaron, signified and represented the good of wisdom or of love. So also in the prophets, as in Ezekiel: "In thy wisdom and in thine intelligence, thou hast gotten thee riches, and hast gotten *gold* and silver in thy treasures," (xxviii. 4;) where it is plainly said, that from wisdom and intelligence are *gold* and silver, or the good and the true, for *silver* here signifies the true, as it does also in the ark and in the temple. Again in Isaiah: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all those from Sheba shall come, they shall bring *gold* and frankincense, and they shall announce the praises of Jehovah," (lx. 6.) Thus also the wise men from the east, who came to Jesus when he was born, "fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; *gold*, and frankincense, and myrrh," (Matt. ii. 1, 11.) Here also *gold* signifies good: frankincense and myrrh, grateful offerings proceeding from love and faith, which are therefore called the praises of Jehovah. Wherefore it is said in David, "He shall live, and he shall give to him of the *gold* of Sheba; and he shall also pray for him continually, and every day shall he bless him," (Psalm lxxii. 15.)

114. The truth of faith also is signified and represented in the Word by *precious stones*, as by those in the breast-plate of judgment, and on the shoulders of Aaron's ephod. In the breast-plate, gold, blue, purple, scarlet double-dyed, and fine-twined linen, represented such things as relate to love, and the *precious stones* such as are of faith from love; as did likewise the two *stones* of memorial on the shoulders of the ephod,—which were *onyx-stones*,—set in ouches of gold, (Exod. xxviii. 9—22.) It is also plain from Ezekiel, where, speaking of man possessing

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heavenly riches, wisdom and intelligence, it is said, "Full of wisdom, and perfect in beauty, thou hast been *in Eden the garden of God;* every *precious stone* was thy covering, *the ruby, the topaz, the diamond, the beryl, the onyx,* and *the jasper; the sapphire, the emerald,* and *the carbuncle* and *gold,* the work of thy tabrets and of thy pipes, were prepared in thee in the day that thou wast *created;* thou wast perfect in thy ways from the day that thou wast *created,*" (xxviii. 12, 13, 15.) Which words, it must be evident to every one, do not signify *stones,* but the celestial and spiritual [truths] of faith; yea, every particular stone represented some essential [truth] of faith.

115. When the most ancient people spoke of *lands,* [or *countries,*] they understood what was signified by them, just as those at the present day, who have an idea that the land of Canaan and Mount Zion signify heaven, do not so much as think of any country or mountain when those places are mentioned, but only of the things which they signify. It is so here with the *land of Havilah,* which is mentioned again (Gen. xxv. 18), where it is said of the children of Ishmael, that "they dwelt from *Havilah* even unto *Shur,* which is near the face of Egypt, as thou goest toward Assyria." Those who are in the celestial idea have no perception here of anything but intelligence, and what flows from intelligence. So by *to compass,*—as where it is said that *the river Pison compasseth the whole land of Havilah,*—they perceive that to *flow-in* is meant, and also that *the onyx-stones on the shoulders of Aaron's ephod should be compassed in ouches in gold,* (Exod. xxviii. 11,) signified that the good of love should enter by influx into the truth of faith; and so in many other instances.

116. Verse 13. *And the name of the second river was Gihon; the same is it that compasseth the whole land of Ethiopia* [*Cush.*] *The second river, which is called Gihon,* signifies the knowledge of all things which are of the good and the true, or of love and faith, and *the land of Ethiopia* the mind or faculty. The mind is constituted of the will and the understanding: what is said of the first river has reference to the will; what of this, to the understanding, to which belong the knowledges of the good and the true.

117. The land of Cush, or Ethiopia, moreover abounded with gold, precious stones, and spices, which, as was before observed, signify goodness, truth, and the things thence derived which are agreeable to them, such as are of the knowledges of love and faith, as is evident from the passages above cited (n. 113) from Isaiah lx. 6; Matt. ii. 1, 11; David, Psalm lxxii. 15. Similar things are understood in the Word by Cush or Ethiopia, as by Sheba, as is evident from the prophets; thus from Zephaniah, where also *the rivers of Cush* are mentioned: "In the morning he will bring his judgment to light; for then will I turn to the people with a pure lip, that they may all call upon the

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name of Jehovah, that they may serve him with one shoulder; from the passage of *the rivers of Cush* my suppliants shall bring mine offering," (iii. 5, 9, 10.) And from Daniel, speaking of the king of the north and of the south: "He shall rule over the treasures of gold and of silver, and over all the desirable things of Egypt; and the *Lybians* and the *Ethiopians* shall be under his steps," (xi. 43:) where Egypt is put for scientifics, and the Ethiopians for knowledges. So in Ezekiel: "The merchants of *Sheba* (by whom likewise are signified the knowledges of faith) and Raamah, these were thy merchants—in the chief of all spices, and in every precious stone, and in gold," (xxvii. 22.) So in David, speaking of the Lord, consequently of the celestial man: "In his days the righteous shall flourish, and abundance of peace even until there shall be no moon; the kings of Tarshish and of the isles shall bring presents; the kings of *Sheba* and Seba shall offer a gift," (Psalm lxxii. 7, 10.) These words, as is plain from their connection with the preceding and subsequent verses, signify the celestial things of faith. Similar things were signified by the queen of *Sheba*, who came to Solomon, and proposed enigmas, and brought to him spices, gold, and the precious stone, (1 Kings x. 1, 2:) for all that is contained in the historical parts of the Word, as well as in the prophets, signify, represent, and involve arcana.

118. *And the name of the third river is Hiddekel; that is it which goeth eastward towards Assyria; and the fourth river Euphrates. The river Hiddekel* is reason, or the clearness of reason: *Assyria* is the rational mind: the *river's going eastward to Assyria*, signifies that perspicuity of reason comes from the Lord through the internal man into the rational mind, which is of the external man. *Phrath, or Euphrates*, is science, which is the ultimate or boundary.

119. *Assyria* signifies the rational mind, or the rational [principle] of man, as is very evident from the prophets; as from Ezekiel: "Behold, the *Assyrian* was a cedar in Lebanon, beautiful in the branch, and a shady grove, and high in altitude, and her offshoot was among the dense [leaves]; the *waters* made her to increase, the depth of the *waters* exalted her, the river running round about her plant," (xxxi. 3, 4.) The rational principle is called *a cedar of Lebanon; the offshoot among the dense* [*leaves*] signifies the scientifics of the memory, which are thus circumstanced. This is still clearer in Isaiah: "In that day shall there be a highway from Egypt to *Assyria*, and the *Assyrian* shall come into Egypt, and the Egyptian into *Assyria*, and the Egyptians shall serve with *Assyria*. In that day shall Israel be the third with Egypt, and with *Assyria*, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be Egypt my people, and *Assyria* the work of my hands, and Israel mine inheritance," (xix. 23—25.) By

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Egypt in this and other passages is signified science, by *Assyria* reason, and by *Israel* intelligence.

120. As by Egypt, so also by *Euphrates*, are signified sciences, or scientifics, and also the sensual [knowledges] from which scientifics are formed. This is evident from the Word by the prophets, as from Micah: "Mine enemy—hath said, Where is Jehovah thy God? The day in which he shall build thy walls, that day shall the decree be far removed; that day also he shall come even to thee from *Assyria*, and to the cities of Egypt, and —to *the river* [Euphrates]," (vii. 10—12.) They thus expressed themselves concerning the coming of the Lord to regenerate man that he might be made celestial. From Jeremiah: "What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of *Assyria*, to drink the waters of the *river* [Euphrates]?" (ii. 18;) where *Egypt* and *Euphrates* likewise signify scientifics, and *Assyria* reasonings thence derived. From David: "Thou hast made a vine to go forth out of *Egypt*; thou hast cast out the nations; thou hast planted her; thou hast sent out her layers even to the sea, and her twigs to the river [*Euphrates*]," (Psalm lxxx. 8, 11.) Where also *the river Euphrates* signifies the sensual and scientific principles. For the *Euphrates* was the boundary of the dominions of Israel towards *Assyria*, as the scientific [principle] of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man: the same is signified by what was said to Abraham: "Unto thy seed will I give this land, from the river of Egypt, unto the great river, the *river Euphrates*," (Gen. xv. 18:) these two boundaries have similar significations.

121. What celestial order is, or how those things which are of life proceed, is demonstrable from these *rivers* to be from the Lord, who is *the East:* from him proceeds wisdom, by wisdom intelligence, and by intelligence reason; thus by means of reason the scientifics of the memory are vivified. This is the order of life, and such are celestial man: wherefore, since the elders of Israel represented celestial men, they were called *wise*, *intelligent*, and *knowing*, (Deut. i. 13, 15.) Hence it is said of Bezaleel, who constructed the ark, that he was filled "with the spirit of God, in *wisdom*, in *understanding*, and in *knowledge* [or science], and in every work," (Exod. xxxi. 3; xxxv. 31; xxxvi. 1, 2.)

122. Verse 15. *And Jehovah God took the man, and placed him in the garden of Eden, to till it and take care of it.* By *the garden of Eden* are signified all the things of the celestial man, of which we have been speaking; by *to till and take care of it*, is signified, that it is permitted him to enjoy all those things, but not to possess them as his own, because they are the Lord's.

123. The celestial man acknowledges—because he perceives,

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that each and everything is the Lord's; the spiritual man indeed acknowledges the same, but orally, because he has learnt it from the Word. The worldly and corporeal man neither acknowledges nor allows that it is so, but whatever he has he calls his own, and imagines that were he to lose it, he should altogether perish.

124. That wisdom, intelligence, reason, and science, are not of man, but of the Lord, is very clear from all that the Lord taught; as in Matthew, where the Lord compares himself to a householder, who planted a vineyard, and hedged it round, and let it out to husbandmen, (xxi. 33;) and in John: "The Spirit of truth will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: he shall glorify *Me*, for he shall receive of *Mine*, and shall shew it unto you," (xvi. 13, 14;) and in another place: "A man can receive nothing except it be given him from heaven," (iii. 27.) This truth is known to every one who is acquainted with only a few of the arcana of heaven.

125. Verse 16. *And Jehovah God commanded the man, saying, Of every tree of the garden, eating thou mayest eat. To eat of every tree* is to know and understand from *perception* what is good and true; for, as was before observed, a *tree* signifies *perception*. The men of the Most Ancient Church had the knowledges of a true faith by means of revelations, for they conversed with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisiacal to them. They had from the Lord continual *perception*, so that when they reflected on what was treasured up in the memory, they instantly perceived whether it was true and good, so that when anything false presented itself, they not only avoided it, but even regarded it with horror: such also is the state of angels. In place of this *perception* of the Most Ancient Church, however, the *knowledge* of what is true and good afterwards succeeded, primarily from what had been previously revealed, but in succeeding ages from what was revealed in the Word.

126. Verse 17. *But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die.* These words, taken together with those just explained, signify, that it is allowable to obtain a knowledge of what is true and good by means of every perception derived from the Lord, but not from self and the world, or, to inquire into the mysteries of faith by the senses or from science, for in this case the celestial principle is destroyed.

127. A desire to investigate the mysteries of faith by means of the senses and science, was not only the cause of the fall of the posterity of the Most Ancient Church, as treated of in the following chapter, but it is also the cause of the fall of every church; for hence come not only false opinions, but also evils of life.

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128. The worldly and corporeal man says in his heart, "If I am not instructed concerning faith, and matters relating to faith, by things of sense, so that I may see them, or by means of science, so that I may understand them, I will not believe;" and he confirms himself in his incredulity by this fact, that natural things cannot be contrary to spiritual. Thus he is desirous of being instructed in what is celestial and divine from what is sensual, which, yet, is as impossible as it is for a camel to go through the eye of a needle; for the more he desires to grow wise by such a process, the more he blinds himself, till at length he comes to believe nothing, not even the reality of spiritual existences, or of eternal life. This is a necessary consequence of the principle which he lays down, and this is to *eat of the tree of the knowledge of good and evil*, of which the more he eats the more thoroughly is he destroyed. He, however, who wishes to grow wise from the Lord and not from the world, says in his heart, that the Lord must be believed, that is, the things which the Lord has spoken in the Word, because they are truths; and according to this principle he regulates his thoughts. He confirms himself in his belief by rational considerations, by science, and by facts derived from nature and the experience of his senses; and he rejects from his thoughts every idea which does not tend to its confirmation.

129. Every one may see, that man is governed by the principles he assumes, be they never so false, and that all his knowledge and reasoning favor his principles; for innumerable considerations tending to support them readily present themselves to his mind, and thus he is confirmed in false sentiments. He, therefore, who assumes it as a principle, that nothing is to be believed before it is seen and understood, can never believe, since spiritual and celestial things are incapable of being seen with the eyes, or conceived by the imagination. But the true order is, for man to be wise from the Lord, that is, from his Word,—then all things succeed in their order, and he becomes enlightened both as to rational things and by science. For man is by no means forbidden to learn the sciences, since they are both useful and agreeable to his life, nor is he who is in the faith prohibited from thinking and speaking as the learned of the world; but then he must be guided by this principle, to believe the Word of the Lord, and to confirm, so far as he can, spiritual and celestial truths by natural truths, in terms familiar to the learned world. Thus his principle of action must be derived from the Lord, and not from himself; for the former, spiritually, is life, but the latter, death.

130. He who desires to be wise from the world, has for his *garden* the knowledge acquired by means of the senses and from science; self-love and the love of the world are his *Eden*; his *east* is the west, or himself; his *river Euphrates*, his entire

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scientific faculty, which is condemned; the *other river going to Assyria* is infatuated reasoning productive of falsities; *the third river compassing the land of Ethiopia* denotes the principles of evil and the false thence derived, which are the knowledges of his faith; the *fourth river* is wisdom originating in those principles, which in the Word is called magic; wherefore *Egypt*, which denotes science after it became addicted to magic, signifies such a one, because, as may be seen from the Word, it wills to be wise from self. Of such it is written in Ezekiel: "Thus saith the Lord Jehovih, Behold, I am against thee, *Pharaoh king of Egypt*, the great whale lying in the midst of his *rivers*, who hath said, My *river* is mine own, and I have made it for myself.—And the land of *Egypt* shall be desolate and waste, and they shall know that I am Jehovah, because he hath said, The *river* is mine, and I have made it," (xxix. 3, 9.) Such also are called *trees of Eden in hell*, by the same prophet, where he speaks of Pharaoh, or the Egyptian, in these words: "When I shall have made him to descend into hell with them that descend into the pit;—to whom art thou thus made like in glory and in greatness among the *trees of Eden?* yet shalt thou be made to descend *with the trees of Eden* into the lower earth;—in the midst of the uncircumcised, with them that be slain by the sword. This is *Pharaoh* and all his multitude," (xxxi. 16, 18.) Here, *the trees of Eden* are scientifics and knowledges from the Word, which they thus profane by reasonings.

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18. And Jehovah God said, It is not good that the man should be alone, I will make him a help as with him.

19. And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof.

20. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field; but for the man there was not found a help as with him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof.

22. And the rib which Jehovah God had taken from the man, he built into a woman, and brought her to the man.

23. And the man said, This now is bone of my bones, and flesh of my flesh; therefore she shall be called wife,* because

* The word in the original Hebrew Scriptures which is here translated *wife*, *uxor*, by Swedenborg, is the same as in the preceding verse is translated *woman*. By this change of terms, we certainly lose sight of the relationship that exists, and is expressly alluded to in the text, between the Hebrew words איש (*ish*) and אשה

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she was taken out of man [*vir*].*

24. Therefore shall a man [*vir*] leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25. And they were both naked, the man and his wife, and were not ashamed.

THE CONTENTS.

131. THE posterity of the Most Ancient Church, which inclined to *proprium*,† is here treated of.

(*ishah*), and which is well represented by the English words "man" and "woman." Had our author written in English, he would probably, to exhibit this relationship, have again used the word "woman" in this verse, as is done in the common English Bible; but writing in Latin, in which language neither of the words signifying woman or wife is at all related to that which signifies man, and thus not being able to exhibit in his translation the *form* of the original expression, he has judiciously used that word which most adequately exhibits the *sense*: for it is in reference to woman in her character as the *wife* of man, that the original adverts to the derivation of her name. On this account, then, our author, after having in the 22nd verse translated the word אשה (*ishah*)—*mulier*, woman, as most agreeable to the sense in that place, translates it in this verse *uxor*—wife, as most expressive of the meaning here. In the following verse—the 24th—the translators of the authorized version of the Bible have also made the same change of terms: as we cannot say in English "a man shall cleave to his *woman*," they have there introduced the term "wife" as their translation of אשה (*ishah*). The difficulty arises from this circumstance. The Hebrew word אשה (*ishah*), like the French word *femme*, means both a *woman*, in general, and *a wife*, in particular; and therefore in languages like the English, which appropriate a separate word to express each of those ideas, it must be translated either by the one term or the other, according to the sense, as determined by the context.

From this statement it will also be seen, that when the author says below, n. 151, that the proprium "is called *a woman*, and afterwards *a wife*," he does not mean that the words in the Hebrew are different, but that different words are used by him, because the *idea* attached to the same Hebrew word is different in different places.

* It is necessary to explain why the Latin word *vir* is here and in other places added in brackets after the word "man."

In the three ancient languages, the Hebrew, the Greek, and the Latin, there are two words to denote man; one of these words, which in Hebrew is אדם (*adam*), in Greek, ἄνθρωπος (*anthropos*), and in Latin, *homo*, denoting a human being in general, without any reference to sex; and the other, which in Hebrew is איש (*ish*), in Greek, ἀνὴρ (*aner*), and in Latin, *vir*, denoting a *male* man only. But as the English affords but the single word "man," by which to translate the twofold expressions of the ancient languages; and as, on account of the distinctness of the ideas in the spiritual sense, it is necessary to indicate, by some means, what expression is used in the author's Latin, and in the passages of the Hebrew and Greek Scriptures which he translates, therefore throughout this work, when the word in the Latin is *homo*, answering to the Greek ἄνθρωπος (*anthropos*) and the Hebrew אדם (*adam*), the English word "man" is given by itself; but when the word in the Latin is *vir*, answering to the Greek ἀνὴρ (*aner*) and the Hebrew איש (*ish*), the Latin word *vir* is added, as above.

† The Latin word *proprium*, which is here retained, for want of an English word exactly answering to it, literally signifies *what is properly one's own*; and it is commonly used by our author to express the *self-hood*. The French *le propre* answers to it perfectly.—H. B.

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132. Since man is such as not to be content to be led by the Lord, but desires also to be guided by himself and the world, or by the *proprium*, therefore the *proprium*, which was granted to him, is here treated of, verse 18.

133. And first it is given him to know the affections of the good, and the knowledges of the true, with which he is endowed by the Lord; still, however, he inclines to the *proprium*, verses 19, 20.

134. Wherefore he is let into the state of the *proprium*, and a *proprium* is given to him, which is described by *a rib built into a woman*, verses 21—23.

135. Celestial and spiritual life also are adjoined to the *proprium*, so that they appear as one, verse 24.

136. And innocence from the Lord is insinuated into the *proprium*, that it might not be offensive to him, verse 25.

THE INTERNAL SENSE.

137. THE first three chapters of Genesis treat in general of the Most Ancient Church which is called *Man*, from its beginning to its end, when it perished: the preceding part of this chapter treated of its most flourishing state, when it was a *celestial man;* the present, of those who inclined to *proprium*, and of their posterity.

138. Verse 18. *And Jehovah God said, It is not good that the man should be alone; I will make him a help as with him.* By *alone* is signified, that he was not content to be led by the Lord, but desired to be so from self and the world. By a *help as with him*, is signified the *proprium*, which is subsequently called *a rib built into a woman*.

139. In ancient times those were said *to dwell alone* who were under the Lord's guidance as celestial men, because such were no longer infested by evils, or evil spirits. This was also represented in the Jewish Church by their *dwelling alone* when they had driven out the nations. On this account it is frequently said of the Lord's Church in the Word, that she is *alone*, as in Jeremiah: "Arise, get you up to the quiet nation that dwelleth confidently, saith the Lord, which hath neither gates nor bars; they *dwell alone*," (xlix. 31.) In the prophecy of Moses: "Israel *hath dwelt confidently alone*," (Deut. xxxiii. 28.) And still more clearly in the prophecy of Balaam: "Lo, the people *dwelleth alone*, and shall not be reckoned among the nations," (Numb. xxiii. 9;) where nations signify evils. This posterity of the Most Ancient Church was not disposed to *dwell alone*, that is, to be a celestial man, or to be led by the Lord as a celestial man, but to live amongst the nations like the Jewish Church. In

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consequence of this inclination, it is said, *it is not good that the man should be alone;* for he who desires it, is in evil, and his desire is granted to him.

140. That by *a help as with him* the *proprium* is signified, is evident both from the nature of the *proprium,* and from what follows. As, however, the man of the church, who is here treated of, was well disposed, a *proprium* was granted to him, but of such a kind that it appeared like his own, wherefore it is said to be *a help as with him.*

141. Innumerable circumstances might be related about the *proprium,* in describing its nature and influence with the corporeal and worldly man, with the spiritual man, and with the celestial man. The *proprium,* with the corporeal and worldly man, is his all; he knows nothing else but the *proprium,* and imagines, as was said above, that if he were to lose his *proprium* he should perish. With the spiritual man also the *proprium* has a similar appearance; for, although he knows that the Lord is the life of all and gives wisdom and understanding, and consequently the power to think and to act, yet this knowledge is rather the profession of his lips, than the belief of his heart. But the celestial man acknowledges that the Lord is the life of all, and gives the power to think and to act, because he perceives that it is really so. He never desires a *proprium;* but although he does not, still a *proprium* is given him by the Lord, which is conjoined with every perception of the good and the true, and with all felicity. The angels are in such a *proprium* and thence in the utmost peace and tranquillity: for in their *proprium* are contained the things which are of the Lord, who governs their *proprium,* or them by means of their *proprium.* This *proprium* is the very essence of all that is celestial, whilst that of the corporeal man is infernal:—but, more will be said hereafter on the subject of the *proprium.*

142. Verses 19, 20. *And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it: and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field; but for the man there was not found a help as with him.* By *beasts* are signified the celestial affections, and by *fowls of the heavens,* the spiritual; or by *beasts* what is of the will, and by *fowls,* what is of the understanding. *To bring them to the man to see what he would call them,* is to enable him to know their quality, and *his giving them names,* signifies that he knew it. But, notwithstanding he knew with what quality the affections of the good and the knowledges of the true were endowed by the Lord, still he inclined to *proprium,* which is expressed in the same terms as before, that *there was not found a help as with him.*

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143. That by *beasts* and *animals*, were anciently signified affections, and their *like* in man, may appear strange at the present day; but as the men of that period regarded all objects from a celestial idea, and as such things are represented in the world of spirits by *animals*, and, indeed, by *animals* of a similar quality, therefore when these were mentioned they were understood: in the Word also, whenever *beasts* are spoken of, either generically or specifically, they are implied. The whole prophetic Word abounds with similar representative expressions, wherefore he who does not know what every *beast* specifically signifies, cannot possibly understand what the Word contains in the internal sense: but as was before observed, *beasts* are of two kinds,—evil or noxious *beasts*, and good or harmless ones,—by the *good*, good affections are signified, as by sheep, lambs, and doves; and as it is the celestial, or the celestial-spiritual man who is here treated of, such are here meant. That *beasts* in general signify affections, was shewn from some passages in the Word above, n. 45, 46; so that there is no need of adducing any further proof in this place.

144. That to *call by name* signifies to know their quality, is, because the ancients, by the *name*, understood no other than the essence of a thing, and by *seeing and calling by name*, to know the quality. This was the reason why they gave *names* to their sons and daughters according to the things which were signified, for every *name* had something peculiar in it, from which, and by which, they might know whence and what it was, as will be seen in a future part of this work, when, by the divine mercy of the Lord, we come to treat of the twelve sons of Jacob. Since therefore *names* implied whence and what they were, nothing else was understood by *calling by name*. This was the customary mode of speaking amongst them, and those who are not aware of it must feel surprised that *to call by name* has this signification.

145. In the Word also by *name* is signified the essence of a thing, and by *seeing and calling by name* to know its quality; as in Isaiah: "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, who *call thee by thy name*, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even *called thee by thy name*, I have *surnamed thee*, and thou hast not known me," (xlv. 3, 4.) In this passage, *to call by name*, and *to surname*, signifies to foreknow his nature. Again: "Thou shalt be *called by a new name*, which the mouth of Jehovah shall *name*," (lxii. 2,) signifying to acquire a *new nature*, as appears from the preceding and subsequent verses. Again: "Fear not, O Israel, for I have redeemed thee, *I have called thee by thy name*; thou art mine," (xliii. 1;) denoting that he knew their nature. Again, in the same prophet: "Lift up your eyes on

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high, and behold who hath created these things, that bringeth out their host by number, *He will call them all by name,*" (xl. 26;) for he knew them all. In the Revelation: "Thou hast a few *names* even in Sardis who have not defiled their garments. —He that overcometh, the same shall be clothed in white raiment, and I will not blot out his *name* out of the book of life, but I will confess his *name* before my father, and before his angels," (iii. 4, 5.) And in another place: "Whose *names* are not written in the book of life of the Lamb," (xiii. 8.) By *names* in these passages are never understood *names*, but qualities, nor is the *name* of any one ever known in heaven, but only what he is.

146. From what has been stated, the connection of what is signified may be seen. In verse 18 it is said, *It is not good that the man should be alone, I will make him a help as with him;* by and by *beasts* and *birds* are spoken of, which had, however, been mentioned before, and immediately it is repeated, that *for the man there was not found a help as with him,* which denotes that although he was permitted to know his state as to the affections of good, and the knowledges of truth, still he inclined to *proprium*; for those who are of such a nature as to desire a *proprium,* begin to despise the things of the Lord, however plainly they may be represented and demonstrated to them.

147. *And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof.* By a *rib,* which is a bone of the chest, is meant man's *proprium,* in which there is but little vitality, and, indeed, a *proprium* which is dear to him: by *flesh in the place of the rib,* is meant a *proprium* in which there is vitality: by *a deep sleep,* is meant that state into which he was let so that he might appear to himself to possess a *proprium,* which state resembles *sleep,* because whilst in it he knows no other but that he lives, thinks, speaks, and acts, from himself; when, however, he begins to know that this is false, he is then roused as it were out of *sleep* and becomes awake.

148. The reason why man's *proprium* is called *a rib,* which is a bone of the chest, and indeed a *proprium* which is dear to him, is, because the chest, amongst the most ancient people, signified charity, because it contains both the heart and the lungs; and bones signified the viler things, because they possess a minimum of vitality; whilst *flesh* denoted such as had vitality. The ground of these significations is one of the deepest arcana which was known to the men of the Most Ancient Church, concerning which more will be said, by the divine mercy of the Lord, in the following pages.

149. In the Word also *proprium* is signified by *bones,* and indeed a *proprium* vivified by the Lord, as in Isaiah; "Jehovah shall—satisfy thy soul in drought, and free thy *bones* from in-

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cumbrance, and thou shalt be like a watered garden," (lviii. 11.) And again: "When ye see this your heart shall rejoice, and your *bones* shall flourish like an herb," (lxvi. 14.) In David: "All my *bones* shall say, Jehovah, who is like unto thee?" (Psalm xxxv. 10.) This is still more evident from Ezekiel, where he speaks of *bones* receiving *flesh*, and having breath put into them: "The hand of Jehovah—hath set me down in the midst of the valley which was full of *bones*, and he said to me, Prophesy upon these *bones*, and say unto them, O ye dry *bones*, hear the word of Jehovah; thus saith the Lord Jehovih to these *bones*; behold I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up *flesh* upon you, and cover you with skin, and I will put breath in you, and ye shall live, and ye shall know that I am Jehovah," (xxxvii. 1, 4—6.) Man's *proprium*, when viewed from heaven, appears altogether like something bony, inanimate, and thoroughly deformed, consequently as, in itself, dead, but when vivified by the Lord, it looks like a *fleshy* substance. Man's *proprium* is, indeed, a mere dead nothing, although to him it seems so real and important, yea as his all. Whatever lives in him is from the life of the Lord, and if this were removed, he would fall down dead, like a stone: for man is only an organ receptive of life, and such as is the quality of the organ, such is the affection of the life. The Lord alone has *proprium*, by his *proprium* he redeemed man, and by his *proprium* he saves man. The Lord's *proprium* is life, and from his *proprium*, man's *proprium*, which in itself is dead, is vivified. The Lord's *proprium* is also signified by the Lord's words in Luke: "A spirit hath not *flesh and bones* as ye see me have," (xxiv. 39;) and likewise by this, that a *bone of the paschal lamb should not be broken* (Exod. xii. 46.)

150. The state of man, when he is in *proprium*, or when he supposes his life to be self-derived, is compared to *deep sleep*, yea, by the ancients it was called *deep sleep*, and in the Word it is said of such, that *they have poured out upon them the spirit of deep sleep*, and that *they sleep the sleep*. That man's *proprium* in itself is dead, or that no one has any life of himself, is shewn so clearly in the world of spirits, that evil spirits who love nothing but the *proprium*, and obstinately insist that they live from themselves, are convinced by sensible experience, and forced to confess, that they do not live from themselves. It has been especially permitted me, now for several years, to become acquainted with the human *proprium*, and it has been granted to me to perceive clearly that I could think nothing from myself, but that every idea of thought entered by influx, and, sometimes, how and whence this influx entered. The man, therefore, who supposes that he lives from himself, is in the false, and in consequence appropriates to himself everything evil and false, which

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he would never do were he to believe according to the real truth of the case.

151. Verse 22. *And the rib which Jehovah God had taken from the man, he built into a woman, and brought her to the man.* By *to build* is signified to raise up what was fallen; by *the rib*, the unvivified *proprium*; by a *woman, proprium*, vivified by the Lord; by *he brought her to the man*, that *proprium* was granted him. The posterity of this church did not wish, like their parents, to be a celestial man, but to be under their own self-guidance; and thus inclining to *proprium*, it was granted to them, but still one vivified by the Lord, and therefore called *a woman*, and afterwards *a wife*.*

152. It requires but little attention in any one to discern, that *woman was not formed out of a rib of a man*, and that deeper arcana are here implied than any person has heretofore been aware of. It must be plain also, that by the woman is signified the *proprium*, from this circumstance, that it was the *woman* who was deceived; for nothing ever deceives man but the *proprium*, or what is the same, the love of self and of the world.

153. *The rib* is said to be *built into a woman*, but it is not stated that the woman was created, or formed, or made, as it was before when treating of regeneration. The reason of its being said to be *built*, is, because *to build* is to raise up that which is fallen: in this sense it is applied in the Word, where *to build* is predicated of evils: to raise up, of falses; and to *renew*, of both; as in Isaiah: "They shall *build* the wastes of eternity, they shall *raise up* the ancient desolations, and they shall *renew* the waste cities, the desolations of many generations," (lxi. 4.) *Wastes* in this and other passages signify evils; *desolations*, falses; *to build* is applied to the former, *to raise up*, to the latter, and this distinction is carefully observed in other places by the prophets, as where it is said in Jeremiah: "Again I will *build* thee, and thou shalt be *built*, O virgin of Israel," (xxxi. 4.)

154. Nothing evil and false can possibly exist which is not *proprium*, and from the *proprium*, for the *proprium* of man is evil itself; thence man is nothing but evil and falsity. This was demonstrated to me by the fact, that when the *proprium* of man is presented to view in the world of spirits, it appears so deformed that it is impossible to depict anything more ugly, although with a difference according to the nature of the *proprium*, so that he to whom the things of his *proprium* are visibly exhibited, is struck with horror, and wishes to flee from himself as from a devil. When, however, the things of the *proprium* of man are vivified by the Lord, they appear fair and beau-

* See the note above, p. 50.

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tiful, with a variety according to the life, to which the celestial principle of the Lord can be adjoined. Thus, such as have been endowed with, or vivified by, *charity*, appear like boys and girls with the most beautiful countenances; and those who are in *innocence*, like naked infants, variously adorned with garlands of flowers encircling their bosoms, and diadems upon their heads, living and sporting in an adamantine aura, and having the most interior perception of felicity.

155. The words, *a rib was built into a woman*, include more arcana than it is possible for any one ever to discover from the letter; for the Word of the Lord is such, that its inmost contents regard the Lord himself and his kingdom,—thence is the life of the Word. The passage before us likewise,—as may be seen when viewed interiorly,—refers to the celestial marriage. This celestial marriage exists in the *proprium*, which, when vivified by the Lord, is called both the *bride* and the *wife* of the Lord. The *proprium* thus vivified has a perception of all the good of love and the truth of faith, and consequently possesses all wisdom and intelligence, conjoined with inexpressible felicity. The nature, however, of the vivified *proprium*, which is called the *bride* and *wife* of the Lord, cannot be concisely explained; suffice it therefore to observe, that the angels perceive that they live from the Lord, although, when not reflecting on the subject, they know no other but that they live from themselves. They are influenced by a common affection, which is such, that if they recede even in the least from the good of love, and the truth of faith, they perceive a change; and, consequently, they are in the enjoyment of their peace and felicity, which is inexpressible whilst they are in this common perception that they live from the Lord. This *proprium* also is what is meant in Jeremiah, when it is said, "Jehovah hath created a new thing in the earth, a *woman* shall compass a *man*," (xxxi. 22.) The celestial marriage, also, is signified in this passage, where by *a woman* is meant the *proprium* vivified by the Lord, of whom the expression to *compass* is predicated because the *proprium encompasses, as a rib made flesh encompasses the heart.*

156. Verse 23. *And the man said, This now is bone of my bones and flesh of my flesh; therefore she shall be called wife, because she was taken out of man* [*vir*]. *Bone of bones and flesh of flesh*, signify the *proprium* of the external man; *bone*, the *proprium* before it is vivified, and *flesh* the vivified *proprium*. *Man* [*vir*], moreover, signifies the internal man; and as this is consociated with the external, as stated in the subsequent verse, therefore the *proprium* which was before called *woman* is here denominated *wife*. *Now*, signifies that it was thus effected at this time, when the state was changed.

157. Inasmuch as *bone of bones and flesh of flesh*, signified the *proprium* of the *external* man in which was the *internal*,

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therefore in ancient times all those were called *bone of bones and flesh of flesh,* who could be said to belong to them [*qui proprii dici potuerunt*], and were of one house, or of one family, or in any degree of relationship to each other. Thus Laban says of Jacob, "Surely thou art *my bone* and *my flesh,*" (Gen. xxix. 14.) And Abimelech says of his mother's brethren, and of the family of the house of his mother's father, "Remember that I am *your bone* and *your flesh,*" (Judges ix. 2.) The tribes of Israel also say of themselves to David, "Behold, we are *thy bone* and we are *thy flesh,*" (2 Sam. v. 1.)

158. That *man* [*vir*] signifies the internal man, or, what is the same, one who is intelligent and wise, is plain from Isaiah: "I behold, and there is no *man* [*vir*], even among them, and there is no *counsellor,*" (xli. 28)—that is, none *wise* and *intelligent.* Also in Jeremiah: "Run ye to and fro through the streets of Jerusalem, and see if ye can find *a man,* if there be any executing judgment, seeking the truth," (v. 1.) *One who executes judgment* is a wise person, and *he who seeks the truth,* an intelligent one.

159. It is not, however, easy to perceive how these things are, unless the state of the celestial man is understood. In the celestial man the internal man is distinct from the external, indeed, so distinct, that he perceives what belongs to the internal, and what to the external, and how the external is governed by the internal from the Lord. But the state of the posterity of this celestial man, in consequence of inclining to *proprium,* which belongs to the external man, was so changed, that they no longer perceived the internal man to be distinct from the external, but imagined the internal to be one with the external, for such a perception takes place when man inclines to *proprium.*

160. Verse 24. *Therefore shall a man* [vir] *leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. To leave father and mother* is to recede from the internal man, for it is the internal which conceives and brings forth the external. *To cleave unto a wife,* is as the internal may be in the external; *to be one flesh,* that they are there together; and, because there was previously an internal man, and an external man from the internal, what was then a *spirit,* is now made *flesh.* Thus celestial and spiritual life was adjoined to the *proprium,* that they might be as one.

161. This posterity of the Most Ancient Church was not evil, but still good; and, because they desired to live in the external man, or in the *proprium,* this was permitted them by the Lord,—a spiritual-celestial [principle, however, being mercifully insinuated therein. How the internal and external act as one, or how they appear as one, cannot be known unless the nature of the influx of one into the other be understood. To

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enable us to conceive some idea of this influx, let us take an action as an example, in which unless there be charity interiorly, or love and faith, and the Lord in them, it cannot be called a work of charity, or the fruit of faith.

162. All the laws of truth and rectitude flow from celestial principles, or from the order of life of the celestial man. For the whole heaven is a celestial man because the Lord alone is a celestial man, and as he is the all in all of heaven and the celestial man, they are thence called celestial. As every law of truth and rectitude flows from celestial principles, or from the order of life of the celestial man, so, in an especial manner, does the law of marriages. It is the celestial marriage, from and according to which all marriages on earth will be derived; and this consists in there being one Lord and one heaven, or one church, whose head is the Lord. The law of marriages thence derived, is, that there shall be one husband and one wife, who are thus an image of the celestial man. This law was not only revealed to the men of the Most Ancient Church, but also inscribed on their internal man; wherefore a man [*vir*] at that time had but one wife, and they constituted one house. But when their posterity ceased to be internal men, and became external, they then married a plurality of wives. Because the men of the Most Ancient Church, with their wives, represented the celestial marriage, conjugial love was to them a kind of heaven and heavenly felicity; but when the Church declined, they had no longer any perception of happiness in conjugial love, but in multiplied connections, which is a delight of the external man. This is called by the Lord *hardness of heart*, on account of which they were permitted by Moses to marry a plurality of wives, where he says, "For the *hardness of your heart* Moses wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh; wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder," (Mark x. 5—9.)

163. Verse 25. *And they were both naked, the man and his wife, and were not ashamed. Their being naked, and not ashamed*, signifies that they were innocent; for the Lord had insinuated innocence into their *proprium*, to prevent its being offensive to him.

164. Man's *proprium*, as before stated, is mere evil, and when exhibited to view, is most deformed; but when charity and innocence from the Lord are insinuated into the *proprium*, it then appears good and beautiful, as was observed, n. 154. Charity and innocence not only excuse the *proprium*, or what is evil and false in man, but, as it were, abolish it; as may be observed in little children, in whom what is evil and false is not

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merely concealed, but is even pleasing, so long as they love their parents and one another, and manifest their infantile innocence. Hence it may be known, why no one can be admitted into heaven, unless he possesses some degree of innocence, agreeably to what the Lord has said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosever shall not receive the kingdom of God *as a little child*, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them," (Mark x. 14—16.)

165. That *nakedness of which they were not ashamed*, signifies innocence, is proved by what follows, for when integrity and innocence departed, their *nakedness* appeared to them disgraceful, and they therefore hid themselves. It is evident also, from the representations in the world of spirits, where *nakedness of which they were not ashamed* denotes innocence; for spirits, when desirous to exculpate themselves and prove their guiltlessness, stand *naked* before their accusers to testify their innocence. But it is best demonstrated by the fact, that the innocent in heaven appear as *naked* infants decorated with garlands, varying according to the specific nature of their innocence; whilst such as are not so thoroughly imbued with innocence, are clad in handsome and shining garments, resembling adamantine silk, as the angels were occasionally seen by the prophets.

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166. *THIS is an exposition of a few of the contents of the Word in this chapter, but as it treats of the celestial man who is scarcely known to any one in the present day, it must, to some persons, necessarily appear obscure.*

167. *If any one could know how many arcana each particular verse contains, he would be perfectly astonished; for, although there is but little evidence of their existence in the letter, they are too numerous ever to be fully explained. For the purpose of briefly elucidating the nature of the Word, it may be mentioned that in the world of spirits, which is a representative world, the literal sense, as it occurs, is vividly represented in a beautiful order, and whatever is thus represented to the life is perceived in the second heaven by the angelic spirits as to the more minute ideas conveyed by the representations, and these again by the angels in the third heaven still more copiously, being full of inexpressible angelic ideas, which are moreover presented, according to the good pleasure of the Lord, in all and in unlimited variety. Such is the Word of the Lord.*

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ON THE RESURRECTION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

168. *BEING permitted to describe in a series the mode in which man passes from the life of the body into the life of eternity, that I might understand the way in which he is resuscitated, I was, as has been stated, instructed not audibly, but by sensible experience.*

169. *I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, retaining, however, my interior life unimpaired, attended with the power of thinking, that I might perceive and remember what occurs to those who die and are resuscitated, with so much of respiration as was necessary for life, and afterwards with tacit respiration.*

170. *Celestial angels came and occupied the region of the heart, so that as to the heart I might seem united with them, and thus at length scarcely anything was left to me except thought, and thence perception; and this for some hours.*

171. *I was thus removed from communication with spirits in the world of spirits, who supposed that I had departed from the life of the body.*

172. *Besides the celestial angels, who occupied the region of the heart, there were also two angels sitting at my head, and it was given me to perceive that it is so with every one.*

173. *The angels who sat at my head were perfectly silent, only communicating their thoughts with the face, so that I could perceive that another face was, as it were, induced upon me; indeed two, because there were two angels. When the angels perceive that their faces are received, they then know that the man is dead.*

174 *After recognizing their faces, they induced certain changes about the region of the mouth, and thus communicated their thoughts; for it is customary with the celestial angels to speak by the province of the mouth; and it was permitted me to perceive their cogitative speech.*

175. *An aromatic odour like that of an embalmed corpse was perceived; for when the celestial angels are present, then the cadaverous odour is perceived as if it were an aromatic, which when recognized by the evil spirits prevents their approach.*

176. *In the mean time I perceived that the region of the heart was kept very closely united with the celestial angels, as was also evident from the pulse.*

177. *It was insinuated to me that man is kept engaged by the angels in the pious and holy thoughts which he entertained at the point of death; and it was also insinuated that those who die usually think about eternal life, and seldom of salvation and happiness, therefore the angels keep them in the thought of eternal life.*

178. *They are kept engaged in this thought, for a sufficient*

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length of time, by the celestial angels, before their departure, and are then entrusted to the spiritual angels, with whom they are afterwards associated: in the mean time they have an obscure notion that they are living in the body.

179. *When the internal parts of the body grow cold, the vital substances, wherever they may be, even if enclosed in the multiplied intricacies of the most elaborate tissue, are separated from the man; for such is the force of the Lord's mercy, which previously to this separation was perceived by me as a vivid and spiritual attraction, that nothing vital could remain behind.*

180. *The celestial angels, who sat at the head, remained with me for some time, after I was, as it were, resuscitated, but they conversed only tacitly; it was perceived from their cogitative speech, that they made light of all fallacies and falsities, not indeed laughing at them as contemptible, but regarding them as mere nothings. Their speech is cogitative, not sonorous, and this is the language they employ when first conversing with souls.*

181. *Man, when thus resuscitated by the celestial angels, possesses only an obscure life; but, when the period arrives for him to be delivered to the spiritual angels, then, after a little delay, as the spiritual angels approach, the celestial recede; and it has been shown to me how these operate that he may receive the benefit of light, as described in the continuation of this subject prefixed to the following chapter.*

GENESIS.

CHAPTER THE THIRD.

CONTINUATION, CONCERNING THE ENTRANCE INTO ETERNAL LIFE OF THOSE WHO ARE RAISED FROM THE DEAD.

182. *AS the celestial angels are with the resuscitated person, they do not leave him, for they love every one; but when the soul can no longer consociate with the celestial angels, it desires to depart from them; and when this takes place, the spiritual angels arrive and communicate the use of light: for, previously, the spirit saw nothing, but only thought.*

183. *The mode in which the angels effect this was shewn to me. They were seen to unrol, as it were, a membrane from the left eye towards the nose, so that the eye might be opened, and the advantages of light afforded; and a man has no idea but that this is really the case; it is, however, only an appearance.*

184. *After this delicate membrane has been thus in appearance*

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stripped off, some light is visible, although only obscurely, as a man sees through his eyelids when he first awakes out of sleep, the spirit remaining in a tranquil state, guarded by the celestial angels. At this time, there appears a sort of cloud of a blue color, and a little star; but it was perceived that this was done with considerable variety.

185. *Afterwards it seems as if something was gently removed from the face, and perception is communicated to him; the angels being especially cautious, whilst effecting this, to prevent any idea gaining admission but such as is of a soft and tender nature, as of love; and it is now given him to know that he is a spirit.*

186. *He then enters upon a life which is at first happy and joyful, for he appears to himself to have been admitted into everlasting life, which is represented by a splendid white light beautifully merging into yellow, which signifies that this, his first life, is celestial-spiritual.*

187. *That he should afterwards be received into the society of good spirits, is represented by a youth sitting upon a horse, which cannot move, however, a single step, and directing him towards hell: he is represented as a youth, because when he first enters upon eternal life he is in the society of angels, and therefore appears to himself to be in the flower of youth.*

188. *The subsequent life is represented by his dismounting from the horse and walking on foot, because he cannot make the horse move from his place; and it is insinuated to him that he must be instructed in the knowledges of the true and the good.*

189. *Afterwards there appear path-ways leading gently upwards in an oblique direction, which signify, that by the knowledges of the true and the good, and by an acknowledgment of what he is of himself, he should be led by degrees towards heaven; for no one can be conducted thither without such self-acknowledgment, and the knowledges of the true and the good. The continuation may be seen at the end of the chapter.*

CHAPTER III.

1. AND the serpent was more subtle than any wild beast of the field which Jehovah God had made; and he said to the woman, Hath not God, moreover, said, Ye shall not eat of every tree of the garden?

2. And the woman said to the serpent, We may eat of the fruit of the tree of the garden;

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye should thence die.

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4. And the serpent said to the woman, In dying ye shall not die.

5. For God knoweth that in the day in which ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence; and she took of the fruit thereof and did eat: and she gave also to her husband [*vir*] with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves girdles.

8. And they heard the voice of Jehovah God going from himself in the garden in the air [*aura*] of the day; and the man and his wife hid themselves from the face of Jehovah God, in the midst of the tree of the garden.

9. And Jehovah God called to the man, and said to him, Where art thou?

10. And he said, I heard the voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I have eaten.

13. And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I have eaten.

THE CONTENTS.

190. THE third state of the Most Ancient Church is treated of, in which they so far inclined to *proprium* that they loved it.

191. Because they then began to believe nothing which they could not comprehend with the senses—on account of the love of self, or *proprium*,—the sensual [principle] is represented by *the serpent*, self-love or the *proprium* by *the woman*, and the rational [principle] by *the man*.

192. Thence *the serpent* or sensual [principle] persuaded *the woman* that she should scrutinize those things which relate to faith in the Lord, whether they are so,—which is signified by *eating of the tree of knowledge*; and that the rational [principle] of man [*homo*] consented, is signified by *the man's* [vir] *eating thereof*, (verses 1—6.)

193. But they perceived that they were in evil; from which remnant of perception,—which is signified by *their eyes being*

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opened, and their hearing the voice of Jehovah, (verses 7, 8,)—and from the *fig-leaves,* of which they made themselves girdles, (verse 7,) from *their shame, and concealment in the midst of the tree of the garden,* (verses 8, 9,) and likewise from *their acknowledgment and confession,* (verses 10—13,) it is evident that natural good still remained with them.

THE INTERNAL SENSE.

194. VERSE 1. *And the serpent was more subtle than any wild beast of the field which Jehovah God had made; and he said to the woman, Hath not God, moreover, said, Ye shall not eat of every tree of the garden?* By *the serpent* is here meant the sensual [principle] of man, when depended upon; by *the wild beast of the field,* as before, every affection of the external man; by *the woman, proprium;* by *the serpent's saying, Hath not God, moreover, said, Ye shall not eat of every tree?* that they began to doubt. The subject treated of is the third generation of the Most Ancient Church, which began to disbelieve in what was revealed, unless they could see and have sensuous evidence of its truth. Their first state is described in this and the subsequent verse, which was a state of doubt.

195. The most ancient people did not compare all things in man to beasts and birds, but they so named them. This was their customary manner of speaking, which remained even in the Ancient Church after the flood, and was preserved amongst the prophets. The sensual things in man they called *serpents,* because as *serpents* live close to the earth, so sensual things are closely connected with the body. Hence also reasonings concerning the mysteries of faith, founded on the evidence of the senses, were spoken of by them as *the poison of a serpent,* and the reasoners themselves as *serpents:* and because such reasoners argue much from sensual or visible things, which are terrestrial, corporeal, mundane, and natural, it was said that *the serpent* was *more subtle than any wild beast of the field.* It is likewise said by David, speaking of those who seduce man by reasonings, "They have sharpened their tongue like *a serpent;* the *poison of the asp* is under their lips," (Psalm cxl. 3.) And again: "They are estranged from the womb—speaking a lie. *Their poison is like the poison of a serpent:* like the *deaf poisonous asp* that stoppeth her ear, that she may not hear the voice of charmers, the companionship of the wise companion," (Psalm lviii. 3—6.) Reasonings are here called *the poison of a serpent,* which induce an unwillingness to hear the wise, or the voice of the wise; hence it became a proverb amongst the ancients, that *the serpent stoppeth the ear.* It is said in Amos,

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"As if a man—went into the house and leaned his hand on the wall, and a *serpent* bit him. Shall not the day of Jehovah be darkness and not light? even very dark, and no brightness in it?" (v. 19, 20.) *The hand on the wall* signified self-derived power, and the confidence of the sensual, whence comes the blindness which is here described. So in Jeremiah, it is related of Egypt: "The voice thereof shall go like a *serpent*, for they shall go in strength, and shall come to her with axes, as hewers of wood. They shall cut down her forest, saith Jehovah, because it will not be searched; for they are more than the locusts, and are innumerable. The daughter of Egypt was ashamed; she shall be delivered into the hand of the people of the north," (xlvi. 22—24.) *Egypt* denotes reasoning about divine things from what is sensual and scientific; such reasonings are called *the voice of a serpent*, and the blindness thereby occasioned is signified by *the people of the north*. Again, in Job: "He shall suck the *poison of asps;* the *viper's tongue* shall slay him. He shall not see the brooks, the rivers of rivers of honey and butter," (xx. 16, 17.) *Rivers of honey and butter* are things spiritual and celestial, which *could not be seen* by mere reasoners; reasonings are called *the poison of the asp* and *the viper's tongue*. More may be seen respecting *the serpent* in the explication of verses 14, 15.

196. In ancient times, those were called *serpents* who had more confidence in sensual things than in revealed truth. But it is still worse at the present day, for now there are persons who not only disbelieve everything which they cannot see and feel, but who also confirm themselves in such incredulity by facts of science unknown to the ancients, and thus occasion in themselves a far greater degree of blindness. That it may be known how those who form their opinions on heavenly subjects from sensual, scientific, and philosophical considerations blind themselves, so as afterwards to see and hear nothing,—being not only *deaf serpents*, but also *the flying serpents* frequently spoken of in the Word, which are much more pernicious,—we will take for example what they believe about the spirit. The sensual man, or he who only believes on the evidence of his senses, denies the existence of spirit because he cannot see it, saying, There is nothing which I cannot feel: what I see and touch, that I know to exist. The mere man of science, or he who forms his conclusions from the sciences, says, What is spirit, unless, perhaps, a vapor or heat, or some other existence recognized by science, which will vanish when the fire which gave rise to it is extinguished? Have not animals a body, senses, and something analogous to reason? and yet it is asserted that although these must all perish the spirit of man is immortal. Thus they deny the existence of the spirit. Philosophers also, who wish to have the credit of possessing more discernment

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than the rest of mankind, speak of the spirit in terms which they do not themselves understand, for they dispute about them, contending that not a single expression is applicable to spirit which is derived from what is material, organic, or has extension; thus by abstracting from spirit every conceivable quality, it vanishes from their ideas and becomes to them a nothing. The wiser philosophers, however assert that the spirit is thought; but in their reasonings about thought, in consequence of separating from it all substantiality, they conclude that it must necessarily cease to exist when the body expires. Thus all who reason merely from the senses, science, and philosophy, deny the existence of spirit, and in so doing cease to believe what is asserted of the spirit and spiritual things. Not so the simple in heart; if these are questioned about the existence of the spirit, they declared their unfeigned belief therein, because the Lord has said that they shall continue to live after death; thus, instead of extinguishing their rational [principle], they vivify it by the Word of the Lord.

197. By *the serpent*, amongst the most ancient people, who were celestial men, was signified *circumspection*, and also the sensual [principle] by which they exercised circumspection so as to be secured from injury. It is in this sense that the Lord said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore *prudent as serpents*, and harmless as doves," (Matt. x. 16.) Thus also *the brazen serpent was set up in the wilderness*, by which was signified the sensual [principle] of the Lord, who alone is the celestial man, and takes care of and provides for all; wherefore all who looked upon it were preserved.

198. Verses 2, 3. *And the woman said to the serpent, We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye should thence die. The fruit of the tree of the garden* is the good and the truth revealed to them from the Most Ancient Church; *the fruit of the tree which is in the midst of the garden, of which they were not to eat*, is the good and the truth of faith, which they were not to learn from themselves; *not to touch it*, is a prohibition against thinking of the good and the truth of faith from themselves, or from the sensual and the scientific [principle]; and *lest ye should thence die*, is because thus faith, or all wisdom and intelligence, would perish.

199. That *the fruit of the tree of which they might not eat*, signifies the good and the truth of the faith revealed to them from the Most Ancient Church, or the knowledges of faith, is evident from this circumstance, that it is said to be *the fruit of the tree of the garden of which they might eat*, and not *the tree of the garden*, as before when treating of the celestial man, or

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the Most Ancient Church, (ii. 16.) *The tree of the garden,* as it is there denominated, is the perception of the good and the true; and the good and truth originating thence [as fruit does from a tree] is here called *fruit,* and is also frequently signified by *fruit* in the Word.

200. The reason why *the tree of knowledge* is here spoken of as being *in the midst of the garden,* although previously (ii. 9,) *the tree of lives* was said to be *in the midst of the garden,* and not *the tree of knowledge,* is, because *the midst of the garden* signifies the inmost; and the inmost [principle] of the celestial man, or the Most Ancient Church, was *the tree of lives,* which is love and the faith thence derived; whereas with this man, who may be called a celestial-spiritual man, or with this posterity, faith was *the midst of the garden,* or the inmost. It is impossible more fully to describe the quality of the men who lived in that most ancient time, because in the present day it is utterly unknown, their genius being altogether different from our own. For the purpose, however, of conveying some faint idea of their character, it may be mentioned that from good they knew the truth, or from love they knew what is of faith. But, when that generation expired, another succeeded of a totally different nature, for instead of from good discerning the truth, or from love what was of faith, they acquired the knowledge of what is good by means of the truth, and what is of love from the knowledges of faith; and with many amongst them mere knowledge alone was the desideratum. Such was the change made after the flood, to prevent the destruction of the world.

201. Since, therefore, the genius of the most ancient people anterior to the flood was such as is not now found to exist amongst mankind, it is no easy matter to explain intelligibly what the words of this passage in their genuine sense imply. They are, however, perfectly understood in heaven, for the angels and angelic spirits who are called celestial, are of the same genius as the most ancient people who were regenerate before the flood; whilst the angels and angelic spirits who are termed spiritual, are of a similar disposition to the regenerate after the flood; although in both cases in indefinite variety.

202. The Most Ancient Church, which was a celestial man, was so constituted as not only *to abstain from eating of the tree of knowledge,* that is, from acquiring their ideas of faith by means of information obtained through the senses and from science, but they were not even allowed *to touch that tree,* or, in other words, to think on any matters of faith under the influence of things sensual and scientific, lest they should descend from celestial into spiritual life, and thence downwards. Such also is the life of the celestial angels, the more interiorly celestial of whom do not even allow faith to be named, nor anything

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whatever which has a merely spiritual origin; and if it is spoken of by others, instead of faith they have a perception of love, with a difference known only to themselves;—thus whatever is of faith they derive from love and charity. Still less can they endure listening to any reasonings about faith, and, least of all, to any mere scientific respecting it; for, by means of love, they have a perception of what is good and true from the Lord. From this perception they know instantly whether it be so or not; wherefore when anything is said about faith, they answer simply that it is so, or that it is not so, because they perceive from the Lord how it is. This is what is signified by the Lord's words in Matthew: "Your communications shall be, *Yea, yea, nay, nay;* for whatsoever is more than these cometh of evil," (v. 37.) This then is what was meant by their *not being allowed to touch the fruit of the tree of knowledge;* for, in case they touched, they would be in evil, or would thereby die. The celestial angels, however, converse together on various subjects, like the other angels; but their celestial language, which is formed and derived from love, is more ineffable than that of the spiritual angels.

203. The spiritual angels, however, converse about faith, and even confirm their views of faith by intellectual, rational, and scientific considerations; but they never form their opinions on matters of faith on such grounds, for they only act in this manner who are in evil. They are also endowed by the Lord with a perception of all the truths of faith, although not such a perception as the celestial angels enjoy. The perception of the spiritual angels is something of conscience vivified by the Lord, which indeed appears like celestial perception, yet is not so, but only spiritual perception.

204. Verses 4, 5. *And the serpent said to the woman, In dying ye shall not die. For God knoweth that in the day in which ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.* That *their eyes would be opened if they should eat of the fruit of the tree,* signifies that were they to examine matters of faith by the light of the senses and of science, that is, from themselves, they would then see clearly that their former opinions were erroneous; *that they should be as God, knowing good and evil,* denotes that if they thus examined, from themselves, they would be as God, and might guide themselves.

205. Every single verse contains a particular state, or change of state, in the church. The preceding verses express a perception of the unlawfulness of that to which they were inclined; these verses, an incipient doubt whether it might not be lawful, since they would thus be enabled to see the truth of what they had heard from their forefathers, and so *have their eyes opened.* At length, in consequence of the ascendancy of self-love, they

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desired to be under their own guidance, and thus to be like the Lord; for such is the nature of self-love, that it is unwilling to submit to the Lord's leadings, but prefers to be self-directed, and to form its creed from the deductions of the senses and from science.

206. Who are more persuaded that *their eyes are open*, and that *as God they know good and evil*, than those who love themselves, and at the same time excel in worldly wisdom? And yet, who is more blind? An attentive examination would shew, that they do not even know, much less believe in, the existence of the spirit. With the nature of the spiritual and celestial life they are utterly unacquainted. They do not acknowledge an eternal life, for they believe themselves to be like the brutes which perish. Neither do they acknowledge the Lord, but worship only themselves and nature. Those amongst them who wish to be guarded in their expressions, say, that there is a certain Supreme Being, of whose nature they are ignorant, and who rules over all. These are the principles in which they confirm themselves by numerous sensual and scientific arguments; and if they dared, they would do the same before all mankind. Such persons, although they desire to be regarded as gods, or as the wisest of beings, if they were asked whether they know what it is to have no *proprium*, would reply, that it is the same thing as to have no existence, and that were they deprived of their *proprium*, they would be nothing. If they were asked, what it is to live from the Lord, they would conceive it to be a mere phantasy. And if interrogated as to their knowledge of conscience, they would say it is a mere creature of the imagination, which may be serviceable in keeping the vulgar under restraint. If interrogated as to their knowledge of perception, they would do nothing but laugh at the question, and call it enthusiastic. Such is their wisdom, *such open eyes have they, and such gods they are!* On these principles, which they imagine to be clearer than the day, they ground all their reasonings and conclusions concerning the mysteries of faith. And what can be the result but an abyss of darkness! These are *the serpents*, above all others, who seduce the world. However, this posterity of the Most Ancient Church was not as yet so depraved; but such was the case with those described from verse 14 to 19 of this chapter.

207. Verse 6. *And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, to give intelligence; and she took of the fruit thereof, and did eat; and she gave also to her husband* [vir] *with her, and he did eat. Good for food* signifies cupidity; *pleasant to the eyes*, phantasy; and *desirable to give intelligence*, pleasure: these are of the *proprium*, or *woman*. By the *husband's eating*, is signified the consent of the rational [principle], n. 265.

208. This was the fourth posterity of the Most Ancient

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Church, which suffered itself to be seduced by the love of the *proprium*, and was unwilling to believe what was revealed, unless confirmed by the evidence of the senses and by science.

209. The expressions here employed, as that *the tree was good for food, pleasant to the eyes, and desirable for giving intelligence*, are such as were adapted to the genius of those who lived in that most ancient time, having especial reference to the will, because their evils originated in the will. Where the Word treats of the people who lived after the flood, such expressions are adopted as are not thus applicable to the will, but to the understanding; for the most ancient people derived the true from the good, whilst those who lived after the flood acquired the good by means of the true.

210. In order that the nature of the *proprium* may be understood, it should be observed that the proprium of man is only evil and false originating in the love of self and the world, whereby men are inclined to believe in self, and not in the Lord or the Word, and to suppose that what they cannot acquire sensually and scientifically has no existence. Hence they become altogether evil and false, and thus see all things perversely. They regard evil as good, and good as evil; falses as truths, and truths as falses; realities as nothing, and nothing as everything. They call hatred love, darkness light, death life, and *vice versâ*, and are denominated in the Word, *the lame and the blind*. This then is the *proprium* of man, which, in itself, is infernal and accursed.

211. Verse 7. *And the eyes of them both were opened, and they knew that they were naked. Their eyes being opened*, signifies that they knew and acknowledged, in consequence of an internal dictate, *that they were naked*, that is, no longer in innocence, as before, but in evil.

212. That by *their eyes being opened* is signified an interior dictate is evident from similar expressions in the Word; as from what Balaam says of himself, who, in consequence of having visions, calls himself *the man whose eyes were opened* (Numb. xxiv. 3.) And from Jonathan, who, when he tasted of the honey-comb, and had a dictate from within that it was evil, said that his *eyes saw* so as to be *enlightened*, that he might see what he did not know, (1 Sam. xiv. 29.) Besides, in the Word, the *eyes* are often used to denote the understanding, and thus an interior impression thence received; as in David: "*Lighten* mine *eyes*, lest I should sleep the death," (Psalm xiii. 3;) where *eyes* denote the understanding. So in Ezekiel,—speaking of those who are not willing to understand,—"*who have eyes to see, and see not*," (xii. 2.) In Isaiah: "Shut their *eyes*, lest they should *see with their eyes*," (vi. 10,) which signifies to blind them lest they should understand. So Moses says to the people, "Jehovah hath not given you a heart to know, and *eyes to see*, and

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ears to hear," (Deut. xxix. 4;) where *heart* signifies the will, and *eyes* the understanding. It is written of the Lord in Isaiah, that he should *open the blind eyes,* (xlii. 7.) And again, in the same prophet: "*The eyes of the blind shall see* out of obscurity, and out of darkness," (xxix. 18.)

213. That by *knowing that they were naked,* is signified that they knew and acknowledged themselves to be no longer in innocence as before, but in evil, is evident from the last verse of the preceding chapter, where it is said, *and they were both naked, the man and his wife, and were not ashamed. Not to be ashamed because they were naked,* is there shewn to signify that they were innocent. The contrary is signified by *their being ashamed,* as in this verse, where it is said that *they sewed fig-leaves together, and concealed themselves;* for where there is no innocence, there *nakedness* is a scandal and disgrace, because it is attended with a consciousness of thinking evil. For this reason *nakedness* is used in the Word as a type of disgrace and evil, and is predicated of a perverted church; as in Ezekiel: "Thou wast *naked* and *bare,* and polluted in thy blood," (xvi. 22.) And again: "They shall leave her *naked* and *bare,* and the *nakedness* shall be discovered," (xxiii. 29.) In John: "I counsel thee to buy of me—white raiment that thou mayest be clothed, and that the *shame* of thy *nakedness* do not appear," (Rev. iii. 18.) And concerning the last day: "Blessed is he who watcheth, and keepeth his garments, and doth not walk *naked,* and they see his *shame,*" (Rev. xvi. 15.) In Deuteronomy: "If a man shall find in his wife some *nakedness,* let him write her a bill of divorcement," (xxiv. 1.) On this account, also, it was commanded to Aaron and his sons to have linen breeches—when they came to the altar to minister in the holy place, to cover the flesh of their *nakedness,* lest they should bear iniquity and die, (Exod. xxviii. 42, 43.)

214. They are called *naked* because left to their *proprium;* for those who are left to *proprium,* or to themselves, have no longer anything of intelligence and wisdom, or faith, remaining; consequently they are *naked* as to the true and the good, and therefore in evil.

215. That the *proprium* is nothing but mere evil and the false was made evident to me from this circumstance, that whatever any spirits uttered from themselves was evil and false, insomuch that whenever it was made known to me that they spoke from themselves, I was instantly aware that what they said was false, and yet they were themselves so thoroughly persuaded of the truth of what they spake as to have not the slightest doubt about it. The case is similar also with men who speak from themselves. It has likewise been permitted me to perceive when any have begun to reason concerning the truths relating to spiritual and celestial life, or in other words truths of faith, that

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they were in a state of doubt, yea, even of denial;—for none reason about faith but such as doubt and deny it. As this proceeds from self, or from the *proprium*, they fall into mere falsities, consequently into an abyss of darkness or falsity; and, when in this state, the slightest objection prevails over a thousand truths,—as a minute particle of dust applied to the eye in the axis of vision interrupts the view of the universe and of everything which it contains. Of such persons the Lord says in Isaiah, "Wo unto those who are wise in their *own eyes*, and intelligent before their own faces," (v. 21:) and again, "Thy wisdom and thy knowledge, it hath averted thee; and thou hast said in thine heart, I am, and none else beside me; and evil shall come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, which thou shalt not be able to expiate; and vastation shall come upon thee suddenly, which thou shalt not know," (xlvii. 10, 11.) Also, in Jeremiah: "Every man is made stupid by knowledge, every founder is confounded by the graven image, for his molten image is falsehood, neither is there breath in them," (li. 17.) *A graven image* is the false, and *a molten image* the evil of the *proprium*.

216. *And they sewed fig-leaves together, and made themselves girdles. To sew leaves together*, is to excuse themselves; *the fig-tree* is natural good; and *to make themselves girdles*, is to be affected with shame. Thus spake the most ancient people, and thus they described this posterity of the Church, which, instead of the innocence they had formerly enjoyed, possessed only natural good, by which their evil was concealed; and because they were in natural good, they were affected with shame.

217. That *the vine* is used in the Word to signify spiritual good, and *the fig-tree* natural good, is at this day utterly unknown, because the internal sense of the Word has been lost. Nevertheless, wherever those expressions occur, they signify or involve this meaning; as when the Lord spake in parables concerning *the vine and the fig-tree*. Thus in Matthew, "Jesus seeing *a fig-tree* in the way, came to it, but he found nothing thereon save leaves only;" therefore he said to it, "Let no fruit grow on thee henceforward for ever. And presently the *fig-tree* withered away," (xxi. 19.) By this is understood, that no good, not even natural good, was to be found upon the earth. Similar is the meaning of *the vine and fig-tree* in Jeremiah: "Were they ashamed when they had committed abomination? Even in being ashamed, they were not affected with shame, and they knew not how to blush; therefore, in collecting, I will collect them, saith Jehovah; there shall be no *grapes on the vine*, nor *figs* on the *fig-tree*, and the leaf shall fall," (viii. 12, 13.) By this is signified that all good, as well spiritual as natural, had perished, since they were so depraved as to have lost even *the sense of shame*,—like many at the present day who are in evil,

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and who, so far from blushing for their wickedness, make it their boast. In Hosea it is said, "I found Israel like *grapes* in the wilderness; I saw your fathers as the first-ripe in the *fig-tree* at her first time," (ix. 10.) And in Joel, "Be not afraid, ye beasts of my fields—for the tree shall bear her fruit, the *fig-tree* and *the vine* shall yield their strength," (ii. 22.) *The vine* is put for spiritual good, *the fig-tree* for natural good.

218. Verse 8. *And they heard the voice of Jehovah God going from himself in the garden in the air of the day: and the man and his wife hid themselves from the face of Jehovah God, in the midst of the tree of the garden.* By *the voice of Jehovah God going from himself in the garden,* is signified an internal dictate, which caused them to feel afraid,—this dictate being the residue of the perception which they had possessed; by *the air or breath of the day,* is denoted a period when the church still possessed some residue of perception; *to hide themselves from the face of Jehovah God,* is to fear the dictate, as is usual with those who are conscious of evil; by *the midst of the tree of the garden,* in which they hid themselves, is signified natural good; that which is inmost is called *the midst; the tree* denotes perception, as before; but, because there was little perception remaining, the *tree* is spoken of in the singular number, as if there were only one remaining.

219. That by *the voice of Jehovah God going from himself in the garden,* is meant an internal dictate, of which they were afraid, is evident from the signification of *voice* in the Word, where *the voice of Jehovah* is used to designate the Word itself, the doctrine of faith, conscience, or an internal animadversion, and also every warning thence resulting. For this reason also *thunders are called the voices of Jehovah;* as in John, "Then the angel cried with a loud *voice,* as a lion roareth, and when he had cried *seven thunders uttered their voices,*" (Rev. x. 3;) denoting that *the voice* was then both external and internal. Again, with a similar meaning: "In the days of the *voice* of the seventh angel—the mystery of God shall be consummated," (Rev. x. 7.) In David: "Sing unto God,—sing praises unto the Lord—who rideth upon the heavens of heavens which were of old; lo, he doth send out his *voice,* the *voice* of strength," (Psalm lxviii. 32, 33.) *The heavens of heavens which were of old,* denote the wisdom of the Most Ancient Church; *voice* is revelation, also an internal dictate. Again: "The *voice* of Jehovah is upon the waters;—the *voice* of Jehovah is in power; the *voice* of Jehovah is in glory; the *voice* of Jehovah breaking the cedars;—the *voice* of Jehovah dividing the flames of fire; the *voice* of Jehovah maketh the wilderness to shake;—the *voice* of Jehovah maketh the hinds to calve, and discovereth the forests," (Psalm xxix. 3—5 and 7—9.) And in Isaiah: "Jehovah shall cause the excellency of his *voice* to be heard,—for through the

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voice of Jehovah shall the Assyrian be beaten down," (xxx. 30, 31.)

220. By *the voice going from himself*, is meant, there was but little of perception remaining, and that alone, as it were, by itself, and unheard,—which is manifest also from the following verse, where it is said, *Jehovah called to the man*; as in Isaiah, "*The voice of one calling* in the wilderness.—The *voice* said, *Call*," (xl. 3 and 6.) *The wilderness* is the church where there is no faith; *the voice of one calling* is the annunciation of the Lord's advent, and in general every announcement of his coming as to the regenerate, to whom it is made by an internal dictate.

221. That by *the air, or breath, of the day* is signified a period when the church had still somewhat of perception remaining, is evident from the signification of *day* and *night*. The most ancient people compared the states of the church to the times of the *day* and of the *night*,—to the times of *the day* whilst still in light; wherefore this state is compared to *the breath or air of the day*, because there was still some remnant of perception, from which they knew that they were fallen. The Lord also calls the state of faith *day*, and that of no faith *night*; as in John, "It behoveth me to work the works of him that sent me whilst it is *day*, the *night* cometh when no man can work," (ix. 4.) The states of the regeneration of man were for the same reason called *days* in the first chapter.

222. That *to hide themselves from the face of Jehovah*, means to be afraid of his dictate, as is usual with those who are conscious of evil, appears evidently from their reply, v. 10, where it is written, "*I heard thy voice* in the garden, *and I was afraid*, because I was naked." *The face of Jehovah*, or of the Lord, is mercy, peace, and every good, as is plain from the benediction, "Jehovah make his *faces* to shine upon thee, and be merciful unto thee; Jehovah lift up his *faces* upon thee, and give thee *peace*," (Numb. vi. 25, 26.) And in David: "God be *merciful* unto us, and *bless* us, and cause his *faces* to shine upon us," (Psalm lxvii. 1.) And in another place: "There be many that say, Who will shew us any *good?* Jehovah, lift thou up the light of thy *faces* upon us," (Psalm iv. 6.) The mercy of the Lord is therefore called *the angel of faces*, in Isaiah: "I will mention the *mercies* of Jehovah,—which he hath bestowed on them according to his *mercies*, and according to the multitude of his *mercies*; and he became their Saviour. In all their affliction he was afflicted, and the *angel of his faces* saved them; in his *love* and in his *pity* he redeemed them," (lxiii. 7—9.)

223. Since *the face of the Lord* is mercy, peace, and every good, it is evident that he regards all from mercy, and never averts his countenance from any; but that it is man, whilst he is in evil, who turns away his face from the Lord. This he testifies in Isaiah: "*Your iniquities have separated between you*

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and your God, and your sins have hid his face from you," (lix. 2.) Thus also here, *they hid themselves from the face of Jehovah, because they were naked.*

224. Mercy, peace, and every good, or *the faces of Jehovah,* are what cause the internal dictate with those who have perception, and also with those who have conscience, although in a different manner; and they always operate mercifully, although they are received according to the state in which man is. The state of this man, or of this posterity of the Most Ancient Church, was good in the natural [degree]; and such as are in natural good *hide themselves through fear* and shame *because they are naked,* whilst such as are destitute of natural good do not indeed *hide themselves,* because they are insusceptible of shame, concerning whom see Jeremiah viii. 12, 13, and above, n. 217.

225. That *the midst of the tree of the garden* signifies natural good in which there is some perception, which is called *a tree,* is also evident from *the garden* in which the celestial man dwelt; for all that which is good and true is called *a garden,* with a difference according to the man who cultivates it. Good is not good unless its inmost principle be celestial, from which, or by which from the Lord, comes perception. This inmost principle is here called *the midst,* as also elsewhere in the Word.

226. Verses 9, 10. *And Jehovah God called to the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.* The meaning of *crying,* of *the voice in the garden,* and of *their being afraid because they were naked, and therefore hiding themselves,* has been previously explained. It is common in the Word, for man to be interrogated as to where he is and what he is doing, although the Lord previously knew every thing about him. The reason of the inquiry is, that man should acknowledge and confess.

227. As it is desirable that the origin of perception, internal dictate, and conscience, should be understood, because it is at the present day altogether unknown, therefore it is permitted me to relate something on the subject. It is most true, that man is governed by the Lord by means of spirits and angels. When evil spirits begin to rule, then the angels labor to avert evils and falses, and hence arises a combat. It is this combat of which he is rendered sensible by perception, by inward dictate, impression, or by conscience. By these, and also by temptations, it might be plainly known to man that spirits and angels are with him, were he not so deeply immersed in corporeal things as to believe nothing which is said about spirits and angels. Such persons, therefore, supposing them to feel these combats hundreds of times, would still say they were imaginary, and the effect of a disordered mind. To me it has, however,

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been permitted sensibly to feel such combats thousands of times; and now, for several years past, it has been granted me to perceive almost continually what spirits were with me, their nature and origin, the period of their approach and departure, and I have conversed with them.

228. It is impossible to describe the exquisite perception whereby the angels discover whether anything gains admission which is contrary to the truth of faith and the good of love. They perceive both the quality of the influx and the precise moment of its entrance a thousand times more perfectly than the man himself, who, indeed, scarcely knows anything respecting it. The least of thought in man is more fully perceived by the angels than the greatest. However incredible it may appear, it is yet most true.

229. Verse 11—13. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I have eaten. And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I have eaten.* The signification of these words is evident from what has been previously stated,—that the rational [principle] of man suffered itself to be deceived by the *proprium*, because it was dear to it,—or by self-love,—so as to believe nothing but what it could see and feel. Every one may see that Jehovah God did not speak to *a serpent*, and indeed that there was no *serpent*,—neither did he address the sensual [principle] signified by *the serpent*,—but that these words imply a different meaning, namely, that they perceived themselves to be deluded by the senses, and yet, in consequence of self-love, were desirous of ascertaining the truth of what they heard concerning the Lord, and faith in him, previous to admitting it into their creed.

230. The ruling evil of this posterity was self-love, without their having at the same time so much of the love of the world as exists in the present day; for they dwelt each in his own house and family, and had no desire to accumulate wealth.

231. The evil of the Most Ancient Church which existed before the flood, as well as that of the Ancient Church after the flood, of the Jewish church, and subsequently of the new church established amongst the Gentiles after the coming of the Lord, and also of the church of the present day, is, that they do not believe the Lord or the Word, but themselves and their own senses. Hence there is no faith; and where there is no faith there is no love of the neighbor, thus every evil and falsity.

232. At this day, however, the evil is much greater than in former times, because men can now confirm the incredulity of the senses by scientifics unknown to the ancients, which have

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given birth to an indescribable degree of darkness, at which mankind would be perfectly astonished did they but know its extent.

233. To explore the mysteries of faith by scientifics is as impossible as *for a camel to pass through the eye of a needle,* or for a rib to regulate the movements of the purest fibres of the chest or of the heart;—so gross, yea, much more so, are the sensual and scientific [principles] when compared with such as are spiritual and celestial. He who seeks only to investigate the secrets of nature, which are innumerable, with difficulty discovers a single one, and, as experience proves, in the course of his investigation is liable to fall into many errors. How much more likely then is this to be the case whilst investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in nature! For the sake of illustrating this point let us take the following instance. Man of himself cannot act otherwise than wickedly, and avert himself from the Lord, yet it is not the man who acts thus, but as he is incited by the evil spirits who are attendant upon him; nor do the evil spirits so act except from the evil itself which they have appropriated; nevertheless man does evil and turns himself away from the Lord, and is in fault; and yet he lives only from the Lord. So, on the other hand, man of himself cannot possibly do good, and turn towards the Lord, but by the ministry of angels; neither can the angels except from the Lord alone; and yet man may *as of himself* do good, and turn to the Lord. Neither the senses, nor science, nor philosophy, can conceive such truths as these, and, if consulted, would utterly deny their possibility, although in themselves most certain. And so it is in all other similar cases. From what has been said it is evident that those who consult the senses and science respecting what is to be believed, not only precipitate themselves into doubt, but also into denial, and thus into darkness, and into every concupiscence. For such persons as believe what is false act accordingly, and, denying the existence of what is spiritual and celestial, believe only what is corporeal and worldly. Thus they love whatever is of themselves and the world, and a false sentiment removing all restraint over the inclinations of the natural man gives rise to evils of life.

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14. And Jehovah God said to the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15. And I will put enmity between thee and the woman, and between thy seed and her seed; he shall tread upon thy head, and thou shalt bruise his heel.

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16. And to the woman he said, In multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy husband, and he shall rule over thee.

17. And to the man he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life.

18. And it shall bring forth to thee the thorn and the thistle, and thou shalt eat the herb of the field.

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

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234. THE subsequent state of the church down to the flood is here described; and as at that time the church utterly destroyed itself, it is foretold that the Lord would come into the world, and save the human race.

235. Being unwilling to believe anything which could not be apprehended by the senses, the sensual [principle], which is *the serpent*, cursed itself, and became infernal, verse 14.

236. To prevent therefore all mankind from falling into hell, the Lord promised that he would come into the world, verse 15.

237. The church is further exemplified by *the woman*, who so loved self, or the *proprium*, as to be no longer capable of apprehending truth, although the rational [principle] was given to have *rule*, verse 16.

238. The quality of the rational [principle] is then described, in that it consented to the suggestions of the *proprium*, and thus cursed itself, and became infernal, so that *reason* no longer remained, but *ratiocination*, verse 17.

239. The curse and vastation are described, and also their ferine nature, verse 18.

240. Also their aversion to everything of faith and love; and thus from being man they became not men, verse 19.

THE INTERNAL SENSE.

241. THE most ancient people, being celestial men, were so constituted, that every object which they beheld, either in the world or upon the face of the earth, produced indeed the ordinary impression on their natural eye, but at the same time

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excited in their minds a perception of the heavenly and divine realities which they signified and represented; their sight was thus only a kind of instrumental sense, and their language thence partook of a similar character. Every one, by consulting his own experience, may in some measure apprehend how this was; for whoever attends earnestly to the meaning of what is spoken by another, hears indeed the words which he employs, and yet as it were does not hear them, for he regards their sense only; and he who thinks still more deeply does not even attend to the mere meaning of the expressions used, but to the *universal* sense. These descendants, however, of whom the Word here treats, were unlike their forefathers: for in consequence of their love being placed on worldly and terrestrial objects, the sight of them induced a permanent impression on their minds; on these their thoughts were first employed, and, from the ideas thence acquired, they cogitated respecting celestial and divine things. Thus the sensual [principle] became with them the *principal*, instead of being esteemed, as by their ancestors, merely as the *instrumental;* and, whenever what is worldly and terrestrial is regarded as the principal, then men reason thence on heavenly things, and thus bring on themselves spiritual blindness. Every one may comprehend this also from his own experience; for he must have remarked that whenever he does not attend to the *sense* of a speaker, but rather to his words, he carries away with him but little of their meaning, and knows almost nothing about their universal sense, because, judging perhaps from a single word, yea, from a single grammatical construction, respecting it.

242. *And Jehovah God said to the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Jehovah God's speaking to the serpent*, signifies, they that perceived the sensual [principle] was the cause [of their fall]; and by *the serpent's being cursed above every beast, and every wild beast of the field*, that the sensual [principle] averted itself from the celestial, and turned towards the corporeal, and thus cursed itself. *The beast and the wild beast of the field*, signify affections, here, as before; and *the serpent's going on his belly*, that the sensual [principle] could no longer look upwards towards celestial things, but downwards only towards such as are corporeal and terrestrial. *To eat dust all the days of its life*, is, that these nsual [principle] could no longer live except on what was corporeal and terrestrial, and thus was become infernal.

243. In the most ancient celestial man, every thing belonging to the bodily senses being in order, yielded obedience and service to the internal man, and was no further regarded; but when men began to love themselves, and preferred sensual things

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to the internal man, it was therefore separated, became corporeal, and was thus condemned.

244. Having before shewn that by *Jehovah God speaking to the serpent*, is signified their perceiving the sensual [principle] to be the cause [of their fall], no more need be said on these words.

245. *That his saying to the serpent, Thou art cursed above every beast, and above every wild beast of the field*, signifies that the sensual [principle] averted itself from the celestial, turned towards the corporeal, and thereby condemned or cursed itself, may be clearly demonstrated from the internal sense of the Word. Jehovah God, or the Lord, never curses any one; He is never angry with any one, never leads any into temptation, punishes none, and still less does he curse any. All this is, however, done by the infernal crew, for such actions can never proceed from the fountain of mercy, peace and goodness. The reason of its being said, both here and in other parts of the Word, that Jehovah God not only turns away his face, is angry, punishes, and tempts, but also kills and even curses, is, that men may believe the Lord governs and disposes all and every thing in the universe, even evil itself, punishments, and temptations; and when they have received this most general idea, may afterwards learn how he governs and disposes all things by turning the evil of punishment and of temptation into good. In teaching and learning the Word, the most general truths must be first considered; such therefore abound in the literal sense.

246. *That the beast and the wild beast of the field* signify affections, is evident from what was previously said concerning them, (n. 45 and 46;) to which it is permitted to add the following passage from David: "Thou, O God, hast made to agitate the rain of benevolences, thou confirmest thy labouring inheritance: thy *wild beast* shall dwell therein," (Psalm lxviii. 9, 10;) where also *wild beast* denotes the affection of good, because it is said *it shall dwell in the inheritance of God.* The reason why here, and also in chap. ii. 19, 20, *the beast and the wild beast of the field* are mentioned, whilst in chap. i. 24, 25, *the beast and the wild beast of the earth* are named is, because the present passage treats of the church or regenerated man, whereas the first chapter related to what was as yet not a church, or of man about to become regenerate; for the word *field* is applied to the church, or to the regenerate.

247. *That the serpent's going on his belly* denotes the inability of the sensual [principle] any longer to look upwards towards celestial things, and its looking downwards towards such as are corporeal and terrestrial, is plain from hence, that in ancient times by *the belly* such things are signified as are nearest to the earth: by *the chest* such as are elevated above the earth; and

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by *the head*, what is supreme. It is here said that the sensual [principle], which in itself is the lowest part of man's nature, *went upon its belly*, because it regarded what was terrestrial. The depression of the belly even to the earth, and the sprinkling of dust on the head, had a similar signification in the Jewish church. Thus we read in David: "Wherefore hidest thou thy faces, and forgettest our affliction and our oppression? For our soul is bowed down to the *dust, our belly cleaveth to the earth.* Arise for our help, and redeem us for thy mercy's sake," (Psalm xliv. 24—26;) where also it is evident that when man averts himself from the face of Jehovah, *he cleaves by his belly to the dust and to the earth.* In Jonah likewise, by *the belly* of the great fish, into which he was cast, the lower parts of the earth, are signified, as is evident from his prophecy; "Out of the *belly of hell* have I cried; thou heardest my voice," (Jonah ii. 2:) where *hell* is put for the lower earth.

248. For this reason, also, when man regarded celestial things he was said *to walk erect*, and *to look upwards* or *forwards* which means the same: but when he regarded corporeal and terrestrial things, he was said to be *inclined to the earth*, and to *look downwards* or *backwards*, as in Leviticus, "I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to *go erect*," (xxvi. 13.) In Micah: "Ye shall not thence remove your necks, neither shall ye *go erect*," (ii. 3.) In Jeremiah: "Jerusalem hath sinned;—therefore they despise her, because they have seen her nakedness; yea, she groaneth and hath turned *backward*.—From above hath he sent fire into my bones,—and hath made me to *turn back*, he hath made me desolate," (Lament. i. 8, 13.) And in Isaiah: "Jehovah thy Redeemer, turneth wise men *backward*, and maketh foolish their knowledge," (xliv. 24, 25.)

249. *That eating dust all the days of its life*, signifies that the sensual [principle] was reduced to such a state that it could feed only on what was corporeal and terrestrial, and had consequently become infernal, is evident also from the signification of *dust* in the Word; as in Micah: "Feed thy people—as in the days of old. The nations shall see and shall blush at all their might; *they shall lick the dust like a serpent*, they shall move out of their holes like the *creeping things* [serpentes] of the earth," (vii. 14, 16, 27:) *the days of old* mean the Most Ancient Church; *the nations* those who trust in *proprium*, of whom it is predicated *they shall lick the dust like a serpent*. In David: "Barbarians shall bow themselves before God, and his enemies *shall lick the dust*," (Psalm lxxii. 9.) *Barbarians and enemies* are those who only regard terrestrial and worldly things. And in Isaiah: "*Dust* shall be the *serpent's* bread," (lxv. 25.) As *dust* signifies those who do not regard spiritual and celestial things, but only what

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is corporeal and terrestrial, therefore the Lord enjoined his disciples, that if the city or house into which they entered was not worthy, they should *shake off the dust of their feet*, (Matt. x. 14.) That *dust* signifies what is condemned and infernal will be further shewn, verse 19.

250. Verse 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; He shall tread upon thy head, and thou shalt bruise his heel.* Every one is aware that this is the first prophecy of the Lord's advent into the world; it appears indeed clearly from the words themselves, and therefore from hence and from the prophets, even the Jews knew that a Messiah was about to come. Hitherto, however, no one has understood what is specifically meant by *the serpent the woman, the serpent's seed, the woman's seed, the head of the serpent which was to be trodden upon*, and *the heel which the serpent should bruise*, they must therefore be explained. By *the serpent* is here meant every evil in general, and specifically self-love; by *the woman* is understood the church; by *the seed of the serpent*, all infidelity; by *the seed of the woman*, faith in the Lord; By *He*, the Lord himself; by *the head of the serpent*, the dominion of evil in general and specifically of self-love; by *to tread upon*, depression, so that it should *go upon the belly and eat the dust;* and by *the heel*, the lowest natural [principle,] as the corporeal, *which the serpent should bruise.*

251. The reason why *the serpent* means in a general sense all evil, and specifically self-love, is, because every evil has its rise from the sensual and scientific [principles], which were primarily signified by *the serpent;* wherefore, now, it denotes evil of every kind, and specifically self-love, or hatred against the neighbour and the Lord, which is the same as self-love. As this evil or hatred was various, consisting of numerous genera, and still more numerous species, it is described in the Word by *various kinds of serpents*, as *snakes, royal serpents* or *cockatrices, asps, haemorrhoids, presters,* or *fiery serpents, flying serpents,* and *creeping things,* and *vipers,* according to the differences of the poison, which is hatred. Thus we read in Isaiah: "Rejoice not, thou whole Palistina, because the rod which smiteth thee is broken; for out of the *serpent's root* shall go forth a *cockatrice* [regulus], and his fruit shall be a *fiery flying serpent,*" (xiv. 29.) *The serpent's root* is the sensual and scientific [principle]; *the cockatrice,* evil originating in the false thence derived; and *the fiery flying serpent,* the concupiscence of self-love. By the same prophet also, similar things are elsewhere thus described: "They hatch *cockatrice's eggs,* and weave the spider's web; he that eateth of their eggs dieth, and when it is crushed there cometh out *a viper,*" (lix. 5.) The *serpent* is called in the Revelation the great and red *dragon* and *the old serpent,* and also the devil and satan, who deceives the whole world, (xii. 3, 9; xx. 2.) Where and

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elsewhere, by the devil is never meant any particular devil who is prince over the others, but the whole crew of wicked spirits, and evil itself.

252. That by *the woman* is meant the church, is plain from what was said above, n. 155, concerning the celestial marriage. Such is the nature of the celestial marriage, that heaven, and consequently the church, is united to the Lord by its *proprium*, so that the conjunction is in the *proprium*, since without a *proprium* there can be no union. When the Lord in mercy insinuates innocence, peace, and goodness, into this *proprium*, it still retains its identity, but becomes celestial and most happy, as may be seen at n. 164. The quality of a celestial and angelic *proprium* from the Lord, and the quality of one which, because it is from self, is infernal and diabolical, cannot be explained; it is, however, like the difference between heaven and hell.

253. It is by virtue of a celestial and angelic *proprium* that the church is called *a woman*, and also *a wife*, *a bride*, *a virgin*, and *a daughter*. She is called *a woman* in the Revelation: "*A woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." And the *dragon* persecuted the *woman* who brought forth the man child," (xii. 1, also 4 to 13.) In this passage, by *a woman* is meant the church; by *the sun*, love; by *the moon*, faith; by *stars*, as before, the truths of faith, which evil spirits hate, and persecute to the utmost. The church is called *a woman*, and also *a wife*, in Isaiah: "Thy maker is thy husband; Jehovah of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth is he called. For the Lord hath called thee as a *woman* forsaken and grieved in spirit, and a *wife* of youth," (liv. 5, 6;) where *the Maker* is called *husband* also, because united to the *proprium*; and *a woman forsaken and a wife of youth* signify specifically the Ancient and Most Ancient Churches. Likewise in Malachi: "Jehovah hath been witness between thee and the *wife* of thy youth," (ii. 14.) She is called *a wife* and *a bride* in the Revelation: "I saw the holy city New Jerusalem coming down from God out of heaven, prepared as *a bride* adorned for her husband.—Come hither, I will shew thee *the bride, the lamb's wife*," (xxi. 2, 9.) The church is called *a virgin* and *a daughter*, throughout the prophets.

254. That by *the seed of the serpent* is mean all infidelity, is plain from the signification of *a serpent*, which is all evil: *seed* is what produces and is produced, or which begets and is begotten, and as the church is here spoken of, this is infidelity. In Isaiah, in reference to the Jewish church in its perverted state, it is called *the seed of evil doers, the seed of adultery, the seed of falsehood*: "Wo to the sinful nation, a people laden with iniquity, *a seed of evil doers*, sons that are destroyers: they have forsaken Jehovah, they have provoked the Holy One of

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Israel, they are gone away *backward*," (i. 4.) Again: "Draw near hither, ye sons of the sorceress, the *seed* of adultery.—Are ye not children of prevarication, a *seed* of falsehood?" (lvii. 3, 4.) And also, speaking of the *serpent* or *dragon*, who is there called Lucifer: "Thou art cast out of thy sepulchre like an abominable branch,—because thou hast corrupted thy land, thou hast slain thy people; the *seed* of evil doers shall not be called for ever," (xiv. 19, 20.)

255. *That the seed of the woman* signifies faith in the Lord is manifest, since *woman* denotes the church, *whose seed* is nothing but faith, for it is from faith in the Lord that the church derives its name. In Malachi, faith is called the *seed of God*: "Jehovah hath witnessed between thee and the *wife* of thy youth.—And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek *a seed of God*. Therefore take heed to your spirit, and let none deal treacherously against the *wife* of thy youth," (ii. 14, 15.) In this passage *the wife of youth* is the Ancient and Most Ancient Churches, of *whose seed* or faith, the prophet is here speaking. In Isaiah also, in reference to the church, "I will pour waters upon the thirsty, and floods upon the dry ground; I will pour my spirit upon thy *seed*, and my blessing upon thine *offspring*," (xliv. 3.) In the Revelation: "*The dragon* was wroth with *the woman*, and went to make war with the remnant of her *seed*, who keep the commandments of God, and have the testimony of Jesus Christ," (xii. 17.) And in David: "I have made a covenant with mine elect, I have sworn unto David my servant, Thy *seed* will I establish for ever. His *seed* also will I make to endure for ever, and his throne as the days of heaven. His *seed* shall endure for ever, and his throne as the sun before me," (Psalm lxxxix. 3, 4, 29, 36.) By *David* is here meant the Lord; by *throne*, his kingdom; by *the sun*, love; and by *seed*, faith.

256. Not only is *faith*, but also *the Lord Himself* is called, *the seed of the woman*, both because He alone gives faith, and thus is faith, and because He was pleased to be born, and that into such a church as had altogether fallen into an infernal and diabolical *proprium* through self-love and the love of the world, in order that by His divine power He might unite the divine celestial with the human *proprium* in His human essence, so that in Him they might be one; and unless this union had been effected, the whole world must have utterly perished. Because the Lord is thus *the seed of the woman*, it is not said *it*, but *He*.

257. That by *the head of the serpent* is meant the dominion of evil in general, and specifically of self-love, is evident from its nature, which is so direful as not only to seek dominion, but even dominion over all things upon earth; nor does it rest satisfied with this, but aspires even to rule over everything in

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heaven; yea, not content with this, it would extend its authority even over the Lord himself, and still desire an amplification of its power. Such lust is latent in every spark of self-love. If it were only indulged, and the bonds by which it is restrained removed, we should perceive this to be its course, and that it would grow even to such an aspiring height: hence it is evident how *the serpent*, or the evil of self-love, lusts for dominion, and how much it hates all those who refuse to come under its sway. This is *the head of the serpent* which exalts itself, and *which the Lord treads down*, even to the earth, that it may *go upon its belly, and eat dust*, as stated in the verse immediately preceding. *The serpent, or dragon*, which is called Lucifer, is described in the following words by Isaiah: "O Lucifer,—thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will be made equal to the Most High: yet thou shalt be brought down to hell, to the sides of the pit," (xiv. 12—15.) The *serpent or dragon*, moreover, is thus described in the Revelation, as to the mode in which he exalts his head. "A *great red dragon*, having *seven heads*, and ten horns, and seven crowns upon his *heads*;—and he was cast out into the earth," (xii. 3, 9.) In David: "The saying of Jehovah to my Lord, Sit at my right hand, until I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion.—He shall judge the heathen, he shall fill with the dead bodies, he shall bruise the *head* over much earth. He shall drink of the brook in the way, therefore shall he lift up *the head*," (Psalm cx. 1, 2, 6, 7.)

258. That by *treading down, or bruising*, is understood depression, so as to compel it *to go on the belly and eat the dust*, is now evident from this and the preceding verses. It has also the same signification in Isaiah: "Jehovah—*bringeth down* them that dwell on high; the lofty city he will humble it; he will humble it even to *the earth*: he *will prostrate* it even to the *dust*; the foot shall *tread it down*," (xxvi. 4—6.) Again: "Jehovah—shall cast down to *the earth* with the hand: they *shall tread* the crown of pride with the feet," (xxviii. 2, 3.)

259. That by *the heel* is meant the lowest natural or corporeal [principle] cannot be known, unless the mode in which the most ancient people considered the various components of man's nature is understood. They referred his celestial and spiritual things to the head and face; what exist from these,—as charity and mercy, to the chest; natural things, to the feet; the inferior natural, to the soles of the feet; and the lowest natural and corporeal, to *the heel*; nor did they merely refer them, but also so called them. The lowest things relating to reason, such as scientifics, were also understood by what Jacob prophesied

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concerning Dan: "Dan shall be *a serpent* by the way, *an adder* in the path; biting the horse's *heels*, so that his rider falls backward," (Gen. xlix. 17.) Also in David: "The iniquity of my *heels* shall compass me about," (Psalm xlix. 5.) In like manner, by what is related of Jacob, when he came forth from the womb, and his hand laid hold of Esau's *heel* whence he was called *Jacob*, (Gen. xxv. 26,) for *Jacob* is named from *the heel*, because the Jewish Church, signified by *Jacob, injured the heel. The serpent* can only injure the lowest natural things, but not unless it be a particular species of *viper*, the interior natural; still less can it approach his spiritual things, and least of all the celestial, which the Lord preserves and lays up in man without his knowledge. What are thus stored up by the Lord are called in the Word remnants or *remains*. The mode in which the *serpent* destroyed those lowest natural things in the people before the flood, by the sensual [principle] and by self-love; and amongst the Jews, by sensualities, traditions, and idle stories, and by the love of self and of the world; and how at this day he has destroyed and continues to destroy them by sensual things, science and philosophy, and at the same time by those loves, will be shown, by the divine mercy of the Lord, in the following pages.

260. From what has been said it is evident, that it was revealed to the church of that time, that the Lord would come into the world to save them.

261. Verse 16. *And to the woman he said, In multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy husband, and he shall rule over thee.* By *the woman* is now signified the church as to the *proprium* which it loved: by *in multiplying to multiply thy sorrow*, is signified combat, and the anxiety it occasions; by *conception*, every thought: by *the sons whom she would bring forth in sorrow*, the truths which she would thus produce: by *husband* here, as before, the rational [principle] which it will obey, and which will rule.

262. That the church is signified by *the woman*, was previously shewn, but here the church perverted by the *proprium* which was itself formerly signified by *the woman*, because the posterity of the Most Ancient Church, which had become perverted, is now treated of.

263. When, therefore, the sensual [principle] averts itself, or curses itself, evil spirits then commence a violent war, and attendant angels struggle for man, in consequence of which combats are described by *in multiplying to multiply sorrow as to the conception and birth of sons*, that is, as to the thoughts and productions of the true.

264. *Conception and the birth of sons* are spoken of in some parts of the Word in a purely spiritual sense,—*conception* for the

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thought and device of the heart, and *sons* for truths, as is plain from Hosea: "As for Ephraim, their glory shall fly away like a bird; from the *birth*, and from the *womb*, and from the *conception*. Though they should have educated their *sons*, yet will I bereave them, that they shall not be a *man*; yea, woe also to them because I shall depart from them," (ix. 11, 12;) where *Ephraim* signifies the intelligent, or the understanding of the true, and *sons* truths themselves. It is likewise said elsewhere concerning Ephraim, or the intelligent, who has become foolish, "The sorrows of a *travailing* woman have come upon him: he is an unwise *son*; for he shall not stay long in the *breaking forth of the sons of the womb*," (xiii. 13.) And in Isaiah: "Blush, O Zidon, for the sea hath spoken, even the strength of the sea, saying, I *have not travailed*, nor *brought forth* sons, nor educated the young men, and brought up virgins: as to the report concerning Egypt, they shall *bring forth* according to the report of Tyre," (xxiii. 4, 5:) where *Zidon* means those who have been in the knowledges of faith, but have destroyed them by scientifics, and so become barren. Again, in the same prophet, treating of regeneration, and where, likewise, the truths of faith are signified by *sons*: "Before she *travailed*, she *brought forth*; and before her pain came, she was *delivered* of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to *bring forth* in one day? or shall a nation be *born* at once?—Shall I *bring to the birth*, and not cause to *bring forth?* saith Jehovah; shall I cause to *bring forth*, and shut the womb? saith thy God," (lxvi. 7—9.) Goods and truths, being *conceived* and *born* of the celestial marriage, are, therefore, also called *sons* by the Lord in Matthew: "He that soweth the good seed is the *Son of Man*; the field is the world; the good seed are the *sons of the kingdom*," (xiii. 37, 38:) and the goods and truths of a saving faith are "*the sons of Abraham*," (John viii. 39;) for *seed* (as was stated n. 255) denotes faith, wherefore *sons*, which are of *the seed*, are the goods and truths of faith: thence also the Lord, as being Himself *the seed*, called Himself the *Son of Man*, that is, the faith of the church.

265. That by *husband* [*vir*] the rational [principle] is signified, appears from verse 6 of this chapter, where it is written, *the woman gave to her husband with her, and he did eat*, by which is meant his consent: as is also from what was said of *the man* in n. 158, where by him is understood one who is wise and intelligent. Here, however, husband denotes the rational principle], because in consequence of the destruction of wisdom and intelligence by *eating of the tree of knowledge*, no higher principles remain, for the rational [principle] is imitative of intelligence, being as it were its semblance.

266. Since every law and precept exists from what is celestial

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and spiritual, as from its true principle, it follows that this law of marriage does so also, which requires that the wife, who is actuated by desire, appertaining to the *proprium*, rather than from reason, like the man, should be subject to his prudence.

267. *And to the man He said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life.* By *the man's hearkening to the voice of his wife*, is signified the consent of the husband [*vir*] or rational [principle], by which it also averted or cursed itself, and consequently the whole external man, denoted by *cursed is the ground for thy sake*. *To eat thereof in sorrow*, means that the future state of his life would be miserable, and this even to the end of that church, or, *all the days of thy life*.

268. *Ground* signifies the external man, as is evident from what was previously stated concerning *earth*, *ground*, and *field*. When man is regenerated, he is no longer called earth, but *ground*, because celestial seeds are implanted therein; he is also compared to *ground*, and is called *ground* in various parts of the Word. The seeds of the good and the true are implanted in the *external* man, or in his affections and memory, but not in the *internal* of man, because there is nothing of the *proprium* in the internal, but only in the external. In the internal man are goods and truths, and when these no longer appear to be present, then man is external or corporeal; they are, however, stored up in the internal by the Lord, without man's knowledge, since they do not come forth, unless when the external dies, as it were, as during temptations, misfortunes, sicknesses, and at the hour of death. The rational [principle] also belongs to the external man (n. 118), and is in itself a kind of medium between the internal and external; for the internal, by means of the rational, operates on the corporeal external; but when the rational [principle] consented, then the external became separated from the internal, so that the existence of the internal is no longer known, nor, consequently, the intelligence and wisdom which are of the internal.

269. Jehovah God, or the Lord, did not *curse the ground*, or the external man, but the external man averted or separated itself from the internal, and thus cursed itself, as is demonstrable from what was previously shewn, n. 245.

270. That *to eat of the ground in great sorrow* denotes a miserable state of life, is evident from what precedes and follows, not to mention that *to eat*, in the internal sense, is to live. It is plain, also, from this fact, that such a state of life ensues when evil spirits begin to assault man, and the attendant angels to experience difficulty in preserving him. This state of life becomes more miserable when evil spirits begin to obtain domi-

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nion; for they then govern his external man, and the angels only his internal, of which so little remains that they can scarcely take anything thence with which to defend him: hence arise misery and anxiety. *Dead* men are seldom sensible of such misery and anxiety, because they are no longer *men*, although they think themselves more truly so than others: for they know no more than the brutes what is spiritual and celestial, and what is eternal life, and like them they look downwards to terrestrial things, or outwards to the world; they favor the *proprium* only, and indulge their inclinations and senses with the entire concurrence of their rational [principle.] Being *dead*, they sustain no spiritual warfare or temptation, and were they exposed to it, their life would sink under its weight, and they would thereby curse themselves still more, and precipitate themselves still more deeply into infernal damnation: hence they are spared this until their entrance into the other life, where, being no longer in danger of dying in consequence of any temptation or misery, they endure most grievous temptations, which likewise are here signified by the *ground being cursed, and eating of it in great sorrow.*

271. That *all the days of thy life* denote the end of the days of the church, is evident from the fact of its not here treating of an individual man, but of the church and its state,—the end of the days of that church was the time of the flood.

272. Verse 18. *And it shall bring forth to thee the thorn and the thistle, and thou shalt eat the herb of the field.* By *the thorn and the thistle* are meant the curse and vastation; and by *thou shalt eat the herb of the field*, is signified that he should live as a wild beast. Man lives like a wild beast when his internal is so separated from his external as to operate upon it only in a most general manner, for man is *man* from what he receives through his internal from the Lord, and is a *wild beast* from what he derives from the external man, which, separated from the internal, is in itself no other than a wild beast, having a similar nature, desires, appetites, phantasies, and sensations, and also similar organic forms: still he is able to reason, and, as it seems to himself, acutely; and this from the spiritual substance by which he receives the influx of life from the Lord, which is, however, perverted by him, becoming the life of evil or death, and hence he is called a *dead man.*

273. That *thorns and thistles* signify the curse and vastation, is evident from the harvest and fruit-trees denoting the opposite, such as blessings and multiplications. That the *thorn*, *thistle*, *briar*, *bramble*, and *nettle*, have such a signification, is evident from the Word, as in Hosea: "Lo, they are gone because of vastation; Egypt shall gather them, Memphis shall bury them, the desirable thing with their silver; the *nettle* shall inherit them; the *thorn* shall be in their tent," (ix. 6.) Here *Egypt*

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and *Memphis* denote such as seek to understand divine things from themselves, and their own scientifics. Again in the same prophet: "The high places also of Aven, the sin of Israel, shall be destroyed; the *thorn* and the *thistle* shall come up on their altars," (x. 8;) where *the high places of Aven* signify self-love, and *the thorn* and *the thistle on the altars* profanation. In Isaiah: "Mourning upon the teats, for the fields of desire, for the fruitful vine; upon the ground of my people shall come up the *prickly thorn*," (xxxii. 12, 13.) And in Ezekiel: "The house of Israel shall be no more a *pricking briar*, and the *painful thorn* [shall be removed] from all that are round about them," (xxviii. 24.)

274. That *to eat the herb of the field*, or wild food, is to live like a wild beast, is evident from what is said of Nebuchadnezzar in Daniel: "They shall drive thee from man, and thy dwelling shall be with the *beast of the field*; they shall make thee to *eat grass* as the oxen,—and seven times shall pass over thee," (iv. 25.) And from Isaiah: "Hast thou not heard from afar off I have done it; from the days of antiquity, and I have formed it; now I have brought it to pass, and it shall be to lay waste bulwarks—defenced cities into heaps, and their inhabitants were short in the hand; they were dismayed and affected with shame; they were made the *grass of the field*, and the *green of the herb*, the grass of the house-tops, and a field dried up before the standing corn," (xxxvii. 26, 27.) Here is unfolded what *the grass of the field, the green of the herb, grass on the house-tops*, and *a field dried up* signify; for it here treats of the period before the flood, which is meant by *from afar off* and *the days of antiquity*.

275. Verse 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. By eating bread in the sweat of the face* is signified to be averse to what is celestial: *to return to the ground* from whence he was taken, is to relapse into the external man, such as he was before regeneration; and *dust thou art, and unto dust shalt thou return*, that he is condemned and is infernal.

276. That *to eat bread in the sweat of the face* signifies to be averse to what is celestial, is evident from the signification of *bread*. By *bread* is meant everything spiritual and celestial, which is the food of angels, on the deprivation of which they would cease to live, as certainly as men deprived of *bread* or food. What is celestial and spiritual in heaven, also corresponds to *bread* on earth, by which they are, moreover, represented, as is demonstrable from many passages in the Word. The Lord is *bread*, because from him proceeds whatever is celestial and spiritual, as he himself teaches in John: "This is the *bread* which came down from heaven;—he who eateth this *bread* shall live for ever," (vi. 58.) Wherefore, also, *bread* and *wine* are the

symbols employed in the Holy Supper:—this celestial food is also represented by *manna*. That what is celestial and spiritual constitutes the *food of angels*, is manifest from the Lord's words: "Man shall not live by *bread* alone, but by every *word* proceeding out of the mouth of God," (Matt. iv. 4;) that is, from the life of the Lord, from which everything celestial and spiritual proceeds. The last posterity of the Most Ancient Church, which existed immediately before the flood, and is here treated of, had become so thoroughly corrupt, in consequence of their immersion in what was sensual and corporeal, as no longer to desire to hear what was the truth of faith, or that the Lord was about to come and save them; and when such subjects were mentioned they turned away from them; this aversion is described by *eating bread in the sweat of the face*. So also the Jews, in consequence of their non-acknowledgment of celestial realities, and their desiring only a worldly Messiah, could not help feeling an aversion towards the *manna*, because it was a representation of the Lord, denominating it *vile bread*, on which account fiery serpents were sent amongst them, (Numb. xxi. 5, 6.) It may, moreover, be observed that the celestial things imparted to them in states of adversity and misery, and when brought to tears, were expressed by the phrases, the *bread of adversity—the bread of misery*,—and *the bread of tears*, as what is here made use of in aversion is called *the bread of the sweat of the face*.

277. This is the internal sense; he who keeps close to the letter, understands no other than that man must procure bread for himself out of the ground by labor, or by the sweat of his face. *Man*, however, does not here mean any single individual, but the Most Ancient Church; nor does *ground* mean ground, or *bread* bread, or *garden* garden, but celestial and spiritual things, as has been sufficiently shewn.

278. That by *returning to the ground whence he was taken*, is signified that the church would return to the external man such as it was before regeneration, is evident from the circumstance of *ground* denoting the external man, as was previously stated. That *dust* signifies what is condemned and infernal, is also proved by what was said of *the serpent*, which in consequence of being *cursed* is said *to eat dust*. In addition to what was there shewn as to the signification of *dust*, we are permitted to give the following passages from David: "All those who go down to the *dust* shall bow before him [Jehovah], and those whose soul he hath not made alive," (Psalm xxii. 29.) And in another place: "Thou hidest thy faces, they are troubled; thou takest away their breath, they expire, and return to their *dust*," (civ. 29;) for when men avert themselves from the face of the Lord, they then expire or die, and thus *return to the dust*, that is, are condemned and become infernal.

279. All these verses, then, taken in a series, involve that

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the sensual [principle] averted itself from the celestial, (verse 14;) that the Lord would come into the world for the purpose of re-uniting them, (verse 15;) that combats took place in consequence of the external man averting itself from the internal, (verse 16;) whence resulted misery, (verse 17,) condemnation, (verse 18,) and at length hell, (verse 19.) These successive states were passed through in that church, from the fourth posterity to the deluge.

20. AND the man called his wife's name Eve, because she was the mother of all living.

21. And Jehovah God made to the man and to his wife coats of skin, and clothed them.

22. And Jehovah God said, Behold the man was as one of us in knowing good and evil; and now lest he put forth his hand, and take also of the tree of lives, and eat and live for ever;

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from which he was taken.

24. And he cast out the man; and he made cherubim to dwell in the east towards the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives.

THE CONTENTS.

280. THE Most Ancient Church, and those who fell away, are here summarily treated of; thus also its posterity down to the flood when it expired.

281. Of the Most Ancient Church which was celestial, and from the life of faith in the Lord, *called Eve, and the mother of all living*, verse 20.

282. Of its first posterity which was principled in celestial-spiritual good, and of its second and third which was in natural good, signified by *the coat of skin which Jehovah God made for the man and his wife*, verse 21.

283. Of the fourth posterity in which natural good began to be dissipated, which, had they been created anew or instructed in the celestial things of faith, would have perished, that is, *had he put forth his hand, and taken also of the tree of lives, and eaten, and lived for ever*, verse 22.

284. Of the fifth posterity which was deprived of every good and truth, and reduced to the state in which they had been previous to regeneration, which is *his being sent forth out of the*

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garden of Eden to till the ground, from which he was taken, verse 23.

285. Of the sixth and seventh posterity which were deprived of all knowledge of the good and the true, and left to their own filthy loves and persuasions, lest they should profane the holy things of faith, signified by *his being driven out, and cherubim being made to dwell at the garden, with a flame of a sword to keep the way of the tree of lives,* verse 24.

THE INTERNAL SENSE.

286. THIS and the preceding chapters, to the verses now under consideration, treat of the most ancient people, and of their regeneration: primarily, of those who had lived like wild beasts, but at length became spiritual men; then of those who became celestial men, and constituted the Most Ancient Church; afterwards of those who fell away and their descendants, detailed in regular order through the first, second, and third posterity and their successors, down to the deluge. In the verses following, which conclude the chapter, we have a recapitulation of what occurred from the period when the man of the Most Ancient Church was formed until the flood; thus it is a summary of all that has been previously stated.

287. Verse 20. *And the man called his wife's name, Eve, because she was the mother of all living.* By *man* [*homo*] is here understood the man [*vir*] of the Most Ancient Church, or the celestial man [*homo*], and by *the wife and mother of all living,* the church. She is called *mother,* as being the first church, and *living,* in consequence of possessing faith towards the Lord, who is life itself.

288. That by *man* is denoted the man of the Most Ancient Church, or the celestial man, has been previously shewn; and, at the same time, it was also demonstrated that the Lord alone is *man,* and that every celestial man derives his existence from him, because he is his likeness. Hence every member of the church without distinction, was denominated a *man,* and at length this name was applied to all mankind, to distinguish them from the beasts.

289. It was also shewn above that by *wife* is meant the church, and in a universal sense the kingdom of the Lord in the heavens and in the earths, and the same is understood by *mother,* as follows of consequence. In the Word the church is very frequently called *mother,* as in Isaiah: "Where is the bill of your *mother's* divorcement?" (l. 1.) In Jeremiah: "Your *mother* is greatly ashamed: *she that bare you* is suffused with

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shame," (l. 12.) In Ezekiel: "Thou art thy *mother's* daughter that loathed her husband and her sons;—your *mother* was a Hittite, and your father an Amorite," (xvi. 45;) where *husband* is put for the Lord and all that is celestial; *sons*, for the truths of faith; *a Hittite*, for what is false: and *an Amorite*, for what is evil. Again, in the same prophet: "Thy *mother* is like a vine in thy likeness, planted near the waters; she was fruitful and full of branches because of many waters," (xix. 10;) here *mother* denotes the Ancient Church. The term *mother* is more especially applicable to the Most Ancient Church, because it was the first church, and the only one which was celestial, and therefore beloved by the Lord more than any other.

290. She was called *the mother of all living* in consequence of possessing faith in the Lord, who is LIFE ITSELF, as is also demonstrated from what was previously stated. It is impossible for more than one *fountain of life* to exist, from which is *the life* of all, or for any *life* to be communicated, which is *life*, except by faith in the Lord, who is *life itself*; nor indeed can a *living faith* exist, except from *Him*, consequently unless *He* be in it. On this account, in the Word, the Lord alone is called *Living*, and is named the LIVING JEHOVAH, (Jeremiah v. 2; xii. 16; xvi. 14, 15; xxiii. 7; Ezek. v. 11.) LIVING FOR EVER, (Dan. iv. 34; Rev. iv. 10; v. 14; x. 6.) The FOUNTAIN OF LIFE, (Psalm. xxxvi. 9.) A FOUNTAIN OF LIVING WATERS, (Jeremiah xvii. 13.) Heaven, which lives by or from him, is called the LAND OF THE LIVING, (Isaiah xxxviii. 11; liii. 8: Ezek. xxvi. 20; xxxii. 23—27, 32; Psalm xxvii. 13; lii. 5; cxlii. 5. Those are called LIVING, who are in faith in the Lord; as in David: "Who holdeth our soul amongst the *living*," (Psalm lxvi. 9.) Such as possess faith are said to be IN THE BOOK OF LIVES, (Psalm lxix. 28;) and IN THE BOOK OF LIFE, (Rev. xiii. 8; viii. 8; xx. 15.) Wherefore, also those who receive faith in him are said to be made ALIVE, (Hosea vi. 2; Psalm lxxxv. 6. And, on the contrary, such as do not possess faith are called *dead*; as in Isaiah: "They are *dead*, they shall not live; Rephaim shall not rise, therefore hast thou visited and destroyed them," (xxvi. 14;) meaning those who are puffed up with self-love: *to rise*, signifies to enter into life. They are also said to be pierced, (Ezek. xxxii. 23—26, 28—31.) They are also called *dead* by the Lord, (Matt. iv. 16; John v. 25; viii. 21, 24, 51, 52.) Hell is also called *death*, (Isaiah xxv. 8; xxviii. 15.)

291. In this verse is described the first time of the church when, in the flower of her youth, she was representing the celestial marriage, on which account she is described as a *marriage*, and is called *Eve*, which means *living*.

292. Verse 21. *And Jehovah God made to the man and to his wife coats of skin, and clothed them.* These words signify

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that the Lord instructed them in spiritual and natural good:—His instructing them is expressed by *making and clothing*, and spiritual and natural good are denoted by *the coat of skin*.

293. It could never appear from the letter, that these things are signified; yet still it is evident that more mysterious things are involved than appear in the letter, for every one must perceive that *Jehovah God did not make a coat of skin for them*.

294. Neither could it be manifest to any one that a *coat of skin* signifies spiritual and natural good, except by a revelation of the interior sense, and subsequent comparison of passages in the Word, where similar expressions occur. *Skin* is here mentioned in a general way, but the *skin* of a *kid*, *sheep*, or *ram*, is understood; which animals, in the Word, signify the affections of good, charity, and things relating to charity. Similar things were signified by the *sheep* used in sacrifices. Those are denominated *sheep* who are endowed with the good of charity, that is, with spiritual and natural good, and hence the Lord is called the *Shepherd of the sheep*. That those who are endowed with charity are called *sheep*, is universally known.

295. The reason why they are said to be *clothed with a coat of skin*, is, because the most ancient people were described as being naked on account of their innocence; but when they lost their innocence, it is stated that they discovered themselves to be in evil, which also is denominated *nakedness*. That all things might appear to cohere historically, agreeably to the mode of speaking of the most ancient people, they are here said to be *clothed* and *not naked*, or in evil. That they were in spiritual and natural good, is evident from what was remarked above concerning them, from verse 1 to 13 of this chapter, as well as from its being here related that *Jehovah God made them a coat of skin, and clothed them*, for it here treats of the first, and more especially of the second and third posterity of the church, who are endowed with such good.

296. That the *skins of kids, sheep, goats, badgers, and rams*, signify spiritual and natural goods, will be demonstrated from the internal sense of the Word, where it treats of Jacob, and of the ark. This will be shewn in reference to Jacob, when by the divine mercy of the Lord we arrive at the explanation of the passage where he is described as being *clothed* with the raiment of Esau, and having on his hands and on his neck the *skins of kids of the goats*, which when Isaac smelled, he said, "the smell of my son is as the smell of a field," (Genesis xxvii. 15, 16, 27.) And the same will of the divine mercy of the Lord be shewn of the ark, where it is related that the covering of the tent was of *rams' skins and badgers' skins*, (Exodus xxvi. 14; xxxvi. 19,) and that Aaron and his sons, when they went forward, covered the ark with a covering of *badgers' skins*, and likewise the table and its vessels, the candlestick and its vessels,

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the altar of gold, and the instruments of ministry, and of the altar; (Numb. iv. 6—14:) for whatever was in the ark, the tabernacle, or the tent, yea, whatever was upon Aaron, when clothed with the garments of holiness, signified something of a celestial-spiritual nature, so that there was not the most minute thing which had not a distinct representation.

297. Celestial good is that which is not *clothed*, because it is inmost, and is innocent. But celestial-spiritual good is that which first is *clothed*, then natural good, for they are exterior, and on that account are compared to and called garments, as in Ezekiel, when speaking of the Ancient Church: "I *clothed* thee with broidered work, and *shod* thee with *badger's skin*, and I *girded* thee about with fine linen, and I *covered* thee with silk," (xvi. 10.) In Isaiah: "*Put on* thy beautiful *garments*, O Jerusalem, the city of holiness," (lii. 1.) And in the Revelation: "Who have not defiled their *garments*, and they shall walk with me in *white*, for they are worthy," (iii. 4, 5:) also where it is related of the four-and-twenty elders, that they were "*clothed in white raiment*," (iv. 4.) Thus, then, exterior goods, which are celestial-spiritual and natural, are garments; wherefore also those who are endowed with the goods of charity appear in heaven *clothed* in splendid garments: here however, because they are still in the body, with a *coat of skin*.

298. Verse 22. *And Jehovah God said, Behold the man was as one of us knowing good and evil; and now, lest he put forth his hand, and take also of the tree of lives, and eat, and live for ever.* *Jehovah God* is first mentioned in the singular, and afterwards in the plural number, because by *Jehovah God* is meant the Lord, and at the same time the angelic heaven. *The man's knowing good and evil* signifies his having become celestial, and thus wise and intelligent; *lest he put forth his hand, and take also of the tree of lives*, is that he should not be instructed in the mysteries of faith, for otherwise it would be impossible for him to be saved to all eternity, which is to *live for ever*.

299. Here are contained two arcana, first, that *Jehovah God* signifies the Lord, and at the same time heaven; and secondly, that had they been instructed in the mysteries of faith they would have perished eternally.

300. With reference to the first arcanum,—that by the expression *Jehovah God* is meant both the Lord and heaven,—it is to be observed, that, for a mystical reason, the Lord is sometimes called in the Word *Jehovah* only, at others *Jehovah God*,—*Jehovah*, and afterwards *God*,—*the Lord Jehovih*,—*the God of Israel*,—and *God* only, as in the first chapter of Genesis, where also, although *God* only is mentioned, it is said in the plural number, *Let us make man in our image*; nor is He denominated *Jehovah God* until the subsequent chapter, which treats of the celestial man. He is called *Jehovah* because He alone is or lives, thus from

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essence; and God, because he can do all things, thus from *power;* as is evident from the Word, where the names are distinguished: (Isaiah xlix. 4, 5; lv. 7; Psalm xviii. 2, 28, 29, 31; Psalm xxxi. 14.) On this account every angel or spirit who conversed with man, and who was supposed to possess any power, was called God; as appears from David: "God standeth in the congregation of God, He will judge in the midst of the *gods,*" (Psalm lxxxii. 1;) and in another place: "Who in the heaven shall be compared with Jehovah? who among the sons of the *gods* be likened to Jehovah?" (Psalm lxxxix. 6.) Again: "Confess to the God of *gods,*—confess to the Lord of *lords,*" (Psalm cxxxvi. 2, 3.) Men, also, as possessed of power, are denominated "gods," as Psalm lxxxii. 6; John x. 34, 35; Moses is also said to be "a *God* to Pharaoh," (Exodus vii. 1.) Where also the word *God* is in the plural number—*Elohim.* Since, however, the angels do not possess the least power of themselves, as they indeed acknowledge, but only from the Lord, and as there is but one God, therefore, by *Jehovah God,* in the Word, is meant the Lord alone. Where, however, any thing is effected by the ministry of angels, as in the first chapter of Genesis, then He is spoken of in the plural number. Here, also, because the celestial man, being a *man,* could not be put in comparison with the Lord, but with the angels only, therefore it is said, *the man was as one of us, knowing good and evil,*—that is, was wise and intelligent.

301. The other arcanum is, that had they been instructed in the mysteries of faith, they would have perished eternally,—which is signified by the words, *now lest he put forth his hand, and take also of the tree of lives, and eat, and live for ever.* Concerning this it may be observed, that when men became inverted as to the order of their life, and were unwilling to live, or to become wise except from themselves, and from proprium, then they reasoned about everything they heard respecting faith, whether it were so or not; and because it was from themselves, thus from the knowledge acquired through the medium of their senses and from science, it necessarily led to denial, and then, also, to blasphemy and profanation, so that at length they did not scruple to commingle what is profane, with what is holy. When man thus acts he is then so condemned, that in the other life there remains for him no hope of salvation. For the ideas commingled by profanation remain associated, so that whenever a holy thought presents itself to the mind it does so conjoined with the idea of something profane, and consequently prevents the possibility of being any other than that of the damned. The association of ideas in the mind of every individual is exquisitely perceived in the other life, even by spirits in the world of spirits, and much more so by angelic spirits,—so exquisitely indeed, that from the presence of a single idea, they become acquainted with a man's quality. The separation of profane and holy ideas, when thus

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conjoined, cannot be effected, except by means of such infernal torment, that if a man were aware of it, he would as cautiously avoid falling into profanation as into hell itself.

302. The Jews were so prone to profanation that the mysteries of faith were never revealed to them, so that it was never explicitly declared to them either that they should live after death, or that the Lord would come into the world to save them. Nay, they were, and still are, kept in such ignorance and blindness, that they neither have known nor now know of the existence of the internal man, or indeed of anything internal; for had they known these, or did they now know, so as to acknowledge them, such is their nature that they would profane them, and thus preclude themselves from all hope of salvation in another life. This is what is meant by the Lord in John: "He hath blinded their eyes, and closed their heart, that they should not see with their eyes, nor understand with their heart, and convert themselves, and I should heal them," (xii. 40.) This is the reason, too, why the Lord spake to them in parables without explaining to them their meaning, lest, as He himself says, "Seeing they should see, and hearing they should hear, and understand," (Matt. xiii. 13.) On the same account, likewise, all the mysteries of faith were hidden from them, and concealed under the representatives of their Church; and such was the style of the prophetic writings, for the same reason. It is, however, one thing to know, and another to acknowledge. He who knows, and does not acknowledge, is as if he knew not; but it is he who acknowledges and afterwards blasphemes and profanes, who is meant by the Lord.

303. Man acquires to himself a life according to the persuasions which he embraces, or in other words, by what he acknowledges and believes. That of which he is not persuaded, or which he does not acknowledge and believe, can in no degree affect his mind: and therefore it is impossible to profane what is holy without a previous persuasion and acknowledgment that it is so, and at length its denial. Those who may know but do not acknowledge, are as if they knew not, or like persons acquainted with matters of no consequence. Such were the Jews about the time of the Lord's advent, and therefore they are said in the Word to be vastated or wasted, that is, to have no longer any faith. Under these circumstances, it does a people no injury to have the interior contents of the Word unfolded to them, for they are as persons seeing, and yet not seeing; hearing, and yet not hearing; and whose hearts are hardened; of whom the Lord says in Isaiah, "Go and tell this people, Hear in hearing, but understand not, and see in seeing, but know not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be

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healed," (vi. 9, 10.) That the mysteries of faith are not revealed previous to *vastation*, or the entire removal of faith, lest, as was before said, they should be profaned, the Lord also plainly declares in the subsequent verses of the same prophet: "Then said I, Lord, how long? And he said, Until the cities are desolated, so that there be no inhabitant, and the house, so that there be no man, and the land be desolated with desolation, and Jehovah have removed man," (vi. 11, 12.) He is called *a man* who is wise, or who acknowledges and believes. Such were the Jews, as has been before observed, about the period of the Lord's advent; and for the same reason they are still kept vastated by their lusts, and particularly by their avarice, so that though they heard of the Lord a thousand times, and that the representatives of their church are significative of Him as to every particular, they would yet acknowledge and believe nothing. This then was the reason why the antediluvians were cast out of the garden of Eden and vastated, so as to be no longer capable of acknowledging any truth.

304. From these observations it is evident what is meant by the words, *lest he put forth his hand, and take also of the tree of lives, and eat, and live for ever. To take of the tree of lives and eat*, is to know even so as to acknowledge whatever is of love and faith; for *lives* in the plural are love and faith, and *to eat* signifies here, as before, to know. *To live for ever* is not to live in the body for ever, but to live after death in eternal damnation. A man who is dead [spiritually] is not called *dead* because he is about to die after the life of the body, but because he will live the *life of death*, for *death* is damnation and hell. The expression to *live* is used with a similar signification by Ezekiel: "Will ye hunt the souls of my people, and make to *live* souls to you, and profane me with my people,—slaying the souls which should not *die*, and making the souls to *live* which should not *live*," (xiii. 18, 19.)

305. Verse 23. *Therefore Jehovah God sent him forth from the garden of Eden, to till the ground, from which he was taken. To be cast out of the garden of Eden* is to be deprived of all intelligence and wisdom, and to *till the ground from which he was taken* is to become corporeal, as he was previous to regeneration.

That to be cast out of the garden of Eden is to be deprived of all intelligence and wisdom, is manifest from the signification of *a garden*, and of *Eden*, as given above; for *a garden* signifies intelligence, or the understanding of truth, and *Eden*, being significative of love, signifies wisdom, or the will of good.

That to till the ground from which he was taken signifies to become corporeal, such as he was before regeneration, was shewn above (verse 19), where a similar expression occurs.

306. Verse 24. *And he cast out the man; and he made*

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cherubim to dwell in the east towards the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives. To drive out the man is to deprive him entirely of all the will of good and understanding of truth, so that he is separated from them, and is no longer *man. To make cherubim to dwell in the east* is to provide against his entering into any mystery of faith; for to *the east towards the garden of Eden* is the celestial [principle] from which is intelligence, and by *cherubim*, the Providence of the Lord is signified, preventing such a man from entering into the things of faith. By *the flame of a sword turning itself*, is signified self-love with its unruly desires and consequent persuasions, which are such that he wishes, indeed, to enter, but is carried away thence to corporeal and terrestrial things, and this for the purpose of *keeping the way of the tree of lives*, that is, to prevent the profanation of holy things.

307. The subject here treated of is the sixth and seventh posterity, which perished by the flood, and were altogether *cast out of the garden of Eden*, or from all understanding of truth; and thus ceasing, as it were, to be *men*, they were left to their insane lusts and persuasions.

308. As the signification of *the east* and of *the garden of Eden* were given above, it is needless to dwell longer on them; but that *cherubim* denotes the Providence of the Lord, lest man should insanely enter upon the mysteries of faith, from the *proprium* and the sensual and scientific [principle], and thus profane them, and destroy himself, might be demonstrated by all the passages in the Word where mention is made of *cherubim*. Because the Jews were of such a quality, that if they had possessed any clear knowledge concerning the Lord's coming,—the representatives or types of the church significative of Him—the life after death,—the interior man, and the internal sense of the Word, they would have profaned it, and have perished eternally, therefore this was represented by the *cherubim* on the mercy-seat over the ark, over the curtains of the tabernacle, over the veil, and also in the temple, and it signified that the Lord had them in keeping, (Exod. xxv. 18—21; xxvi, 1, 31; 1 Kings vi. 23—29, 32.) For the ark, in which was the testimony, signified the same as *the tree of lives* in this passage, that is, the Lord and celestial things, which belong solely to Him. Hence also the Lord is so often called the God of Israel sitting upon the *cherubim*, and hence he spake with Moses and Aaron between the *cherubim*, (Exod. xxv. 22; Numb. vii. 89.) This is plainly described in Ezekiel, where it is said, "The glory of the God of Israel was gone up from the *cherub* whereupon he was, to the threshold of the house. And he called to the man clothed with linen,—and—said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh and who cry for all the

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abominations done in the midst thereof. And to the others he said—Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly the old and the young, and the virgin, the infant, and the women;—defile the house, and fill the courts with the slain," (ix. 3—7.) And again: "He said to the man clothed with linen, Go in between the wheels even under the *cherub*, and fill thy hands with coals of *fire* from between the *cherubim*, and scatter them over the city. And a *cherub* stretched forth his hand from between the *cherubim* unto the *fire* which was between the *cherubim*, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out," (x. 2 and 7.) From these passages it is evident that the providence of the Lord preventing men from entering into the mysteries of faith, is understood by *cherubim*, and therefore that they were left to their insane cupidities, here also signified by *the fire that was to be scattered over the city*, and *that none might be spared*.

309. *That the flame of a sword turning itself* signifies self-love with its insane cupidities and persuasions, which are such indeed as to desire to enter [into the mysteries of faith], but are carried thence to corporeal and terrestrial things, might be confirmed by so many passages from the Word, as would fill pages. We will, however, only make the following quotations from Ezekiel: "Prophesy and say, Thus saith Jehovah, say, A *sword*, a *sword*, is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter.—Let the *sword* be doubled the third time, the *sword* of the slain; the *sword* of a great slaughter, which entereth into their privy chambers, that their heart may faint, and their offences be multiplied;—it is made bright, it is wrapped up for the slaughter," (xxi. 9, 10, 14, 15.) A *sword* here signifies the desolation of man, so that he sees nothing which is good and true, but mere falses and contrarieties, denoted by *multiplying offences*. It is also said in Nahum, of those who desire to enter into the mysteries of faith, "The horseman lifteth up both the *flame of the sword*, and *the glittering of the spear*, and there is a multitude of slain," (iii. 3.)

310. Each particular expression in this verse involves so many important arcana, applicable to the genius of the people who perished by the flood (a genius totally different from that of those who lived subsequent to the deluge), that it is impossible to explain them. We will briefly observe that their first parents, who constituted the Most Ancient Church, were celestial men, and had consequently celestial seeds implanted in their minds; whence their descendants possessed seed in themselves of a celestial origin. Seed from a celestial origin is such that love rules the whole mind and makes it a one. For the human mind consists of two parts, the will and the understanding.

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Love or good belongs to the will, faith or the true to the understanding; and from love or good that people perceived everything relating to faith or truth, and thus their mind was single, or a one. With the posterity of such a race, seed of the same celestial origin necessarily remains, so that any falling away from truth and good on their part is attended with the most dangerous consequences, since their whole mind becomes so perverted as to render a restoration scarcely possible in another life. It is otherwise with those who do not possess celestial but only spiritual seed, as the people after the deluge, and also the present generation of mankind. There is no love in them, consequently no will to goodness, but still there is a capacity of receiving faith, or the understanding of the true, by means of which some degree of charity can be induced, although by a different process, namely, by the insinuation of conscience from the Lord grounded in the knowledges of truth and its derivative goodness. Such a state is obviously altogether different from that of the antediluvians, of whose genius, by the divine mercy of the Lord, more will be said hereafter. These are arcana with which the present generation of mankind are utterly unacquainted, since in modern times none understand the nature of the celestial man, nor even that of the spiritual man, still less the quality of the human mind and life thence resulting, and the consequent state after death.

311. The condition of those who perished by the flood is such in the other life, that they cannot exist anywhere in the world of spirits, or with other spirits, but are in a hell separated from the hells of others, and as it were under a certain mountain. This appears as an intermediate mountain in consequence of their direful phantasies and persuasions. Their phantasies and persuasions are such as to produce so profound a stupor in other spirits that they do not know whether they are alive or dead, for they deprive them of all understanding of truth, so that they can perceive nothing. Such also was their persuasion during their abode in the world; and because it was foreseen that in another life they would be incapable of associating with other spirits, without occasioning in them an appearance of death, they were all destroyed, and the Lord of his divine mercy induced other states on those who lived after the deluge.

312. In this verse, the state of these antediluvians is fully described, as that they were *cast out*, or separated from celestial good, and that *cherubim were made to dwell in the east towards the garden of Eden*. This expression, *in the east towards the garden of Eden*, is only applicable to them; for, had the succeeding generation been spoken of, it would have been said, in *the garden of Eden towards the east*. In like manner had the words, *the flame of a sword turning itself*, been applied to the present race of men, they would have been transposed thus—*the sword*

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of a flame turning itself. Nor would it have been said *the tree of lives,* but *the tree of life;* not to mention other things in the arrangement of the words, which cannot be explained, being understood only by the angels, to whom the Lord reveals them: for every particular state contains infinite arcana, not even one of which is known to mankind.

313. From what is here stated respecting the first man, it is manifest that all hereditary evil existing in the present day was not derived from him, as is commonly, but falsely, supposed. For it is the Most Ancient Church that is here treated of under the name of *man;* and when it is called *Adam,* it signifies that *man* was formed from the ground, or that he was made truly a *man,* who was not so previously, by regeneration from the Lord. This is the origin and signification of the name. Hereditary evil, however, is such that every one who commits actual sin acquires to himself a nature therefrom, whence evil is implanted in his children, and becomes hereditary. Consequently it is derived from every particular parent; from the father, grandfather, great-grandfather, and ancestors in succession, and is thus multiplied and augmented in each descending posterity, remaining with each, and being increased in each by his actual sins, and never becoming dissipated or losing its baneful influence, except in those who are regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact, that the evil inclinations of parents remain visibly in their children, so that a family, yea, an entire race, may be thereby distinguished from every other.

CONTINUATION CONCERNING MAN'S ENTRANCE INTO ETERNAL LIFE.

314. *WHEN the resuscitated being, or soul, enjoys the benefit of light, so as to be enabled to look around him, the spiritual angels, of whom we before spoke, shew him every attention which he can desire in that state, and instruct him respecting the things of the other life, so far as he is in a capacity to bear it. Should he be principled in faith and desire it, they also point out to him the wonderful and magnificent scenes of heaven.*

315. *If, however, the resuscitated person, or soul, is not of such a disposition as to desire instruction, he then wishes to separate himself from the society of the angels. Of this the angels have an exquisite perception, since, in the other life, there is a communication of all the ideas of thought; and when he desires to separate from them, they do not even then leave him, but he disunites himself from them. The angels love every one, and*

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desire nothing more than to do him services, to instruct him, and to convey him to heaven, for herein consists their chief delight.

316. *When the soul thus separates himself, he is received by good spirits, who likewise do him all kind offices whilst he is in consort with them. If, however, his light in the world was such that he cannot remain associated with the good, he seeks to be disunited from them also, and this separation is repeated again and again, until he associates himself with those whose state entirely agrees with that of his former life in the world, among whom he finds, as it were, his own life. They then, wonderful to relate, live together a life of a similar quality to that which had constituted their ruling delight when in the body. On returning into this life, which appears to them as a new commencement of existence, some after a longer and others after a shorter space of time are carried thence towards hell; whilst such as have been principled in faith towards the Lord, are led by degrees from this new beginning of life to heaven.*

317. *Some are, however, conveyed more slowly, and others more speedily, to heaven; indeed I have seen those who were elevated to heaven immediately after death, of which I am permitted here to mention only two instances.*

318. *A certain [spirit] came and discoursed with me, who, it was evident from some appearances about him, had only lately died. At first he knew not where he was, supposing himself still to be in the world; but when he became conscious of having entered upon another mode of existence, and that he no longer possessed anything,—as house, wealth, and the like,—being in another kingdom, where he was deprived of all he had in the world, he was seized with anxiety, and knew not where to betake himself, or whither to go for a place of abode. He was then informed that the Lord alone provides for him and for all; and was left to himself, that his thoughts might take their wonted direction, as in the world. He now considered (for in another life the thoughts of all may be plainly perceived) what he must do, being deprived of all means of subsistence; and whilst in this state of anxiety, he was brought into association with some celestial spirits, who belonged to the province of the heart, and who shewed him every attention which he could desire. This being done, he was again left to himself, and beginning to consider, from a principle of charity, how he might repay so great kindness, it was evident from this, that whilst he had lived in the body he was principled in charity grounded in faith, and he was therefore immediately taken up into heaven.*

319. *I have also seen another person immediately translated into heaven by the angels, who was accepted by the Lord, and shewn the glory of heaven; not to mention much other experience respecting some who had to wait their periods of probation.*

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GENESIS.

CHAPTER THE FOURTH.

ON THE NATURE OF THE LIFE OF THE SOUL OR SPIRIT.

320. *WITH respect to the general circumstances relating to the mode of life of souls, or novitiate spirits, after death, it was demonstrated to me, on numerous occasions, that when a man enters upon eternal life, he is utterly unconscious of it, imagining himself still to be in the world, yea, in his body. Hence, on being informed that he is a spirit, he is all wonder and astonishment, both because he is altogether like a man as to his senses, desires and thoughts, and because he did not believe, during his abode in the world, that he was a spirit, or (as is the case with some) that a spirit could be what he now finds himself.*

321. *Another circumstance to be noted, is, that a spirit enjoys much more excellent sensitive faculties, and far superior powers of thinking and speaking, than when living in the body, so that the former state scarcely admits of comparison with the latter, although this is unknown to the spirits before they are gifted with reflection by the Lord.*

322. *Care should be taken not to give credence to the erroneous opinion, that spirits do not possess far more exquisite sensations than during the life of the body, for I have been convinced to the contrary by experience repeated thousands of times. Should any be unwilling to believe this fact, in consequence of their presupposed ideas concerning the nature of spirit, let them ascertain for themselves when they come into another life, where they will be compelled to believe by their own experience. Spirits not only possess the faculty of sight, and live in a light to which, with good spirits, angelic spirits, and angels, the mid-day light of this world cannot be compared. Of the light in which they dwell, and by which they see, we shall, by the divine mercy of the Lord, subsequently treat. They enjoy the power of hearing also, and that in so exquisite a degree as vastly to exceed what they possessed in the body; of which, in my almost constant conversations with them, now for some years, I have had repeated opportunity of being convinced. The nature of their speech, and the sense of smell they also possess, will, by the divine mercy of the Lord, be considered hereafter. They have, besides, a most exquisite sense of touch, whence come the pains and torments endured in hell; for all sensations have relation to the touch, of which they are merely diversities and varieties. Their desires and affections, moreover, are incomparably stronger than those possessed during the life of the body; but more will be said on this subject, by the divine*

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mercy of the Lord, in the following pages. Men think also, after death, far more perspicuously and distinctly than during their previous life: for in a spiritual state of being more is involved in one idea than in a thousand whilst in the natural life. If it were possible for men here to perceive with what acuteness, penetration, sagacity, and clearness, spirits converse with each other, they would be perfectly amazed. In a word, man loses nothing by death, but is still a man in all respects, although more perfect than when in the body, having cast off his bones and flesh, and the imperfections which necessarily attend them. Spirits acknowledge and perceive, that whilst they lived in the body their sensations were those of the soul, and although they seemed to be in the body, they were still incorporeal, and, therefore, when the body is laid aside, sensations exist in a much more exquisite and perfect state. Life consists in sensation, since without sensation there can be no life, and such as the sensation is, such is the life, a fact which all have the capacity of knowing.

323. *At the end of the chapter, several examples will be given of persons entertaining opinions during their abode in this world contrary to those advanced above.*

CHAPTER IV.

1. AND the man knew Eve his wife, and she conceived and bare Cain; and said, I have gotten a man, Jehovah.

2. And she again bare his brother Abel; and Abel was a shepherd of the flock, but Cain was a tiller of the ground.

3. And at the end of days it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect to Abel, and to his offering:

5. And to Cain and to his offering he had no respect. And Cain was very wroth, and his faces fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why are thy faces fallen?

7. If thou doest well, art thou not exalted? and if thou doest not well, sin lieth at the door, and to thee is his desire, and thou rulest over him.

8. And Cain talked to Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper?

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10. And he said, What hast thou done? the voice of thy brother's bloods crieth to me from the ground.

11. And now art thou cursed from the ground, which hath opened its mouth to receive thy brother's bloods from thy hand.

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said to Jehovah, Mine iniquity is too great to be removed.

14. Behold, thou hast driven me out this day from the faces of the ground; and from thy faces shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.

15. And Jehovah said to him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah set a mark upon Cain, lest any one finding him should smite him.

16. And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, towards the east of Eden.

17. And Cain knew his wife, and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch.

18. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19. And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah.

20. And Adah bare Jabal; he was the father of such as dwell in tents, and of cattle.

21. And his brother's name was Jubal; he was the father of all such as play upon the harp and the organ.

22. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.

23. And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech, for I have slain a man to my wounding, and a little [child] to my hurt.

24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25. And the man knew his wife again, and she bare a son, and called his name Seth; for God [saith he] hath replaced to me another seed instead of Abel, because Cain hath slain him.

26. And to Seth, to him also there was born a son; and he called his name Enos: then began they to call upon the name of Jehovah.

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THE CONTENTS.

324. THE Word here treats of doctrines separate from the Church, or heresies, and of a new Church afterwards raised up, called *Enos*.

325. The Most Ancient Church possessed faith in the Lord through the medium of love; but there were some who separated faith from love. The doctrine of faith separated from love was called *Cain*, and charity, which is love towards the neighbour, *Abel*, verses 1, 2.

326. The worship of each is described, that of faith separate from charity by *the offering of Cain*, and that of charity by *the offering of Abel*, verses 3, 4. That worship proceeding from charity was acceptable, but not worship originating in faith alone, is shewn verses 4, 5.

327. The state of those who were principled in faith alone became evil, is described by *Cain's anger being kindled, and his countenance falling*, verses 5, 6.

328. That the quality of faith is known by charity; and that charity wishes to abide with faith, if faith does not assume the pre-eminence, and exalt itself above charity, verse 7.

329. That charity is extinguished with such as have separated faith, and preferred it to charity, is described by *Cain's slaying his brother Abel*, verses 8, 9.

330. Charity extinguished is called *the voice of bloods*, verse 10; perverse doctrine, *the curse from the ground*, verse 11. The false and the evil originating thence *are the fugitive and vagabond in the earth*, verse 12. And as they averted themselves from the Lord, that they were in danger of *eternal death*, verses 13, 14. But because, by means of faith, charity was afterwards to be implanted, it was made inviolable; and this is signified by *the mark set upon Cain*, verse 15. And its removal from its former situation is denoted by *Cain's dwelling towards the east of Eden*, verse 16.

331. The amplification of that heresy is called *Enoch*, verse 17.

332. The heresies thence originating, each by its respective name, in the last of which, denominated *Lamech*, there was nothing of faith remaining, verse 18.

333. A new church then arose, which is understood by *Adah and Zillah*, and described by their sons *Jabel, Jubal, and Tubal-Cain*. The celestial things of the church were represented by *Jabel*, the spiritual by *Jubal*, and the natural by *Tubal-Cain*, verses 19—22.

334. The origin of that church, when everything of faith and charity was extinguished, and violence done to what was most sacred, is described verses 23, 24.

335. A general recapitulation of the subject is given; after faith, signified by *Cain*, was separated from charity, a new faith

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was given by the Lord, whereby charity was implanted. This faith is denominated *Seth*, verse 25.

336. The charity implanted by faith is called *Enos*, or another man, which is the name of that church, verse 26.

THE INTERNAL SENSE.

337. SINCE this chapter treats of the degeneracy of the Most Ancient Church, or the falsification of its doctrine, and consequently of heresies and sects, under the names of *Cain* and his *descendants*, it is to be observed, that there is no possibility of understanding how doctrine was falsified, or what was the nature of the heresies and sects of that church, unless the nature of the true church be rightly understood. Enough has been said above concerning the Most Ancient Church, shewing that it was a celestial man, and acknowledged no other faith than such as was connected with love towards the Lord and the neighbor. By means of that love from the Lord, they obtained faith, or a perception of all its truths, and were therefore unwilling to speak of faith, lest it should be separated from love, as was shewn above (n. 200, 203). Such is the nature of the celestial man, and in this character he is described by David by representatives, where the Lord is spoken of as *the King*, and the celestial man as *the king's son*: "Give the *king* thy judgments, O God, and thy righteousness to the *king's son*.—The mountains shall bring peace to the people, and the hills, by righteousness. They shall fear thee as long as the sun and moon endure throughout all generations. In his days shall the righteous flourish, and abundance of peace, untill there be no moon," (lxxii. 1, 3, 5, 7.) By the *sun*, love is signified; by the *moon*, faith; by *mountains* and *hills*, the Most Ancient Church; by *throughout all generations*, the churches after the flood; *until there be no moon*, denotes that faith will become love:—see also what is said in Isaiah xxx. 26. Such was the nature of the Most Ancient Church and of its doctrine; but the case is far different at the present day, for now faith precedes charity, and by means of faith, charity is given by the Lord, and then charity takes the precedence. It hence follows, that doctrine became falsified in ancient times when men made confession of faith, and thus separated it from love. Those who falsified doctrine in this way, or separated faith from love, or acknowledged faith alone, were there denominated *Cain*; and this thing was regarded by them as an enormous [heresy].

338. Verse 1. *And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man, Jehovah.*

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By the *man* and his *wife* the Most Ancient Church is signified, as has been shewn above: its first offspring or first-born is faith, which is here called *Cain;* the saying, *I have gotten a man, Jehovah,* signifies that with such as are called *Cain,* faith is known and acknowledged in a distinct form.

339. In the three foregoing chapters it was so abundantly shewn, that by the *man* and his *wife* the Most Ancient Church is signified, that on this point there can remain no doubt; and this being admitted, it is evident that the conception and offspring of that Church can be no other than we have stated. It was customary with the most ancient people to give names by which they represented events, and thus framed a genealogy; for whatever has relation to the church may be considered in this light, since one faith is conceived and born of another, like an ordinary generation. Hence it is common in the Word to name various circumstances relating to the church, *conceptions, births, offspring, infants, little children, sons, daughters, young men,* &c.; the prophetical parts of the Word abound with such expressions.

340. That the saying *I have gotten a man, Jehovah,* signifies that with such as are called *Cain,* faith is known and acknowledged as a thing by itself, is evident from what was said in the introduction to this chapter. They had been, as it were, previously ignorant of faith as a separate object of thought, because they had a perception of whatever related to it; but, when they began to make a distinct doctrine of faith, they then collected together the truths which they had perceived, and reduced them into doctrine, calling it *I have gotten a man, Jehovah,* as if they had found out somewhat new; and thus, what was before inscribed on the heart became a mere matter of science. In ancient times they gave every new thing a name, and explained what the name implied by particular sayings. Thus the signification of the name *Ishmael* is explained by the saying, "*Jehovah hath heard his affliction,*" (Gen. xvi. 11;) that of *Reuben,* by the expression, "*Jehovah hath looked upon thy affliction,*" (Gen. xxix. 32;) the name *Simeon,* by the saying, "*Jehovah hath heard that I was hated,*" (Gen. xxix. 33;) and that of *Judah* by, "*Now will I praise Jehovah,*" (verse 35.) The *altar* built by Moses was called "*Jehovah my banner,*" (Exodus xvii. 15;) and in like manner the doctrine of faith is here denominated "*I have gotten a man, Jehovah,*" or *Cain.*

341. Verse 2. *And she again bare his brother Abel. And Abel was a shepherd of the flock, but Cain was a tiller of the ground.* The second offspring of the church is charity, which is signified by the term *Abel* and *brother.* He who exercises the good of charity *is a shepherd of the flock; and a tiller of the ground* is one who is destitute of charity, although principled in faith separate from love, which, indeed, is no faith.

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342. That the second offspring of the church is charity, is evident from the fact that the church conceives and brings forth nothing else than faith and charity. The same is signified by the first children of Leah by Jacob, *Reuben* denoting faith, *Simeon* faith in act, and *Levi* charity, (Gen. xxix. 32, 33, 34,) wherefore also the tribe of *Levi* received the priesthood, and represented *the shepherd of the flock*. Since charity is another offspring of the church, it is called *brother*, and named *Abel*.

343. That *a shepherd of the flock* is one who exercises the good of charity, must be obvious to every one, this expression being commonly used in the Word of the Old and New Testament. He who leads and teaches is denominated *a shepherd*, and those who are led and taught are called *the flock*. He who does not lead to and teach the good of charity, is not *a true shepherd*; and he who is not led to good, and does not learn what is good, is not *of the flock*. It is scarcely necessary to confirm this signification of *shepherd* and *flock* by quotations from the Word; we will, however, adduce the following passages. It is written in Isaiah: "Then shall He [the Lord] give the rain of thy seed, that thou shalt sow the ground withal, *and bread* of the increase of the ground;—in that day shall He feed *thy cattle* in a large pasture," (xxx. 23). In this passage, *bread of the increase of the ground* denotes charity. Again: "The Lord Jehovah shall *feed his flock like a shepherd*; he shall gather the *lambs* with his arm, and carry them in his bosom, and shall gently *lead* those that are with young," (xl. 11). In David: "Give ear, O *Shepherd* of Israel, thou that *leadest* Joseph like a *flock*; thou that dwellest between the cherubim, shine forth," (Psalm lxxx. 1). In Jeremiah: "I have likened the daughter of Zion to a comely and delicate woman; the *shepherds* with their *flocks* shall come unto her; they shall pitch their *tents* near to her round about; they shall *feed* every one in his place," (vi. 2, 3). In Ezekiel: "Thus saith the Lord Jehovah,—I will increase them like a *flock of men*, as a holy *flock*, as the *flock* of Jerusalem in her solemn feasts; so shall the waste cities be filled with *flocks of men*," (xxxvi. 37, 38). And again, in Isaiah: "All the *flocks* of Kedar shall be gathered together unto thee, the *rams* of Nebaioth shall minister unto thee," (lx. 7). Such as *lead the flock* to the good of charity, *gather the flock*, but those who do not so lead them, disperse the *flock*; for all gathering together, and all union, proceed from charity, whilst the origin of all dispersion and disunion is in a want of charity.

344. What is the purpose of faith, or of the science, knowledge, and doctrine of faith, but that man may become such as faith teaches? The primary thing which it teaches is charity, (Mark xii. 28—35; Matt. xxii. 34—39.) This is the end of

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all to which faith looks. If this object be not attained, what is science, or doctrine, but an empty nothing?

345. That *a tiller of the ground* is one who is destitute of charity, although principled in faith separate from love,—which is no faith at all,—is plain from the circumstances which follow; namely, that Jehovah had no respect to his offering, and that he slew his brother, or destroyed charity, which is signified by *Abel*. They were said *to till the ground* who regard corporeal and terrestrial objects. This is evident from what is related in the third chapter, verses 19—23, where it is said, that the man was *cast out of the garden of Eden to till the ground*.

346. Verse 3. *And at the end of days it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah*. By *the end of days* is understood in progress of time; by *fruit of the ground*, works of faith without charity; and by *an offering to Jehovah*, worship thence proceeding.

347. It must be obvious to every one, that by *the end of days* is signified in progress of time. This doctrine,—here denominated *Cain*,—does not appear to have been so unacceptable when first promulgated and received in simplicity as it became afterwards. This is evident from the circumstance that they called the offspring *a man gotten Jehovah*. Thus at its origin faith was not so far separated from love as in *the end of days*, or in the progress of time; which, indeed, is the case with every doctrine of true faith.

348. That works of faith without charity are signified by *the fruit of the ground* appears from what follows; for works of faith without charity are works of infidelity, being in themselves dead, and the produce of the external man alone. Of these it is written in Jeremiah, "Wherefore doth the way of the wicked prosper?—Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth *fruit*; thou art near in their mouth, but far from their reins.—How long shall the land mourn, and the herbs of every field wither?" (xii. 1, 2, 4.) [They with whom the Lord is] *near in the mouth but far from the reins*, are such as act from faith separate from charity, concerning whom it is predicated, that *the land mourns*. [Such works] are also called *the fruit* of their doings, in the same prophet: "The heart is deceitful above all things, and desperately wicked; who can know it? I, Jehovah, search the heart; I try the reins, even to give to every man according to his ways, and according to the *fruit of his doings*," (xvii. 9, 10.) So in Micah: "The land shall be desolate because of them that dwell therein, for the *fruit of their doings*," (vii. 13.) But it is declared that such fruit is no fruit, or that the work is dead, and that both the fruit and root perish. Thus it is written in Amos, "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I

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destroyed his *fruit* from above, and his *roots* from beneath," (ii. 9.) And in David: "Their *fruit* shalt thou destroy from the earth, and their seed, from among the children of men," (Psalm xxi. 10.) The works of charity, however, are living, and of them it is declared that they take *root* downwards, and bear *fruit* upwards; as in Isaiah: "The remnant that is escaped of the house of Judah shall again take *root* downwards, and bear *fruit* upwards," (xxxvii. 31.) *To bear fruit upwards*, is to act from charity. Such *fruit* is called *the fruit of excellence* in the same prophet: "In that day shall the branch of Jehovah be beautiful and glorious, and the *fruit* of the earth excellent and comely for them that are escaped of Israel," (iv. 2.) It is also *the fruit of salvation*, and is so denominated by the same prophet: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open itself, and let them bring forth *the fruit of salvation*, and let righteousness spring up together; I Jehovah will *create* it," (xlv. 8.)

349. That worship is denoted by *an offering* may appear from the representative rites of the Jewish church. There, sacrifices of every kind, as well of *the first-fruits* and of all the other produce of the earth, as the oblation of the first-born, are called *offerings*, in which their worship consisted. Now, since all these were representative of celestial things, and had reference to the Lord, it should be obvious to every one that by the *offerings* true worship was signified. For what is a representative without the thing which it represents? or what is external religion without internal, but as an idol which is dead? The external lives from the internal, or by the internal, from the Lord. From these considerations it is evident that *all the offerings* of the representative church signify the worship of the Lord. Of these, by the divine mercy of the Lord, we shall treat in the following pages. That by *offerings* in general is meant worship, may be shewn from the prophets throughout. Thus it is written in Malachi: "Who abideth the day of his coming?—He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, and they shall offer unto Jehovah an *offering* in righteousness. Then shall the *offering* of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in the former days," (iii. 2, 3, 4.) *An offering in righteousness* is an internal offering, which the sons of Levi or the holy worshippers should offer. *The days of eternity* signify the Most Ancient Church, and *the former days* the Ancient Church. So in Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel, there shall all the house of Israel, all that land, worship me; there will I be gracious to them, and there will I require your oblations, and the first-fruits of your offerings, in all your sanctifications," (xx. 40.) Oblations and *the first-fruits of offerings, in*

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the sanctifications, are likewise works sanctified by charity from the Lord. Again, in Zephaniah: "From beyond the rivers of Ethiopia my suppliants—shall bring mine *offering*," (iii. 10.) *Ethiopia* denotes those who are in possession of celestial things, which are love, charity, and the works of charity.

350. Verse 4. *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering.* *Abel* here, as before, signifies charity; and *the firstlings of the flock*, the holy [principle] which is of the Lord alone. By *fat* is signified the celestial [principle] itself, which also is of the Lord. That *Jehovah had respect unto Abel, and to his offering*, signifies that what proceeds from charity, and all worship grounded in charity, are well pleasing to the Lord.

351. That *Abel* signifies charity was shewn above. By charity is meant love to the neighbor, and compassion; for he who loves his neighbor as himself, is also compassionate towards him when he suffers, as towards himself.

352. That *the firstlings of the flock* signify what is of the Lord alone appears from the truth, that the *firstlings* or *first-born* in the representative church were all holy, because they had reference to the Lord, who alone is *the first-born*. Love and faith thence are *the first-born*. All love is of the Lord, and not the least of love is of man, therefore the Lord alone is *the first-born*. This was represented in the ancient churches by *the first-born* of man and of beast being sacred to Jehovah, (Exodus xiii. 2, 12, 15.) And by the fact that the tribe of Levi, which in the internal sense signifies love,—though born after Reuben and Simeon, who signify faith,—was accepted instead of all *the first-born*, and constituted the priesthood, (Numb. iii. 40—45; viii. 14—20.) Concerning the Lord as *the first-born* of all, with respect to his human essence, it is thus written in David: "He shall call me, thou art my Father, my God, and the rock of my salvation. I will also make him my *first-born*, high above the kings of the earth," (Psalm lxxxix. 26, 27.) And in John: "Jesus Christ the *first-begotten* from the dead, and the prince of the kings of the earth," (Rev. i. 5.) Let it be observed that *the first-born* of worship signifies the Lord, and *the first-born of the church*, faith.

353. That by *fat* is signified the celestial [principle] itself, which also is of the Lord, may appear from the following considerations. The celestial [principle] is everything which is of love. Faith also is celestial when it is from love. Charity is celestial. Every good of charity is celestial. These were all represented by the various kinds of *fat in the sacrifices*, and especially *by the fat upon the liver, or the caul*; by *the fat upon the kidneys*; by *the fat covering the intestines*; and *by that lying upon the intestines*; which were holy, and were offered up as

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burnt-offerings upon the altar, (Exod. xxix. 13, 22; Levit. iii. 3, 4, 14; iv. 8, 9, 19, 26, 31, 35; viii. 16, 25.) It is on account of their signification that they are called the food made by fire for the peace of Jehovah, (Levit. iii. 14, 16.) For the same reason the Jewish people were forbidden to eat any of the *fat* of the beasts, by what is called an everlasting statute for generations, (Levit. iii. 17; also vii. 23, 25,) because that Church was such that it did not even acknowledge what was internal, much less what was celestial. That *fat* signifies celestial things and the goods of charity, is evident also from the prophets. As from Isaiah; "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, that your soul may delight itself in *fatness*," (lv. 2.) And from Jeremiah; "I will fill the soul of the priests with *fatness*, and my people shall be satisfied with my goodness," (xxxi. 14.) In these passages it is plain that *fat* does not mean material *fat*, but celestial spiritual good. So it is written in David; "They are filled with the *fatness* of thy house, and thou makest them to drink of the river of thy pleasures. For with thee is the fountain of lives, and in thy light we see light," (Psalm xxxvi. 8, 9.) Here *fatness* and *the fountain of lives* signify the celestial [principle] which is of love; and *the river of delights*, and *light*, the spiritual [principle] which is of faith from love. Again; "My soul shall be satisfied as with *marrow and fatness*, and my mouth shall praise thee with lips of songs," (Psalm lxiii. 5.) Here, in like manner, *fat* denotes the celestial [principle], and *lips of songs* the spiritual. It is evident that the signification is celestial, because it is said, "*the soul shall be satisfied*." Hence also the first-fruits, which were the first-born of the earth, are called *fat*, (Numbers xviii. 13.) Since celestial things are of innumerable genera, and still more numerous species, they are thus generally described in the song which Moses recited before the people: "*Butter* of kine, and *milk* of sheep, with *fat* of lambs and of rams, sons of Bashan, and of goats, with the *fat* of kidneys of wheat; and thou didst drink the pure *blood* of the grape," (Deut. xxxii. 14.) It is impossible for any one to know the signification of these things except from the internal sense. Without the internal sense no one can know what is meant by *butter of kine, milk of sheep, the fat of lambs, the fat of rams and goats, sons of Bashan, the fat of kidneys of wheat*, and *the blood of the grape*. They would be nothing but mere sounds, when yet they all and each signify genera and species of celestial things.

354. That *Jehovah's having respect to Abel, and to his offering*, signifies that what proceeds from charity, and all worship grounded therein, are well pleasing to the Lord, was explained above; also what is meant by *Abel* and by an *offering*.

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355. Verse 5. *But to Cain and his offering he had not respect. And Cain was very wroth, and his faces fell.* It has been already stated, that by *Cain* is signified faith separate from love, or such a doctrine as admits the possibility of this separation. By his *offering which was not respected* is signified, as before, that his worship was unacceptable. *Cain's being very wroth, and his faces falling,* signifies that interior [principles] were changed; for by *anger* is denoted that charity had departed, and by the *faces,* interior [principles], which are said *to fall* when a change takes place in their state.

356. That by *Cain* is signified faith separate from love, or such a doctrine as admits of this separation, and that *the unrespected offering* signifies that his worship was not acceptable, has been shewn above.

357. That *Cain's being very wroth* represents that charity had departed, appears from what is afterwards related, that he killed his brother Abel, by whom charity is signified. *Anger* is a general affection resulting from whatever is contradictory to self-love and its lusts. This is manifestly perceived in the world of evil spirits, for there exists a common feeling of anger against the Lord, because they are not in charity, but in hatred. Whatever does not favor self-love and the love of the world, excites opposition, which is manifested by *anger. Anger, wrath,* and even *fury,* in the Word, are frequently predicated of Jehovah, but they belong only to man, and are attributed to Jehovah because they appear to be in Him, for a reason mentioned above. Thus it is written in David: "He cast upon them the *anger* of his nostril, *wrath,* and *indignation,* and *trouble,* by sending evil angels. He weighed a path for his *anger,* he spared not their soul from death," (Psalm lxxviii. 49, 50.) Not that Jehovah ever casts *anger* upon any one, but that men bring it upon themselves; nor does he send evil angels amongst them, but man draws them to him as his associates; therefore it is added, that *he weighed the path of anger, and spared not their soul from death.* For the same reason it is written in Isaiah, "To him [Jehovah] shall men come, and all that are *incensed* against him shall be ashamed," (xlv. 24.) It is therefore evident that *anger* signifies evils, or what is the same, a departure from charity.

358. That by *the faces falling* is signified that interior [principles] were changed, is evident from the signification of the *face* and of *falling.* The *face,* with the ancients, signified internal things, because internal things shine forth through the *face.* The most ancient people indeed were such that the *face* was in perfect accordance with the internal, so that it appeared plainly from the *face* what was the quality of the *animus* or mind [*mens*] within. They considered it to be an enormous crime to shew one thing with the face and think another. Hy-

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pocrisy and deceit were then held in utter detestation. Hence *the face* became significative of the interior [principles.] When charity shone forth from the *face*, the *countenance* was said to be *elevated;* and when the contrary occurred, it was said *to fall.* It is therefore predicated of the Lord also, that he *lifts up his countenance* on man,—as in the benediction, (Numb. vi. 26; and Psalm iv. 6.) By this is signified, that the Lord gives charity to man. What is meant by the *countenance falling*, appears from Jeremiah: "I will not make my *countenance to fall* towards you, for I am merciful, saith Jehovah," (iii. 12.) The *face of Jehovah* is mercy, and when he *lifts up his countenance* on any one, it signifies that he gives him charity out of mercy; and the reverse when he makes *the countenance to fall*, —or more correctly, when *man's countenance falls.*

359. Verse 6. *And Jehovah said to Cain, Why art thou wroth? and why are thy faces fallen?* By *Jehovah's speaking to Cain*, the dictate of conscience is signified; the *wroth of Cain*, and the *falling of his faces*, signify here, as before, the departure of charity and an internal change of state.

360. It is needless to confirm the truth that *Jehovah's speaking to Cain* signifies the dictate of conscience, since a similar passage was explained above.

361. Verse 7. *If thou doest well, art thou not exalted? and if thou doest not well, sin lieth at the door. And to thee is his desire, and thou rulest over him. If thou doest well, art not thou exalted*, signifies,—if thou art well disposed, thou hast charity: *if thou doest not well, sin lieth at the door*, signifies,—if thou art not well disposed, thou hast no charity, but evil. *To thee is his desire, and thou rulest over him*, signifies,—charity is desirous to be with thee, but cannot, because thou wishest to rule over it.

362. The doctrine of faith is here described, which is called *Cain;* which because it separated faith from love, separated it also from charity, which is the offspring of love. Wherever there is any church there exist heresies, because whilst men apply their minds to a single article of faith, they make that the chief; for such is the tendency of man's thought, that while he is intent on any particular thing, he prefers that to another,—especially when his imagination claims it as a discovery of his own, and when he is inflated with self-love and the love of the world. Then there is nothing which does not apparently accord with and confirm his opinions, so that he is ready to swear to their truth, although they are false. Those who were called *Cain*, thus made faith essential rather than love; and from thus living without love, both their self-love, and the phantasy thence originating, became confirmed.

363. The nature of the doctrine of faith which was denominated *Cain*, is evident from the description of it in this verse,

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—that charity could be adjoined to faith, but so that charity and not faith should have dominion. On this account it is first said, *If thou doest well art not thou exalted?* which signifies,—if thou art well disposed, charity might be present with thee; for *to do well* signifies, in its internal sense, to wish well, for good actions proceed from good intentions. In ancient times action and will were one; for the will was seen in the action, there being no dissimulation. That *to be exalted*, is to be possessed of charity, appears from what was said above concerning the countenance, where its *elevation* is shewn to denote the presence of charity, and its *falling* the contrary.

364. In the second place it is said, *If thou doest not well, sin lieth at the door;* which signifies,—if thou art not well disposed, thou hast no charity, but evil. That *sin*, whilst it *lies at the door*, is evil near at hand and desirous of entering, must be obvious to every one; for whilst there is no charity, there is unmercifulness, and hatred, and consequently all evil. Sin in general is called the devil, who, with his crew of infernals, is ever at hand when man is destitute of charity; and the only thing which drives away the devil and his crew from the door of the mind, is love to the Lord and to the neighbor.

365. In the third place it is said, *Unto thee is his desire, and thou rulest over him;* by which is signified, that charity is willing to abide with faith, but cannot because faith wishes to rule over it, which is contrary to order. So long as faith seeks to have dominion, it is not faith; but when charity rules, then there is faith; for the first thing of faith is charity, as was shewn above. Charity may be compared to a flame, which is the essential of heat and light, for heat and light are thence derived. Faith, separated from charity, may be compared to light which is without the heat of the flame. Then there is light indeed, but it is the light of winter, producing cold and death.

366. Verse 8. *And Cain spake to Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. Cain's speaking to Abel* signifies an interval of time. By *Cain*, as was before stated, is signified faith separate from love; by *Abel* charity, which is the brother of faith, on which account he is here twice called his *brother*. A *field* signifies whatever has respect to doctrine; and *Cain's rising up against Abel his brother, and slaying him*, signifies, that faith in its separate state extinguished charity.

367. It is unnecessary to confirm these explications by similar passages from the Word, except so far as to shew that charity is the *brother* of faith, and that a *field* signifies whatever has respect to doctrine. That charity is the *brother* of faith may appear to every one who reflects upon the nature or essence of faith. This *fraternity* was represented by *Esau* and *Jacob*, and was the ground of their dispute about primogeniture and thence

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dominion. It was also represented by *Pharez* and *Zarah*, the sons of Tamar by Judah, (Genesis xxxviii. 28, 29, 30;) and by *Ephraim* and *Manasseh*, (Genesis xlviii. 13, 14.) In both these, as well as in other similar instances, there is a strife for primogeniture, and the dominion thence resulting. Each of these brethren, faith and charity, is the offspring of the church. Faith is denominated a *man* [*vir*], as Cain, in verse 1 of this chapter, and charity is called his *brother*, as in Isaiah xix. 2; Jeremiah xiii. 14; and other places. The union of faith and charity is called *the covenant of brethren*, (Amos i. 9.) The signification of Cain and Abel, as has been said, was similar to what was represented by *Jacob* and *Esau*; for that *Jacob* likewise desired to supplant his brother *Esau* is plain from Hosea: "Jehovah—will visit *Jacob* according to his ways: according to his doings will he recompense him; he supplanted his brother in the womb," (xii. 2, 3.) But that *Esau*, or charity represented by *Esau*, should nevertheless at length have the dominion, appears from the prophetical declaration delivered by their father Isaac: "By the sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou *shalt have the dominion*, that thou shalt break his yoke off thy neck," (Genesis xxvii. 40,)—or what is the same, the church of the Gentiles, or the new church, signified by *Esau*, and the Jewish church signified by *Jacob*; wherefore it is so often said, that the Jews should acknowledge the Gentiles as *brethren*. The members of the Gentile or primitive church, moreover called each other *brethren* from charity. They who hear the word and do it were also called *brethren* by the Lord, (Luke viii. 21.) They who *hear* are such as have faith: they who *do* are such as have charity. But they are not *brethren* who *hear*, or say that they have faith, and *do not*, or have not charity; for the Lord likens them to *fools*, (Matt. vii. 24, 26.)

368. That a *field* signifies doctrine, and consequently whatever relates to the doctrine of faith and charity, is evident from the Word. Thus it is written in Jeremiah: "O my mountain in the *field*, I will give thy powers and all thy treasures to the spoil," (xvii. 3.) In this passage *field* signifies doctrine; *powers* and *treasures* are the spiritual riches of faith, or the things appertaining to the doctrine of faith. Again, in the same prophet: "Will the snow of Lebanon fail from the rock of my *field?*" (xviii. 14.) It is declared concerning Zion, when destitute of the doctrine of faith, that she shall be ploughed like a *field*, (Jerem. xxvi. 18; Micah iii. 12.) It is written in Ezekiel, "He took of the seed of the land, and planted it in a fruitful *field*," (xvii. 5.) This is said of the church and her faith; for doctrine is called a *field* because a *field* is the depository of seed. So again, in the same prophet: "And let all the trees of the *field* know that I, Jehovah, bring down the high tree," (xvii. 24.) And in Joel:

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"The *field* is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. *The husbandmen are ashamed,* the *harvest of the field* is perished,—all the *trees of the field* are withered," (i. 10—12.) Here *field* signifies doctrine, *trees* represent knowledges, and *husbandmen* worshippers. In David it is said: "The *field* shall be joyful and all that is therein: then shall all the trees of the wood sing," (Psalm xcvi. 12.) It is manifest that a *field* cannot be joyful, nor the *trees of the wood sing.* The expressions must therefore relate to something in man,—which are the knowledges of faith. Again, in Jeremiah: "How long shall the land mourn, and the *herbs* of every *field* wither?" (xii. 4.) Here also it is evident that neither the *land* nor the *herbs of the field* can *mourn,* but that the expressions relate to something in man while in a state of vastation. A similar passage occurs in Isaiah, "The mountains and the hills shall break forth before you into singing, and all the *trees* of the *field* shall clap their hands," (lv. 12.) The Lord also in his prediction concerning the consummation of the age, calls the doctrine of faith a *field:* "Then shall two be in the *field:* the one shall be taken, and the other left," (Matt. xxiv. 40; Luke xvii. 36.) Here by a *field* is meant the doctrine of faith, whether true or false, as in the passage under consideration. On account of the signification of the word *field,* whosoever receives any of the seed of faith is called a *field,*—also a *man,* a *church,* and a *world.*

369. It therefore follows that *Cain's rising up against his brother Abel, and slaying him, when they were in the field together,* denotes that when both faith and charity originated from the doctrine of faith, then faith separated from love could not but disregard and thereby extinguish charity. So it is at the present day with those who maintain that faith alone saves, without any work of charity, for in this very supposition they extinguish charity, although they know, and confess with their lips, that faith is not a saving faith, unless it be [grounded in] love.

370. Verse 9. *And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper? Jehovah's speaking to Cain,* signifies a certain interior perception which dictated an enquiry concerning charity, or *the brother Abel.* His reply, *I know not, am I my brother's keeper?* signifies that he made nothing of charity, and was unwilling to be subservient to it, thus, that he altogether rejected everything of charity. Such became the doctrine of those who were called *Cain.*

371. By *Jehovah's speaking* the most ancient people signified perception, for they knew that the Lord gave them the faculty to perceive. This perception could continue no longer than whilst love was the ruling principle. When love towards the Lord ceased,—and as a consequence neighborly love,—percep-

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tion perished, for perception could only exist in the degree that love remained. This faculty of perception was peculiar to the Most Ancient Church. When faith, however, became separated from love, as in the people after the flood, and charity was communicated through the medium of faith, then conscience succeeded [in the place of perception,] which also dictates, but in a different manner. Of this, by the divine mercy of the Lord, we shall speak hereafter. It is in like manner said in the Word that *Jehovah speaks* when conscience dictates; because conscience is formed from what is revealed and made known from the Word. When the Word speaks, or dictates, it is *the Lord who speaks*. Hence nothing is more common, even at the present day, when treating on any matter of conscience, or faith, than to say that *the Lord says*.

372. *To be a keeper* signifies to serve, like *the keepers of the gate*, or *the keepers of the porch* in the Jewish church. Faith is called the *keeper* of charity, from being thus as it were its servant; but it was according to the principles of that doctrine, [called *Cain*,] that faith should have dominion, as stated in the explanation of the seventh verse.

373. Verse 10. *And he said, What hast thou done? The voice of thy brother's bloods crieth to me from the ground. The voice of thy brother's bloods* signifies that violence was done to charity; *the crying of bloods* is an accusation of guilt [*reatum*]; and ground signifies schism, or heresy.

374. That *the voice of bloods* signifies that violence had been done to charity, may appear from various passages of the Word, in which *voice* is put for whatever accuses, and *blood* for every kind of sin, especially for hatred; for whosoever bears hatred towards his brother, kills him in his heart; as the Lord teaches, (Matt. v. 21, 22:) "Ye have heard that it was said to them of old time, *thou shalt not kill*, and whosoever *shall kill* shall be in danger of the judgment; but I say unto you, that whosoever *is angry* with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." By these expressions are meant different degrees of hatred. Hatred is contrary to charity, and if it does not murder with the hand, yet it does so in mind, and by every possible method,—being only prevented from committing the outward act by external restraints. Every species of hatred is described, therefore, by the term *blood;* as in Jeremiah: "Why trimmest thou thy way to seek love?—Even in thy skirts is found the *blood* of the souls of the poor innocents," (ii. 33, 34.) As hatred is denoted by *blood*, so likewise is every kind of iniquity, for hatred is the fountain of all iniquities. Therefore we read in Hosea, "By forswearing, and lying, and killing, and stealing, and committing adultery, they commit

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robbery, and *bloods* have touched *bloods;* therefore shall the land mourn, and every one that dwelleth therein shall languish," (iv. 2, 3.) And in Ezekiel xxii. 2—4, 6, 9, where he is speaking of unmercifulness, "Wilt thou judge the city of *bloods?* yea, thou shalt shew her all her abominations.—The city sheddeth *bloods* in the midst of it:—thou art become guilty in thy *blood* that thou hast shed." Again, in the same prophet: "The land is full of the judgment of *bloods,* and the city is full of *violence,*" (vii. 23.) So in Jeremiah: "For the sins of the prophets of Jerusalem, and the iniquities of her priests, that have shed the *blood* of the just in the midst of her; they wander as blind men in the streets, they have polluted themselves with *blood,*" (Lament. iv. 13, 14.) And in Isaiah: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the *bloods* of Jerusalem from the midst thereof, by the spirit of judgment,' and by the spirit of burning," (iv. 4.) And again: "Your hands are defiled in *blood* and your fingers in *iniquity,*" (lix. 3). Also in Ezekiel, speaking of the abominations of Jerusalem, which are called *bloods:* "I passed by thee, and saw thee polluted in thine own *bloods,* and I said unto thee, Live in thy *bloods,* yea, I said unto thee, Live in thy *bloods,*" (xvi. 6, 22.) The unmercifulness and hatred of the last times are also described by *blood* in the Revelation, (xvi. 3, 4.) The term *bloods* is used in the plural number, because everything that is unjust and abominable flows from hatred, as all that is good and holy comes from love. Whoever indulges in hatred towards his neighbor would murder him if he could, and indeed does murder him by every method in his power. And this is to offer violence to him, which is here properly represented by *the voice of bloods.*

375. *A voice crying,* and *the voice of a cry,* are common forms of expression in the Word, and are applied in every case where there is any noise or tumult, or infestation; and also where there is rejoicing (see Exod. xxxii. 17, 18; Zeph. i. 9, 10; Isaiah lxv. 19; Jerem. xlviii. 3.) In the present passage it denotes accusation.

376. Hence then it follows, that the *crying of bloods* signifies an accusation of guilt [*reatum*]; for they who use violence are guilty,—as it is written in David, "Evil shall slay the wicked, and the *haters* of the righteous shall be *guilty,*" (Psalm xxxiv. 21.) And in Ezekiel: "Thou [city] art become *guilty* by the *blood* which thou hast shed," (xxii. 4.)

377. That *the ground* here signifies schism or heresy is evident from the consideration that a *field* denotes doctrine; wherefore the *ground* in which the field [which here is *false doctrine*] is formed, is schism or heresy. Man himself is called *ground* and also a *field,* because of those things which are *sown* in him, for it is by virtue of these that he is a man. He is a good and

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a true man from the goods and truths that are implanted within him, or an evil and false man from the evils and falsities that he receives. He who receives any particular doctrine or heresy, is named from the doctrine or heresy that he receives. Thus the term *ground* is here used to denote the schism or heresy which was in man.

378. Verse 11. *And now art thou cursed from the ground, which hath opened its mouth to receive thy brother's bloods from thy hand. Cursed art thou from the ground,* signifies that through schism he had become averse [to goodness]; *which hath opened its mouth,* signifies the teaching [of the heresy]; and to *receive thy brother's bloods from thy hand,* denotes the violence inflicted upon charity which he extinguished.

379. That these things are here signified, is evident from what has been said above. It has also been shewn in n. 245 that *to be cursed* is to be averse [to goodness]. Iniquities and abominations, or hatreds, are the things which avert man from heaven, and cause him to look only downwards towards corporeal and terrestrial things, and so towards those which are infernal. This takes place when charity is banished and extinguished, for then the bond which connects the Lord with man is severed. It is charity alone, or love and mercy, which conjoin us with Him. Faith without charity never [conjoins], for it is no faith,—it is mere knowledge, such as even the infernal crew may possess, and by which they are able craftily to deceive the good, and feign themselves angels of light;—as wicked priests sometimes are wont also to preach with zeal as if of piety, when nothing is further from their heart than that which proceeds from their lips. Can any one be so weak in judgment as to imagine that faith alone, a thing of the memory, or thought alone from faith, can be of any avail,—when every one knows from his own experience, that no words and declarations of assent are held in any estimation unless they come from the will or intention? It is the will and intention which give weight to words, and conjoin one [man] with another. The *will* is the man himself, not the thought or speech which he does not *will.* From the will he derives his particular nature and disposition, for that communicates its character to the whole man. But if a man thinks what is good, the essence of faith, or charity, is in the thought, because the *will* of good is in it. If any one, however, says that he thinks what is good, and yet lives an evil life, it is impossible that he can *will* anything but evil; he is therefore in no faith.

380. Verse 12. *When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be on the earth. To till the ground* signifies to cultivate this schism or heresy; and *not to yield its strength to thee,* signifies that it is barren. *To be a fugitive and a vagabond in the earth,* is not to know what is good and true.

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381. That *to till the ground* means to cultivate this schism or heresy, appears from the signification of *ground*, of which we have just now spoken. That *its not yielding its strength* denotes its barrenness, is evident both from what was said concerning *ground*, and from the words themselves; and also from the consideration, that they who profess faith without charity, profess no faith, as was said above.

382. That *to be a fugitive and a vagabond on the earth*, signifies not to know what is good and true, is evident from the signification of *wandering* and *fleeing away* in the Word. Thus in Jeremiah: "The prophets and priests—*wander* as blind men in the streets, they have polluted themselves in blood," (Lam. iv. 13, 14.) In this passage, *prophets* are those who teach, and priests, those who live according to what is taught; *to wander as blind men in the streets* is not to know what is true and good. In Amos: "A part of the field was rained upon, and the piece of the field whereupon it rained not, withereth. So two or three cities shall *wander* unto one city to drink the waters, and they shall not be satisfied," (iv. 7, 8.) Here, by *the piece of the field on which there was rain* is signified the doctrine of faith originating in charity; and by *the part* or *glebe on which it did not rain*, the doctrine of faith without charity. *To wander to drink the waters* is likewise to seek after truth. In Hosea: "Ephraim is smitten, their root is dried up, they shall bear no fruit. My God will cast them away, because they did not hearken unto him: and they shall be *wanderers* among the nations," (ix. 16, 17.) *Ephraim* here denotes the understanding of truth, or faith, because he was *the first-born of Joseph; the root which was dried up* is charity in a state of unfruitfulness; *wanderers among the nations* signify that they [who are here described] do not know what is true and good. In Jeremiah: "Go up against Arabia, and spoil the sons of the east. *Flee, wander* ye afar off: the inhabitants of Hazor have let themselves down into the deep for a habitation," (xlix. 28, 30.) *Arabia* and *the sons of the east* signify the possession of celestial riches, or of those things that relate to love. These when vastated [*spoiled*] are said *to flee*, and *wander*, or *to be fugitives* and *vagabonds*, since they no longer yield anything of good. But *of the inhabitants of Hazor*, or such as possess spiritual riches, which are of faith, it is said that *they let themselves down into the deep*, or perish. So in Isaiah,—speaking of the valley of vision, or the phantasy, that faith can be communicated without charity,—it is said, "All thy rulers *wander* together: they are bound before the bow—they have *fled* from far," (xxii. 3.) It will be seen from what is here adduced why it is said, in the following verse (14), that he who professes a faith that is not from charity, is a *fugitive and a vagabond*, or knows nothing of good and truth.

383. Verse 13. *And Cain said unto Jehovah, Mine iniquity*

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is too great to be removed. Cain's speaking to Jehovah, signifies a certain confession that he was in evil, induced by some internal torment; and his *iniquity being too great to be removed,* signifies a state of despair on that account.

384. It appears therefore that some remains of good were still left in Cain; but it is evident from what is said of Lamech, (verses 19, 23, 24,) that all the good of charity afterwards perished.

385. Verse 14. *Behold, thou hast driven me out this day from the faces of the ground, and from thy faces shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. To be driven from the faces of the ground,* signifies to be separated from every truth of the church; and *to be hid from thy faces,* signifies to be separated from every good of faith grounded in love. *To be a fugitive and a vagabond in the earth,* is not to know what is true and good; and that *every one finding him would slay him,* signifies that every evil and every false would destroy him.

386. That *to be driven from the faces of the ground,* is to be separated from every truth of the church, is evident from the signification of *ground,* which, in a genuine sense, is the church, or the man of the church; and hence, whatever the church professes, as was said before. The sense [of a word] changes with the subject; and, therefore, even those persons who wickedly profess faith, or a schism, or heresy, are also called *ground. To be driven from the faces of the ground,* therefore, in this passage, is to be no longer in the truth of the church.

387. That *to be hid from thy faces,* is to be separated from every good of faith derived from love, is evident from the signification of *the faces of Jehovah.* The *face of Jehovah,* as has been said before, is mercy, from which are all the goods of faith grounded in love; and therefore, the goods of faith are here signified by his *faces.*

388. *To be a fugitive and a vagabond in the earth,* as stated before, is to be ignorant of the true and the good.

389. It follows from what has been said that *every one finding him would slay him,* signifies that every evil and false would destroy him. The case indeed stands thus; when man deprives himself of charity, he separates himself from the Lord, for it is charity alone,—or neighborly love, and mercy,—which conjoins man to the Lord. Without charity, there is disjunction; where there is disjunction, man is left to himself, or to his *proprium.* Then whatever he thinks is false, and whatever he wills is evil. These are the things which slay man, or cause him to have nothing of [spiritual] life.

390. Those who are in evil and the false are in continual dread of being slain, as is thus described by Moses: "Your land shall be a desolation, and your cities a waste—and upon

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them that are left of you I will send a *faintness into their hearts* in the land of their enemies, and the *sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword,* and they shall fall when none pursueth. And they shall fall one upon his brother, as it were before a sword, when none pursueth," (Levit. xxvi. 33, 36, 37.) So in Isaiah: "The treacherous dealers deal treacherously, yea, the treacherous dealers deal very treacherously. And it shall come to pass, that *he who fleeth from the noise of the fear* shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare. The transgression [of the earth] shall be heavy upon it, and it shall fall, and not rise again," (xxiv. 16—20.) In Jeremiah: "Behold, I will bring a *fear* upon thee—from all those that be about thee; ye shall be driven out every man right forth, and none shall gather up him that *wandereth,*" (xlix. 5.) Again, in Isaiah: "*We will flee upon the horse; therefore shall he flee; and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee,*" (xxx. 16, 17.) In these and other passages of the Word, those who are principled in the false and in evil are described as *fleeing,* and as *in fear of being slain.* Fear, with them, is before all [other emotions], because no one protects them;—for every one who is in evil and the false bears hatred to his neighbor, so that each of them desires to kill the other.

391. The state of evil spirits in the other life shews most clearly that they who are principled in evil and the false are afraid of everybody. They who have deprived themselves of all charity wander about, and flee [from place to place]. Whithersoever they go, if they come to any other society, their quality is immediately discovered at their first approach,—such perception is given in the other life. They are not only driven away, but also severely punished; and this would be extended even to the destruction of life were it possible, evil spirits so greatly delight to punish and torment one another. In this consists their highest delight. And what has hitherto been unknown, all this is grounded in the very nature of evil and the false, for whatsoever any person desires for another falls upon himself. Hence evil and the false bring upon themselves their own punishment, and consequently the fear of punishment.

392. Verse 15. *And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah set a mark upon Cain, lest any one finding him should smite him.* By *vengeance being taken sevenfold on every one who slays Cain,* is signified, that to violate faith thus separated, would be [to violate] a most sacred thing; and *Jehovah's setting a mark upon Cain, lest any one should smite him,* signifies that the Lord distinguished it in a particular manner, that it might be preserved.

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393. Before we proceed to shew that these things are signified in the internal sense, some particulars should be stated respecting faith. The Most Ancient Church was such that it acknowledged no faith but that which was from love. Indeed the people of that church were unwilling even to mention faith, for all things which were of faith they *perceived* by love from the Lord. Such also is the character of the celestial angels, of whom we have spoken above. As it was foreseen, however, that the human race could not continue in this state, but that they would separate faith from love to the Lord, and make it a doctrine by itself, it was therefore provided that faith should be separated; but still so that by faith, or by the knowledges of faith, men might receive charity from the Lord,—so that knowledge or hearing would precede, and by knowledge or hearing charity, that is neighborly love and mercy, might be given from the Lord; which charity should not only be inseparable from faith, but should even constitute the principal of faith. Then in place of the perception which the Most Ancient Church enjoyed, *conscience* succeeded; which being acquired by faith adjoined to charity, dictated, not what is true, but that such and such things are true because the Lord has thus spoken in his Word. The churches after the flood became, for the most part, of this character. Such was the primitive or first church after the Lord's advent. In this respect also the spiritual angels are distinguished from the celestial angels.

394. Now because this was foreseen and it was thus provided, lest the human race should perish in eternal death, it is here declared that *no one should do violence to Cain*, by whom is signified faith separated; and that a *mark was set upon him*, which means that the Lord distinguished faith in a particular manner, in order that it might be preserved. These are arcana which hitherto have never been disclosed; and are what the Lord meant by what he said respecting marriage, and eunuchs, in Matthew: "There are some eunuchs who were so born from the mother's womb; and there are some eunuchs who were made eunuchs of men; and there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it," (xix. 12.) They are called *eunuchs* who are subjects of the celestial marriage; those who are like the celestial angels are said to be *born from the womb;* those who are like the spiritual angels, to be *made of men;* and those who are like angelic spirits,—not so much in charity as in the principle of obedience,—are said to have *made themselves*.

395. That by *vengeance being taken sevenfold on every one who should slay Cain*, is signified that to violate faith thus separated would be [to violate] a most sacred thing, is evident from the signification of *Cain*, which is faith separated, and from the

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signification of *seven*, which denotes that which is most sacred or holy. It is well known that the number *seven* was esteemed holy, on account of the six days of creation and the *seventh* day, which is the celestial man, in whom is peace and rest,—the sabbath. Hence it is that the number seven occurs so frequently in the rites of the Jewish church, and is everywhere held sacred. For the same reason also times were distinguished into *seven*, both the greater and the lesser intervals, and were called weeks [*septimanæ*]. The greater intervals of time till the coming of the Messiah, are mentioned in Daniel ix. 24, 25; and the time of *seven years*, is called *a week* [*septimana*] by Laban and Jacob, (Gen. xxix. 27, 28.) Indeed wherever the number *seven* occurs, it is esteemed holy or most sacred. Thus we read in David: "*Seven times* a day do I praise thee," (Psalm cxix. 164.) And in Isaiah: "The light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of *seven* days," (xxx. 26.) Here *the sun* is love, and *the moon* faith from love, which will be as love. As the times of man's regeneration before the *seventh* or celestial man are distinguished into six, so also the times of vastation until nothing celestial remains. This was represented by the several captivities of the Jews, and by the last, or Babylonish captivity, which continued *seven decades*, or *seven years*. It is said also at different times that the land should *rest, on its sabbaths*. What is said of Nebuchadnezzar in Daniel has also a similar representation: "His heart shall be changed from man, and a beast's heart shall be given unto him, until *seven* times shall pass over him," (iv. 16, 25, 32.) It is written in John concerning the vastation of the last times: "I saw another sign in heaven, great and marvellous, *seven* angels, having the *seven* last plagues," (Rev. xv. 1, 6, 7;) and that the Gentiles should tread the holy city under foot *forty and two months, or six times seven*, (Rev. xi. 2.) And again: "I saw—a book written within, and on the back side, sealed with *seven* seals," (Rev. v. 1.) Hence also the severities and augmentations of punishment were expressed by the number *seven*. Thus in Moses: "If ye will not yet for all this hearken unto me, then I will punish you *seven* times more for your sins," (Lev. xxvi. 18, 21, 24, 28.) And in David: "Render unto our neighbors *sevenfold* into their bosoms," (Psalm lxxix. 12.) Now, because to violate faith, was to violate what is most sacred,—since as was said, it should serve, [or lead to charity,] therefore it is declared that *whosoever should slay Cain, vengeance should be taken on him sevenfold*.

396. *That Jehovah's setting a mark on Cain, lest any one should smite him*, signifies that the Lord distinguished faith in a particular manner for its preservation, is evident from the signification of *a mark*, and of *setting a mark on any one*; which is,

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to distinguish. Thus it is written in Ezekiel: "Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a *mark* upon the foreheads of the men sighing and groaning for all the abominations thereof," (ix. 4.) Here, to *mark the foreheads*, does not signify to draw a *mark* or line upon the foreheads, but to distinguish from others. In like manner it is written in John, that the locusts should hurt "only those men who had not the *seal of God* on their foreheads," (Rev. ix. 4.) Here also to *have the seal* is to be distinguished. A *mark* is also called a *character* in the same book: "To put a *character* on the hand and on the foreheads," (Rev. xiii. 16.) The same thing was represented in the Jewish church by *binding* the first and great commandment on the hand and *on the forehead;* concerning which it is written in Moses: "Hear, O Israel, Jehovah our God is one Jehovah; thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength, and *thou shalt bind* these words for a *sign* upon thy hand, and let them be as *frontlets* between thine eyes," (Deut. vi. 4—8; xi. 13—18.) By this was represented that they should distinguish the commandment respecting love above all other precepts. Hence it is evident what the marking of the hand and the forehead signifies. So it is written in Isaiah: "It shall come that I will gather all nations and tongues; and they shall come and see my glory; and I will *set a mark* upon them," (lxvi. 18, 19.) And in David: "O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid. Set upon me *a mark* for good, that they who hate me may see it, and be ashamed," (Psalm lxxxvi. 16, 17.) From these citations now it is evident what is meant by a *mark* or *sign*. Let no one, therefore, suppose that a mark was set upon any particular person called Cain; for the internal sense of the Word involves altogether different things from the letter.

397. Verse 16. *And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, towards the east of Eden. Cain's going out from the faces of Jehovah* signifies that he was separated from the good of faith grounded in love; *his dwelling in the land of Nod,* that he was out of truth and goodness; and *towards the east of Eden,* is near the intellectual mind, where previously love had its abode.

398. *That to go out from the faces of Jehovah* signifies to be separated from the good of faith grounded in love, may be seen in the explication of verse 14. *That to dwell in the land of Nod,* is to abide out of truth and goodness, appears from the signification of the word *Nod,* which is, to be a vagabond and fugitive; and that *to be a vagabond and a fugitive* is to be deprived of truth and good, may be seen above. That *towards the east of Eden* signifies near the intellectual mind, where love

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reigned before, and also near the rational mind, where charity before reigned, is evident from what has been said of the signification of *the east of Eden*,—namely, that *the east* is the Lord, and *Eden* love. With the men of the Most Ancient Church, the mind was one, though it consisted of the will and the understanding; for the will therein was everything,—so that the understanding was of the will. The reason was, because no distinction was then made between love which is of the will, and faith which is of the understanding, for love was everything, and faith was of love. But when faith came to be separated from love, as with those who were called *Cain*, the will had no longer any rule. Yet because the understanding reigned in the mind in place of the will, or faith instead of love, it is said, that *he dwelt towards the east of Eden;* for, as was just observed, faith was distinguished, or *had a mark set upon it*, that it might be preserved for the use of mankind.

399. Verse 17. *And Cain knew his wife, and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch. Cain's knowing his wife, and her conceiving, and bearing Enoch*, signifies that this schism, or heresy, produced another from itself, which was called *Enoch*. By *the city which he built*, is signified every doctrinal and heretical [principle] thence derived; and because the schism or heresy was denominated *Enoch*, it is said that *the name of the city was called after the name of his son, Enoch*.

400. *That Cain's knowing his wife, and her conceiving, and bearing Enoch*, signifies that this schism, or heresy, produced another from itself, is evident from what has been already said,—as well as from what is stated in the first verse respecting *Adam, and Eve, his wife producing Cain*. Thus what follow are similar conceptions and births,—as of the church, so also of heresies,—of both which the genealogy was instituted; for they propagated themselves in a similar manner. From one heresy received, many are born.

401. That it was a heresy, with every doctrinal or heretical [principle] of it, which was called *Enoch*, may in some degree be manifest from the name *Enoch*, which signifies instruction thence begun or originated.

402. *That the city which he builded*, signifies every doctrinal and heretical [principle] derived from that heresy, is evident from the Word, wherever the name of any city occurs; for nowhere therein is a city signified, but always some doctrinal or heretical [principle]. The angels are altogether ignorant of what a city is, and of the name of any city. They have no idea of a city,—nor can they have, because they are in spiritual and celestial ideas, as was shewn above. They only perceive what a city and its name signify. Thus by *the holy city*, which is also called the holy Jerusalem, nothing else is understood but the

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kingdom of the Lord, in general, or in each individual in particular in whom the kingdom of the Lord is. *The city and mountain of Zion* have also a similar signification; the latter denoting the celestial [principle] of faith, and the former the spiritual [principle] of faith. The celestial and spiritual itself is also described by cities, palaces, houses, walls, foundations of walls, ramparts, gates, bars, and the temple in the midst; as in Ezekiel xlviii., in Revelation xxi. 15, to the end;—it is there called "*the Holy Jerusalem*," verses 2, 10. In Jeremiah xxxi. 38, it is called "*the city for Jehovah.*" In David, "*the city of God*, the holy place of the tabernacles of the Most High," (Psalm xlvi. 4.) In Ezekiel, the city is called, "*Jehovah there*," (xlviii. 35;) of which it is written in Isaiah, "The sons of the stranger shall build thy walls,—all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee *the city of Jehovah*, the Zion of the Holy One of Israel," (lx. 10, 14.) In Zechariah, Jerusalem is called "*the city of truth*," and the mountain of Zion, "the mountain of holiness," (viii. 3.) Here *the city of truth*, or Jerusalem, signifies the spiritual, and *the mountain of holiness*, or of Zion, the celestial things of faith. As the celestial and spiritual things of faith are represented by *a city*, so are all doctrinals signified by the cities of Judah and of Israel, each of which, when named, signifies some particular doctrine; but no one can know what doctrine except from the internal sense. As doctrinals are signified by cities, so also are heresies; and when they are mentioned, each city signifies some particular heretical principle. It need only now be shewn that a city in general signifies a doctrinal, or heretical [principle]. This is evident from the following passages. In Isaiah, it is written, "In that day there shall be five *cities* in the land of Egypt speaking with the lip of Canaan, and swearing to the Lord of Hosts; one shall be called *the city Heres*," (xix. 18.) The subject here treated of, is the knowledge of spiritual and celestial things at the time of the Lord's coming. So again, when treating of the valley of vision, or of phantasy: "Thou art full of stirs, *a tumultuous city, a joyous city*," (xxii. 2.) In Jeremiah, speaking of those who are in the south, or in the light of truth, and who extinguish it, it is said: "The *cities* of the south shall be shut up, and none shall open them," (xiii. 19.) Again: "Jehovah hath purposed to destroy *the wall* of the daughter of Zion; therefore he maketh *the rampart* and *the wall* to lament; they languished together. Her *gates* are sunk into the ground; he hath destroyed and broken her *bars*," (Lament. ii. 8, 9.) Here any one may see that by *a wall, a rampart, gates, and bars*, doctrinals only are to be understood. Again, in Isaiah: "This song shall be sung in the land of Judah: "We have a *strong city*; salvation will appoint *walls and bulwarks*; open ye *the gates*, that the righteous nation which

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keepeth the truth may enter in," (xxvi. 1, 2.) And again: "I will exalt thee, I will praise thy name,—for thou hast made of *a city* a heap, of *a defenced city* a ruin; a palace of strangers to be *no city*; it shall never be built. Therefore shall the strong people glorify thee, *the city* of the terrible nations shall fear thee," (xxv. 1—3.) In this passage no particular city is treated of. In the prophecy of Balaam it is said: "Edom shall be a possession. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the *city*," (Numb. xxiv. 18, 19.) Any one may be able to see that in this passage the word *city* does not signify a city. So again, in Isaiah: "The *city of emptiness* is broken down; every house is shut up that none may enter, there is a cry for wine in the streets," (xxiv. 10, 11.) Here *the city of emptiness* is the emptiness of doctrine; and *streets*, here as elsewhere, signify what belong to the city, that is falsities or truths. And again, in John, we read that when "the seventh angel poured out his phial—*the great city* was divided into three parts, and *the cities of the nations* fell," (Rev. xvi. 17, 19.) It is obvious to any one that *the great city* here is an heretical [doctrine], and that *the cities of the nations* have a similar signification. It is also stated that the great city was the woman whom he saw (xvii. 18);—and that the woman denotes such a *church* [as is in the particular place described], we have already shewn.

403. The signification of *a city* is evident from these passages. As all things however are historically connected, it cannot appear otherwise to those who abide in the sense of the letter, than that a city was built by Cain which was called Enoch; although from the literal sense they must also believe that the earth was then populous,—when yet Cain was the first-born of Adam. It so stands in the historical series. But, as before said, it was the custom of the most ancient people to arrange all things historically under representative types; which to them was in the highest degree delightful. Then all things appeared to them, as it were, to live.

404. Verse 18. *And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.* All these names signify heresies derived from the first, which was denominated *Cain;* but as there is nothing extant concerning them except the names, it is unnecessary to say anything about them. Something may be gathered from the derivations of the names; for example, Irad signifies *that which descends from a city*,—thus from the heresy called Enoch, and so on.

405. Verses 19. *And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah.* By *Lamech*, who is the sixth in order from Cain, is signified vastation, or that there was no longer any faith. By *his two*

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wives, is signified the origin of a new church; by *Adah* the mother of the celestial and spiritual things of that church, and by *Zillah* the mother of its natural things.

406. That by *Lamech* is signified vastation, or that there was no faith, appears from the verses following (23, 24) in which it is said, that *he slew a man to his wounding, and a little child to his bruising*, where, by a *man* is meant faith, and by a *little child or little boy*, charity.

407. The case with the church in general is this. In process of time it departs from true faith, and finally ends in no faith. When there is no faith, it is said to be vastated. It was thus with the Most Ancient Church among those who were called Cainites, and with the Ancient church which was after the flood. It was thus also with the Jewish church, which at the time of the Lord's advent was so vastated that they knew nothing of the Lord, that he was about to come to save them, still less anything concerning faith in him. Such also has been the case with the primitive Christian church, or that after the Lord's advent, which at this day is so vastated, that it has no [true] faith. There always remains some nucleus of a church, however,—which those who are vastated as to faith do not acknowledge. And thus it was with the Most Ancient Church; a remnant existed until the flood, and continued after that event. This remnant of the Church is called *Noah*.

408. When the church becomes so vastated, that there is no longer any faith, then first it begins anew, or a new light shines forth, which in the Word is called morning. The reason why there is not a new light or morning before the church is vastated, is, because the truths of faith and the goods of charity are commingled with what is profane; and so long as they are commingled, no light or charity can be insinuated; for tares destroy all the good seed. But when there is no faith, then faith can no longer be profaned, because men do not believe what is declared. They who do not acknowledge and believe, but only know the truth, as was observed before, cannot profane it. Such is the state of the Jews at the present day. Living as they do among Christians they cannot but know that the Lord is acknowledged by Christians as the Messiah whom they have expected, and still expect; but they cannot profane this truth because they do not acknowledge and believe it. So neither can the Mahomedans and the Gentiles who have heard about the Lord. This was the reason why the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.*

409. The case was similar with the heresy denominated *Cain*, which in process of time was vastated. It acknowledged love,

* For a fuller definition of the distinction between *knowing*, *acknowledging*, and *believing*, the reader is referred to n. 896 of this work. [Ed.]

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indeed, yet made faith the principal, and preferred it to love. But the heresies thence derived gradually wandered from this; and *Lamech*, who was the sixth in order, altogether denied even faith. When this time arrived, a new light or morning shone forth, and a new church was formed, which is here named *Adah* and *Zillah*, who are called *the wives of Lamech*. They are called wives of Lamech,—who was of no faith,—as the internal and external church of the Jews, who were of no faith, are also called *wives* in the Word. The internal and external of the Jewish church were represented by *Leah* and *Rachel*, the two wives of Jacob; of whom Leah represented the external, and Rachel the internal church. These churches, although they appear two, are yet one; for the external or representative, without the internal, is nothing but a certain idolatrous, or dead [form], whilst the internal with the external, constitutes a church, and one and the same church,—as here also Adah and Zillah. But because Jacob, or the posterity of Jacob, like Lamech, were of no faith, the church could not remain with them, but was transferred to the Gentiles, who lived not in infidelity but in ignorance. The church rarely, if ever, remains with those who during their vastation are in possession of truths, but is transferred to those who know nothing of truths, for these latter embrace faith much more easily than the former.

410. Vastation is of two kinds. First of those who know and do not desire to know, or who see and do not wish to see. Such was the vastation of the Jews, and such is that of Christians at the present day. The second is of those who neither know or see anything because of their ignorance. Such were the Gentiles; and such are the Gentiles of the present day. When the last time of vastation comes upon those who know and do not desire to know, or see and do not wish to see, then the church arises anew, not with them, but among those whom they call Gentiles. It was thus with the Most Ancient church which was before the flood, with the Ancient church after the flood, and also with the Jewish church. The reason why new light then first shines forth, as was already said, is because then men are no longer able to profane the truths which are revealed; for they do not acknowledge and believe them to be true.

411. That the last time of vastation must come before a new church can arise, is frequently declared by the Lord in the prophets; and it is there called *vastation* in reference to the celestial things of faith, and *desolation*, in relation to the spiritual things of faith. It is also called a consummation, and a cutting off. As in Isaiah vi. 9, 11, 12; xxiv. 1 to the end; xxiii. 8, and following verses; xlii. 15—18; Jer. xxv. 1, to the end; Dan. viii. 1 to the end; ix. 24 to the end; Zeph. i. 1 to the end; Deut. xxxii. 1 to the end; Rev. xv., xvi., and the following chapters.

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412. Verse 20. *And Adah bare Jabal; he was the father of such as dwell in tents, and of cattle.* *Adah* signifies, as before, the mother of the celestial and spiritual things of faith; and *Jabal, the father of such as dwell in tents and of cattle,* signifies doctrine concerning the holy things of love, and the goods from thence, which are celestial.

413. That *Adah* signifies the mother of the celestial things of faith, is evident from her first-born *Jabal* being called *the father of such as dwell in tents, and of cattle,* expressions which designate the celestial, because they signify the holy things of love, and the goods thence derived.

414. That *to dwell in a tent,* signifies the holy [principle] of love, is evident from the signification of a *tent* in the Word. As in David: "Jehovah, who shall *abide in thy tent?* Who shall *dwell in the mountain of thy holiness?* He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," (Psalm xv. 1, 2.) In this passage, what it is *to dwell in the tent, or in the mountain of holiness,* is described by the holy acts of love, which are *walking uprightly,* and *working righteousness.* Again: "Their line is gone out through all the earth, and their words to the end of the world. In them *hath he set a tent for the sun,*" (Psalm xix. 4.) Here *the sun* denotes love. Again: "I will *abide in thy tent* for ever, I will trust in the covert of thy wings," (Psalm lxi. 4.) *The tent* here denotes what is celestial, and *the covert of wings* what is spiritual. So in Isaiah: "And by mercy the throne has been established, and he hath sat upon it in truth, in the *tent* of David, judging and seeking judgment, and hasting righteousness," (xvi. 5.) Here also *the tent* denotes the holy [principle] of love, as is indicated by the *judging judgment,* and *hasting righteousness.* Again: "Look upon Zion, the city of our solemnities; let thine eyes see Jerusalem a quiet *habitation, a tent* that is not taken down," (xxxiii. 20.) The subject here is the celestial *Jerusalem.* So also in Jeremiah: "Thus saith Jehovah, Behold, I will bring again the captivity of Jacob's *tents,* and have mercy on his *dwelling-places,* and the city shall be builded upon her own heap," (xxx. 18.) *The captivity of tents* denotes the vastation of what is celestial, or of the holy things of love. And in Amos: "In that day will I raise up *the tabernacle of David* which is fallen, and close up the breaches thereof, and I will raise up its ruins, and I will build it as in the days of eternity," (ix. 11.) Here, likewise, the *tabernacle* denotes what is celestial, and the holy things thereof. Again, in Jeremiah: "The whole land is spoiled, suddenly are my *tents* spoiled, and my *curtains* in a moment," (iv. 20.) And in another place: "My *tent* is spoiled, and all my *cords* are broken, my sons are gone forth from me, and they are not; there is none to stretch forth my *tent* any more, and to set up my *curtains,*" (x. 20.) Here *the tent* denotes

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celestial things, and *curtains* and *cords* spiritual things thence derived. Again: "Their *tents* and their flocks shall they take away: they shall take to themselves their *curtains*, and all their vessels, and their camels," (xlix. 29;) speaking of *Arabia* and the *sons of the east*, by whom are represented those who possess celestial and holy things. Again: "In the *tent* of the daughter of Zion the Lord poured out his fury like fire." (Lam. ii. 4,) denoting the vastation of the celestial or holy things of faith. The reason why *a tent* is taken in the Word to represent the celestial and holy things of love, is, because in ancient times men performed holy worship in their tents. But when they began to profane tents by unholy worship, the tabernacle was built, and afterwards the temple; and, therefore, what the tabernacle, and afterwards the temple, represented, was also signified by tents. For the same reason a holy man was called a tent, a tabernacle, and also a temple of the Lord. That a *tent*, *a tabernacle*, and *a temple* have the same signification, is evident from what is written in David: "One thing have I desired of Jehovah, that will I seek after; that I may dwell in the *house* of Jehovah all the days of my life, to behold the beauty of Jehovah, and to visit in his *temple* in the morning: for in the day of evil he shall hide me in his *tabernacle*; in the secret of his *tent* shall he hide me; he shall set me upon a rock. And now shall my head be lifted up above mine enemies round about me, and I will offer in his *tent* sacrifices of shouting," (Psalm xxvii. 4—6.) In the supreme sense the Lord, as to his human essence, is the tent, the tabernacle, and the temple. Hence every celestial man is so called; and everything celestial and holy. Now, as the Most Ancient Church was loved by the Lord more than those which followed, and as men lived at that time apart, or in their own families, and celebrated a worship so holy in their own tents, therefore tents were regarded more holy than the temple, which was profaned. In remembrance, therefore, the feast of tabernacles was instituted,—at the period when they gathered in the produce of the earth,—during which they dwelt in tabernacles, like the most ancient people, (Lev. xxiii. 39—44; Deut. xvi. 13; Hosea xii. 9.)

415. That by *the father of cattle* is signified the good from thence, or from the holy things of love, is evident from what was shewn above, at verse 2 of this chapter; namely, that a *shepherd of the flock* signifies the good of charity. But here it is not a shepherd but a father, and not the flock, but cattle, that are mentioned; and the word *cattle*, of which he is father, follows immediately after *tent*, whence it is evident that it signifies the good which comes from the holy [principle] of love; and that the habitation or fold of cattle is meant,—or the father of those who inhabited a tent and folds of cattle. That these expressions signify goods from the celestial things of love, is

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evident also from the Word throughout. As in Jeremiah: "I will gather the remnant of my *flock* out of all countries whither I have driven them, and will bring them again to their *folds*, that they may be fruitful and multiply," (xxiii. 3.) In Ezekiel: "I will feed them in a good pasture and upon the mountains of the height of Israel shall their *fold* be: there shall they lie in a good *fold*, and in a fat pasture shall they feed upon the mountains of Israel," (xxxiv. 14.) Here *folds* and *pasture* denote the goods of love, of which *fatness* is predicated. In Isaiah: "He shall give the rain of thy seed that thou shalt sow the ground withal; and bread, the increase of the earth, shall be fat and oily; in that day shall he feed thy *cattle* in a large pasture," (xxx. 23.) *Bread* here signifies the celestial, and *fat*, on which the cattle should feed, the goods from thence. Again, in Jeremiah: "Jehovah hath redeemed Jacob—and they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the sons of the *flock*, and of the *herd*; and their soul shall be as a watered garden," (xxxi. 11, 12.) In this passage the holy of Jehovah is described by *wheat* and *oil*, and the goods from thence by *wine*, and the *sons of the flock and of the herd*, or of *cattle*. And in the same: "The *shepherds* and the *flocks of their cattle* shall come unto the daughter of Zion; they shall pitch their *tents* against her round about; they shall feed every one in his place," (vi. 3.) *The daughter of Zion* denotes the celestial church, of which *tents* and *flocks of cattle* are predicated.

416. That the holy things of love, and the goods from thence, are here signified, is evident also from this fact, that Jabal was not the first of those who *dwelt in tents and in folds of cattle*; for it is said likewise of Abel, the second son of Adam and Eve, that he was a *shepherd of the flock*, and Jabal was the seventh in the order of descent from Cain.

417. Verse 21. *And his brother's name was Jubal; he was the father of such as play upon the harp and the organ.* By *the name of his brother, Jubal*, is signified the doctrine of the spiritual things of the same church; and by *the father of such as play upon the harp and the organ*, are signified the truths and goods of faith.

418. The preceding verse treated of celestial things, which are of love; and this treats of spiritual things, which are of faith. These are denoted by *the harp* and *the organ*. That by *stringed instruments*, such as *harps* and the like, are signified the spiritual things of faith, is evident from many considerations:—Such instruments represented nothing else in the worship of the representative church. So also the songs. Hence the number of *singers* and musicians in that church; and indeed for this reason,—that all celestial joy produces gladness of heart,

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which was testified by singing, and afterwards by stringed instruments, which imitated and exalted the singing. Every affection of the heart has in it this tendency to break forth into song, and so to produce whatever has relation to melody. The affection of the heart is celestial; the singing from thence is spiritual. That singing and that which resembles it signify what is spiritual, is evident to me from the angelic choirs, which are of two kinds, celestial and spiritual. The spiritual choirs, by their light, melodious sound,—to which the sound of stringed instruments can be assimilated,—are clearly distinguished from the celestial, of which, by the divine mercy of the Lord, something will be said hereafter. The most ancient people, moreover, referred what was celestial to the province of the heart, and what was spiritual to that of the lungs; thus they referred the spiritual to whatever was of the lungs,—as to the notes of song and what resembled them, and so to the notes or sounds of such musical instruments; and this not only for the reason, that the heart and lungs represent a certain marriage, like love and faith, but also because the celestial angels belong to the province of the heart, and the spiritual angels to that of the lungs.* That such things are here meant may be known also from this consideration, that this passage is the Word of the Lord, and that there would be no life in it if it merely narrated that Jubal was the father of such as play upon the harp and the organ; nor would it be of any use to know this.

419. As celestial things are the holy things of love and the goods thence derived, so spiritual things are the truths and goods of faith; for it is the province of faith not only to understand what is true, but also what is good; the knowledges of faith involve both. But to be such as faith teaches, is celestial. Since faith involves both, they are represented by two instruments, the harp and the organ. The harp, as it is known, is a stringed instrument; it therefore signifies spiritual truth. But the organ is an intermediate between a stringed instrument and a wind instrument, and therefore signifies spiritual good.

420. Various instruments are mentioned in the Word, and each has its own signification; of which, by the divine mercy of the Lord, something will be said in their proper places. At present reference will only be made to what is written in David: —"I will offer in the *tent* of Jehovah sacrifices of *shouting*; I will *sing* and *play* to Jehovah," (Psalm xxvii. 6.) *The tent* here expresses the celestial, and *shouting, singing,* and *playing,* the spiritual thence derived. Again: "Sing unto Jehovah, O ye righteous, for his praise is comely for the upright. Confess to Jehovah upon *the harp,* sing unto him with the *psaltery, an in-*

* On this subject more may be seen in a subsequent part of this work, n. 2987 *et seq.*; and also in the author's treatise on *Heaven and Hell,* n. 87.

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strument of ten strings. *Sing* unto him a new song, *play* skilfully with a *loud noise;* for the Word of Jehovah is right, and all his works are done in truth," (Psalm xxxiii. 1—4.) The truths of faith are here signified, of which these things are predicated. Spiritual things, or the truths and goods of faith, were celebrated by such instruments as the harp and psaltery, and by singing; but the holy or celestial things of faith, by wind instruments, as trumpets and the like. Hence it is that there were so many instruments about the temple, and that it was so frequently ordained, that this or that event should be celebrated with particular instruments. For this reason, the instruments—as those of which we have spoken—were used and understood to represent the things themselves which were celebrated by them. Again: "I will praise thee with *the instrument of psaltery*, thy truth, O my God; unto thee will I *play* with the *harp*, O thou Holy One of Israel; my lips shall *sing* when I *play* unto thee, and my soul which thou hast redeemed," (Psalm lxxi. 22, 23.) Here likewise the truths of faith are signified. Again: "Answer to Jehovah in confession, *play* upon the *harp* unto our God," (cxlvii. 7.) Here *confession* has reference to the celestial things of faith, and therefore mention is made of *Jehovah;* and *to play upon the harp* refers to the spiritual things of faith, wherefore *God* is spoken of. Again: "Let them praise the name of Jehovah in the dance, let them *play* unto him with the *timbrel* and *harp*," (cxlix. 3.) The *timbrel* signifies good, and the *harp* truth, which they praise. Again: "Praise God with the sound of the *trumpet;* praise him with the *psaltery* and *harp;* praise him with the *timbrel* and dance; praise him upon *stringed instruments* and the *organ;* praise him upon the *loud cymbals;* praise him upon the *high-sounding cymbals*," (cl. 3—5,) representing the goods and truths of faith, on account of which praise was offered; for let no one believe that so many *instruments* would have been named, unless each one had a distinct signification. Again: "Send thy light and thy truth; let them lead me, let them bring me unto the mountain of thy holiness, and to thy habitations, and I will go unto the altar of God, unto God, the gladness of my joy; yea, I will confess to thee upon the *harp*, O God, my God," (Psalm xliii. 3, 4.) Here the reference is to the knowledges of good and truth. In Isaiah,—"Take a *harp*, go about the city, *strike* well, *sing* many songs, that thou mayest be remembered," (xxiii. 16.) In this passage are signified those things which are of faith, and of the knowledges of faith. It is still more manifest in John. "The four animals and the four and twenty elders fell down before the lamb, having every one of them *harps*, and golden vials full of odours, which are the prayers of the saints," (Rev. v. 8.) That they had not harps, may be evident to any one, but that the truths of faith were signified by *harps;* and the goods of faith,

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by *golden vials full of odours*. In David, they are called praises and confessions which were made by *instruments*, (Psalm xlii. 5; lxix. 31.) And in another place in John:—"I heard a voice from heaven, as the voice of many waters;—and I heard the voice of *harpers harping* with their *harps*, and they *sang* a new *song*," (Rev. xiv. 2, 3.) And again: "Men standing by the sea of glass having the *harps* of God," (Rev. xv. 2.) It is worthy to be remarked, that angels and spirits distinguish sounds according to their differences as to good and truth,—not only the sounds of singing and of instruments, but also of words; nor will they admit any except such tones as are in concord; so that there is a harmony of tones, and thence of instruments, with the nature and essence of good and truth.

421. Verse 22. *And Zillah, she also bare Tubal-Cain, the instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.* By *Zillah* is signified, as was said before, the mother of the natural things of the new church. By *Tubal-Cain, the instructor of every artificer in brass and iron*, is signified the doctrine of natural good and truth; *brass* signifies natural good, and *iron* natural truth. By *Naamah, the sister of Tubal-Cain*, is signified a similar church, or doctrine of natural good and truth, without that church.

422. How the case is with this new church may appear from the Jewish church. This was both internal and external; celestial and spiritual things constituted the internal, and natural things the external; the internal being represented by *Rachel*, and the external by *Leah*. But because *Jacob*, or his posterity, understood by *Jacob* in the Word, were such that they desired only external things, or a worship in externals, therefore *Leah* was given to *Jacob* before *Rachel;* and by weak-eyed *Leah* was represented the Jewish church, and by *Rachel* the new church of the Gentiles. *Jacob* is therefore taken in each sense by the prophets,—in one sense where the perverted Jewish church is signified, and in the other where the true external church of the Gentiles is signified. When the internal is signified, he is called *Israel*. Concerning these churches, by the divine mercy of the Lord, more will be said in what follows.

423. Tubal-Cain is called the *instructor* of every artificer, and not the father, as were the former sons, Jabal and Jubal. The reason is, because celestial and spiritual, or internal things, did not exist before [in the church]; wherefore, because they then first existed they are called fathers. Natural or external things, however, existed before, but were now applied to internal things; therefore Tubal-Cain is called not the father, but the instructor of every artificer.

424. By an *artificer* in the Word is signified one who is wise, intelligent, and skilful. Here by every artificer in brass and iron are signified those who are acquainted with natural good and

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truth. So in John: "With violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of *harpers*, and *musicians*, and of *pipers*, and *trumpeters*, shall be heard no more at all in her; and no *artificer*, of whatsoever *art*, shall be found any more in her," (Rev. xviii. 21, 22.) Harpers, as before, signify truths; trumpeters, the good of faith; an artificer of whatsoever art, one who is skilful, or the knowledge of truth and good. In Isaiah: "The *artificer* foundeth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.—He seeketh unto him a *cunning artificer*, to prepare a graven image that shall not be moved," (xl. 19, 20.) This is spoken of those who from phantasy frame to themselves, and teach a falsity,—which is a graven image, so that it appears as truth. And in Jeremiah: "They are altogether brutish and foolish; the wood is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz; the work of the *artificer*, and of the hands of the *founder;* blue and purple is their clothing; they are all the work of *the cunning*," (x. 3, 8, 9;) which signify those who teach falsities, compiling from the Word passages with which to frame their devices. It is therefore called *a doctrine of vanities*, and *the work of the cunning*. Such persons were formerly represented by *artificers*, who cast idols,—or falsities,—which they adorn with gold, that is, with a semblance of good, and with silver, or an appearance of truth, and with blue and purple garments, or natural truths which seem to be in agreement.

425. It has been hitherto unknown to the world that brass signifies natural good, and that every metal that is mentioned in the Word has a specific signification in the internal sense;—as *gold*, celestial good; *silver*, spiritual truth; *brass*, natural good; *iron*, natural truth; and so on with the others; likewise *wood* and *stone*. Such things were signified by the gold, silver, brass, and wood, in the ark and in the tabernacle; likewise in the temple; of which, by the divine mercy of the Lord, we shall speak in the following pages. In the prophets it is very clear that such things are signified; as in Isaiah:—"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings.—For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for *wood brass*, and for *stones iron;* I will also make thine officers peace, and thine exactors righteousness," (lx. 16, 17.) The subject treated of is the Lord's advent; His kingdom; and the celestial church. *For brass, gold*, signifies for natural good, celestial good; *for iron, silver*, for natural truth, spiritual truth; *for wood, brass*, for corporeal good, natural good; and *for stones, iron*, signifies for sensual truth, natural truth. In Ezekiel: "Javan, Tubal, and Meshech, they were thy merchants; they traded in the soul of man, and gave *vessels of*

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brass for thy merchandise," (xxvii. 13.) The subject here treated of is Tyre, by which are signified those who possess spiritual and celestial riches; *vessels of brass* here are natural goods. In Moses: "A land whose *stones* are *iron*, and out of whose mountains thou shalt dig *brass*," (Deut. viii. 9.) Here, likewise, *stones* signify sensual truth; *iron* signifies natural or rational truth; and *brass*, natural good. Four animals, or cherubim, were seen by Ezekiel, whose feet sparkled like the appearance of burnished *brass*, (i. 7.) Here, likewise, *brass* signifies natural good, for the *foot* of man represents what is natural. In like manner Daniel saw, "A man clothed in linen, whose loins were girded with *fine gold of Uphaz*; his body also was like beryl, and his arms and his feet like the appearance of polished *brass*," (x. 5, 6.) That the *brazen* serpent (Numb. xxi. 9) represented the sensual and natural good of the Lord, has been shewn above.

426. That *iron* signifies natural truth, is evident not only from the passages above quoted, but also from what is written in Ezekiel concerning Tyre:—"Tarshish was thy merchant by reason of the multitude of all riches: in silver, iron, tin, and lead, they traded in thy fairs. Dan also, and Javan, and Meusal, gave *bright iron* in thy tradings; cassia, and calamus were in thy market (xxvii. 12, 19). From these words, and from what precedes and follows, in the same chapter, it is very evident that celestial and spiritual riches are signified, and that every one of the particulars mentioned—as also the names—has a special signification, for the Word of the Lord is spiritual, not verbal. In Jeremiah: "Shall *iron* break the *northern iron* and *brass?* Thy substance and thy treasures will I give to the spoil, without price, and that for all thy sins," (xv. 12, 13.) *Iron* and *brass* here signify natural truth and good; what comes from the *north*, signifies the sensual and natural,—for the natural, relatively to the spiritual and celestial, is as darkness or the *north*, in relation to light or the *south*; or like shade, which is also signified here by Zillah, who is the mother. That the *substance* and *treasures* are celestial and spiritual riches, is also very evident. In Ezekiel: "Take thou unto thee a pan of *iron*, and set it for a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it," (iv. 3.) It is clear that here also *iron* signifies truth. Strength is attributed to truth, because it cannot be resisted; wherefore it is predicated of *iron*,—by which is signified truth, or the truth of faith,—that it breaks and bruises; as in Daniel ii. 33, 40; and in John, "He that overcometh, to him will I give power over the nations; and he shall rule them with a *rod of iron*; as the vessels of a potter shall they be broken to shivers," (Rev. ii. 26, 27.) Again: "The woman brought forth a man-child, who was to rule all nations with a *rod of iron*,"

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(Rev. xii. 5.) That a *rod of iron* is truth, which is of the Word of the Lord, is explained in John: "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war.—He was clothed with a vesture dipped in blood; and his name is called the Word of God. Out of his mouth goeth a sharp sword, and with it he shall smite the nations; and he shall rule them with a *rod of iron*," (Rev. xix. 11, 13, 15.)

427. Verse 23. *And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech; for I have slain a man to my wounding, and a little* [*child*] *to my bruising.* By *Lamech* is signified vastation as before. His entreaty to his wives, Adah and Zillah, *that with their ears they should perceive his speech*, denotes confession, which is only made where there is a church,—which church is signified by his wives, as said before. That he had *slain a man to his wounding*, signifies that he had extinguished faith,—for *a man* signifies faith, as before; and *a little child to his bruising*, signifies that he had extinguished charity. By *a wound* and *a bruise*, is signified that he was no longer whole,—by *a wound*, that faith was desolated, and by *a bruise*, that charity was devastated.

428. From the contents of this and the following verses, it is very evident that by Lamech is signified vastation; for he says, that he had slain a man and a little [child], and that Cain should be avenged sevenfold, and Lamech seventy and sevenfold.

429. That by a man is signified faith, is evident from the first verse of this chapter, where Eve said, when she brought forth Cain, *I have gotten a man Jehovah;* by which was meant the doctrine of faith, and it was called *a man Jehovah*. It is also evident from what was shewn above concerning a man [*vir*], that he signifies the understanding, which appertains to faith. That he also extinguished charity, which is called a *little one*, or a *little child*, is hence evident; for he who denies and destroys faith, at the same time also denies and destroys the charity which is born from faith.

430. A *little one*, or *little child*, in the Word, signifies innocence, and also charity; for true innocence cannot exist without charity, nor true charity without innocence. There are three degrees of innocence, which are distinguished in the Word by *sucklings*, *infants*, and *little children;* and as there can be no true innocence without true love and charity, therefore by *sucklings*, *infants*, and *little children*, are also represented the three degrees of love, which are tender love, as of the suckling towards its mother or nurse; love as of an infant towards its parents; and charity, as of a little child towards its instructor. Thus it is said in Isaiah: "The wolf shall dwell with the lamb, and the

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leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a *little child* shall lead them," (xi. 6.) Here the *lamb*, the *kid*, and the *calf*, denote three degrees of innocence and love; the *wolf*, the *leopard*, and the *young lion*, their opposites; and a *little child*, charity. In Jeremiah: "Ye commit this great evil against your souls, to cut off from you man [*vir*] and wife, *infant* and *suckling* out of the midst of Judah, to leave you no remains?" (xliv. 7.) *Man* [vir] and *wife* denote the intellectual things of truth, and the voluntary things of good; and *infants* and *sucklings* denote the first degrees of love. That an infant and a little child are innocence and charity, is very evident from the Lord's words in Luke, "They brought unto Jesus *infants* that He should touch them. And He said, Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a *little child*, shall in no wise enter therein," (xviii. 15—17.) The Lord Himself is called a little one, or a little child, (Isaiah ix. 6,) because He is innocence itself and love itself; and in the same passage he is called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace.

431. That by a *wound* and a *bruise* is signified, that he was no longer whole,—by wound, in particular, that faith was desolated, and by a bruise that charity was devastated,—is evident from this, that the wound is predicated of a man, and the bruise, of a little child. The desolation of faith and the vastation of charity are described by the same expressions in Isaiah: "From the sole of the foot even unto the head there is no *soundness* in it; but *wound* and *bruise* and recent sore; they have not been closed, neither bound up, neither mollified with ointment," (i. 6.) Here a *wound* is predicated of faith desolated, a *bruise* of charity vastated, and *a recent sore* of both.

432. Verse 24. *If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.* These words signify that they had extinguished the faith understood by *Cain*,—to violate which was [to violate] a very sacred thing,—and at the same time the charity that should have been born from faith, which was much more sacred, and that hence they suffered condemnation, denoted by being *avenged seventy and sevenfold.*

433. That *Cain's being avenged sevenfold* signifies, that to violate faith separated from charity,—understood by Cain,—was [to violate] a very sacred thing, was shewn in the explanation of verse 15; and that by being *avenged seventy and sevenfold* is signified, that they had violated what was much more sacred, and that hence there was condemnation, is evident from the signification of *seventy and sevenfold.* That the number *seven* is holy is from this, that the *seventh day* signifies the celestial man, the celestial church, the celestial kingdom, and in the

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supreme sense the Lord Himself. Hence the number *seven*, wherever it occurs in the Word, denotes what is holy, or very sacred; and that holiness, or sanctity, is predicated of those things, or according to those things which are treated of. So also the number *seventy*, which comprehends seven ages; for an age in the Word is ten years. When anything most holy or most sacred was to be expressed, then the phrase *seventy times seven* was used, as when the Lord said that, a man should forgive his brother not only until *seven times*, but until *seventy times seven*," (Matt. xviii: 21, 22;) by which is meant that he should forgive as often as he trespasses,—that is without end, which is holy. And in this place, that he should be *avenged seventy and sevenfold* denotes condemnation, because charity was a most sacred thing to violate.

434. Verse 25. *And the man knew his wife again, and she bare a son, and called his name Seth; for God* [*saith she*] *hath replaced to me another seed instead of Abel, because Cain hath slain him.* By the *man* and his *wife*, here, is meant the new church before signified by *Adah* and *Zillah*; by her *son, whose name she called Seth*, is signified a new faith, through which charity is implanted. That *God replaced another seed instead of Abel, because Cain slew him*, signifies that charity, which Cain separated and extinguished, was now granted by the Lord to this church.

435. That the *man* and his *wife* here mean the new church signified above by *Adah* and *Zillah*, no one can know and prove from the literal sense, for the *man* and his *wife* had before signified the Most Ancient Church and its posterity; but from the internal sense this is evident,—as well as from the fact that presently, in the following chapter (verses 1—4), it is again said of the man and his wife that they begat Seth, but in entirely different words, where the first posterity of the Most Ancient Church is signified. If nothing else had been signified in this passage, there would have been no need of repeating the same thing;—in like manner as in the first chapter, where the creation of man, of the plants of the earth, and of beasts, is treated of, and yet the same thing is repeated in the second chapter, for the reason, as was said, that in the first chapter the subject is the creation of the spiritual man, and in the following the creation of the celestial man. Whenever there is such a repetition of the same person and thing, there is a different signification in each passage; but what is signified can never be known except from the internal sense. The series of things itself likewise confirms it. Moreover, *man* and *wife* are common expressions signifying the church as a productive subject [*de qua, et ex qua*].

436. That by her *son, whose name she called Seth*, is signified a new faith, through which charity is implanted, is evident from what

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has been said before, as well as from what was related of Cain, that a mark was set upon him, lest any one should slay him. For in series the case is as follows:—Faith separated from love was signified by Cain; charity by Abel; that faith separated extinguished charity was signified by Cain's slaying Abel; and that faith should be preserved, in order that through it charity might be implanted by the Lord, was signified by Jehovah's setting a mark upon Cain lest any one should slay him; that afterwards through faith, the holy [principle] of love and the good from thence was given by the Lord, was signified by Jabal whom Adah bare; that the spiritual [principle] of faith was given, was signified by his brother Jubal; and that from these were natural good and truth, was signified by Tubal-Cain whom Zillah bare. In these two verses is the conclusion or summary of the things related, which is this:—That by the man and his wife is signified the new church, before called Adah and Zillah; by Seth, a faith through which charity is implanted; and, in the following verse, by Enos, the charity implanted by means of faith.

437. That *Seth* here signifies a new faith, through which charity is implanted, is explained by his name, which was so called *because God replaced another seed instead of Abel, whom Cain slew.* That God replaced another seed, means that the Lord gave another faith; another seed is a faith through which charity is implanted. That seed signifies faith, may be seen above (n. 255).

438. Verse 26. *And to Seth, to him also there was born a son; and he called his name Enos. Then began they to call upon the name of Jehovah.* By *Seth* is signified a faith through which charity is implanted, as has been stated; by his *son*, whose name was *Enos*, is signified a church which regarded charity as the principal of faith; that *they then began to call on the name of Jehovah*, signifies the worship of that church from charity.

439. That by *Seth* is signified a faith through which charity is implanted, was shewn in the preceding verse; that by *his son, whose name was Enos*, is signified a church which regarded charity as the principal of faith, is also evident from what was said above,—as well as from the fact that he was named *Enos*, which name also signifies *man*. Yet it is not a celestial but a human-spiritual man that is here called *Enos*. It is evident, moreover, from the words which immediately follow. *Then began they to call upon the name of Jehovah.*

440. *That they then began to call upon the name of Jehovah*, signifies the worship of that church from charity, may appear from the consideration, that *to call upon the name of Jehovah* is a customary and general form of expression for all worship of the Lord; and that it was from charity is evident from the fact that he is here called *Jehovah*, but in the preceding

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verse, *God*,—and from the consideration that the Lord cannot be worshiped except from charity; from faith which is not of charity, worship is not offered, for it is only of the lips, not of the heart. That *to call upon the name of Jehovah* is a customary form of expression for all worship of the Lord, is evident from the Word; thus, it is written of Abraham, that "He builded an altar to Jehovah, and *called on the name of Jehovah*," (Gen. xii. 8; xiii. 4;) and again, that "He planted a grove in Beersheba, and *called there on the name of Jehovah, the God of eternity*," (Gen. xxi. 33.) That it is an expression for all worship appears in Isaiah: "Jehovah the Holy One of Israel hath said, *Thou hast not called upon me*, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought to me the small cattle of thy burnt-offerings, neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense," (xliii. 22, 23.) In this passage a summary is given of all representative worship.

441. It is sufficiently evident from what has preceded, with regard to the Most Ancient Church,—which above all others adored and worshiped the Lord,—that the invocation of the name of Jehovah did not now first begin. It is also evident from the fact, that Abel brought an offering of the firstlings of the flock. Here, then, by *calling upon the name of Jehovah*, nothing else is signified than the worship of a new church, after the former church had been extinguished by those who are called Cain, and finally Lamech.

442. From what has been shewn in this chapter, it is clear that in the most ancient time there were many doctrines, and heresies, separate from the church, each one of which had its own name; which separate doctrines and heresies involved much more profound thought than any at the present day, because of the peculiar genius of the men of that time.

SOME EXAMPLES FROM SPIRITS OF WHAT THEY THOUGHT DURING THE LIFE OF THE BODY CONCERNING THE SOUL OR SPIRIT.

443. *IN the other life it is granted to perceive clearly what opinions people have entertained while they lived in the body, concerning the soul, the spirit, and the life after death; for when kept in a state resembling that of the body, they then think in a similar manner, and their thought is communicated as plainly as if they spoke openly. In the case of one person, not long after his decease, I perceived, what he indeed confessed, that although*

he had believed in the existence of the spirit, yet he imagined that it could only live an indistinct life; for he had regarded the life as being in the body, so that on the life of the body being withdrawn, there would remain scarcely any perception of individuality. He, therefore, supposed the spirit to be a phantom; and confirmed himself in this notion by observing that brutes also have life almost as men. He was now astonished that spirits and angels live in the highest light, intelligence, wisdom, and happiness, attended with such perception as can scarcely be described; thus that their consciousness, so far from being obscure, was clear and most distinct.

444. *Conversing with another, who during his life in the world, believed the spirit to have no extension, in consequence of which he was unwilling to admit of any expression respecting the spirit which implied extension, I asked him what he now thought of himself, since he had become a soul or spirit, and yet had sight, hearing, smelling, an exquisite sense of touch, desires, and thought, insomuch that he supposed himself to be altogether as he was in the body? He was still possessed with the same idea which he had entertained in the world, and replied, The spirit is the thinking principle. In answer to this I was permitted to ask him, whether, since he had lived in the world, he did not know that bodily vision cannot exist without an organ of vision, or the eye; and how there could be internal vision, or thought, without a substance organized by which to think. He then acknowledged, that in the life of the body he had been perplexed with this phantasy, that the spirit was a mere thinking principle without any organization or extension. I added, that if the soul or spirit were merely a thinking principle, man would have no need of so large a brain, since the whole brain is the organ of the interior senses; for if it were not so, the skull might be emptied of its contents, and the thinking-principle continue to act the part of the spirit. From this consideration alone, as well as from the operation of the soul upon the muscles, producing so great a variety of motion, it might be evident to him, that the spirit is organic, or an organized substance. He therefore confessed his error, and wondered that he had been so infatuated.*

445. *It may be further observed, that the learned entertain no other belief, than that the soul or spirit, which is to live after death, is an abstract thinking principle. This is clearly shewn by their unwillingness to admit the applicability to the soul of any expression having reference to what is extended,—because the thinking-principle abstracted from its subject is not extended, while the subject of thought, and objects of thought, are extended; and to such objects as are not extended men assign limits, and give extension, for the purpose of making them objective or apprehensible to the mind. It is very clear, therefore, that the learned have no idea of the soul, or spirit, except as a mere thinking*

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principle; and thus they cannot believe otherwise than that it will vanish when they die.

446. *I have conversed with spirits concerning the opinion of men who live at the present day, that the existence of the spirit is incredible because they do not see it with their eyes, nor comprehend it by the sciences—thus not only denying that the spirit is extended, but also that it is a substance, for they dispute about what substance is; and as they deny that the spirit has extension, and dispute about substance, they also deny that it is in any place, —and consequently that it is in the human body, although the most simple may know that his soul or spirit is in his body. When I mentioned these things, spirits who were among the more simple, were astonished that men of the present day were so foolish; and when they heard some of the expressions about which they disputed, such as parts without parts, and the like, they called such things absurd, ridiculous, and farcical, which should never occupy the mind, because they obstruct the way to intelligence.*

447. *A certain spirit was talking with me who had recently entered into the other life. When he heard me speak of the spirit, he asked, What is a spirit? supposing himself still to be a man. When I told him that there is a spirit in every man, that man as to his life is a spirit, that the body only serves him for living on the earth, and that flesh and bone, or the body, can in no wise live and think, he hesitated. I then asked him whether he had ever heard anything about the soul? He replied, What is the soul? I know not what the soul is. It was then granted me to inform him, that he was now a soul, or spirit; as he might know from the fact that he was over my head, and not standing upon the earth; and I asked him whether he could not perceive this? Then he fled away affrighted, crying out, "I am a spirit! I am a spirit!" A certain Jew also was so confident that he was still living in the body, that it was with difficulty he could be persuaded to think otherwise; and even after it had been shewn him that he was a spirit, he persisted in declaring that he was a man, because he saw and heard. Such are those who, during their abode in the world, have been corporeal. Many other circumstances of a similar kind, might be mentioned, but these are adduced merely for the sake of confirming the truth, that it is the spirit in man which possesses consciousness, and not the body.*

448. *I have conversed with many whom I had known during their life in the body,—and for a long time, with some during a period of several months, with others even for a year,—in a voice as clear and distinct, although internal, as with friends in the world. Our conversation sometimes turned on the state of man after death, and they have been greatly surprised that no one, in the life of the body, knows or believes that he is to live thus after the life of the body, when yet death is a continuation of life; and it is such, that the man passes from an obscure life into a clear*

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one, and they who are in faith towards the Lord, into a life more and more clear and distinct. They have desired me to inform their friends on earth that they are still alive, and to write to them an account of their condition,—as I have told them many things respecting their friends. But I have answered, If I were to speak, or write to them, they would not believe, but would call my information phantasy, would ridicule it, and ask for signs or miracles before they would believe; and thus I should only expose myself to their derision. So disposed are mankind to deny in their hearts the existence of spirits, that it is probable but few will believe the facts which I have here stated; and even those who do not deny that spirits exist, are yet very unwilling to hear that any one can converse with spirits. In ancient times they were strangers to such incredulity. It belongs to this day, when men seek to discover by their wild reasonings, what spirits are, whom, by their definitions and suppositions, they deprive of every sensation; and the more learned they wish to be, the more they do this.

GENESIS.

CHAPTER THE FIFTH.

CONCERNING HEAVEN AND HEAVENLY JOY.

449. *NO one hitherto has known the nature of heaven and heavenly joy. Those who have thought on the subject have conceived so common and gross an idea concerning it, that it is scarcely any idea. From spirits newly come from the world into the other life I have had the best opportunity to know what notions they had conceived respecting heaven and heavenly joy; for when left to themselves, as if they were in the world, they think in a similar manner. I am permitted to mention a few examples.*

450. *Some, who appeared in the world more enlightened than others in respect to the Word, entertained so false an idea of heaven, as to suppose that they should be in heaven when in an exalted station, whence they could govern what was beneath, and thus be in their own glory, and eminent above others. To convince those who were in such a phantasy of their error, they were taken up on high and permitted to govern in some degree what was beneath them,—when they discovered, to their shame, that this was a fanciful heaven, and that heaven did not consist in an*

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elevated station, nor in a desire for pre-eminence over others, but is everywhere with him who is in love and charity, or in whom the kingdom of the Lord is; for to wish to be greater than others is not heaven but hell.

451. *A certain spirit who, in the life of the body, was in possession of pre-eminent power, retained his love of command also in the other life. He was, however, told that he was in another and eternal kingdom, that his authority had expired on earth, and that no one is estimated in the spiritual world except according to the degree in which he is in goodness and truth, and in the mercy of the Lord. He was also reminded that in this respect the kingdom of heaven was like the kingdoms of the earth, where no one is esteemed except in proportion to his wealth and his favor with the sovereign; for wealth in the heavenly kingdom is good and truth, and the favor of the sovereign is the mercy of the Lord; and he was told that if he wished to rule by any other means he was a rebel, being now in the kingdom of another sovereign. On hearing this he was put to shame.*

452. *I have conversed with spirits who supposed heaven and heavenly joy to consist in this, that they should be the greatest. But it was told them, that in heaven he is the greatest who is least; for whosoever desires to be the least, has the greatest happiness, and as he who is the least enjoys the greatest happiness, it follows that he is the greatest. For what is it to be greatest, but to be the most happy? It is this which the powerful seek to attain by power, and the rich by riches. They were further informed, that heaven does not consist in desiring to be least with a view to being the greatest,—for such a desire is the lust of pre-eminence,—but in a man's wishing from his heart better to others than to himself, and in serving others with a view to their happiness, not from any selfish end, but from love.*

453. *Some entertain so gross an idea of heaven, as to believe they need only to have admission; regarding it as a closed place, into which they are admitted through a door which is opened, and are introduced by those who are door-keepers there.*

454. *Some believe it to consist in leading an indolent life, in which they are served by others. But they are informed that happiness by no means consists in a state of repose; for were it so, every one would desire the happiness of others for himself, and thus none could possess it. In such a life, not being active but idle, they would become torpid,—when yet it might be known to them that without active life there can be none of the happiness of life. Angelic life consists in use, and in the goods of charity. For nothing is more delightful to the angels than to instruct and teach spirits coming from the world; to serve mankind by restraining the evil spirits that are with them from passing their proper bounds, and inspiring them with what is good; to raise up the dead to eternal life, and afterwards, if their souls be such that*

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it is possible, to introduce them into heaven. In the performance of these offices they perceive a degree of happiness which cannot be described. Thus they are images of the Lord, for they love their neighbor more than themselves; and where this feeling exists, there is heaven. Angelic happiness, then, is in use, from use, and according to use; or, in other words, it is according to the goods of love and charity. These things having been said, those who entertained the idea that heavenly joy consists in idleness, and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such a life. And they perceived that it is most thoroughly sorrowful; for being destructive of every joy, after a little time it becomes irksome and disgusting.

455. *A certain spirit, who, while he lived in the world, was among the most distinguished for his knowledge of the Word, held the idea that heavenly joy consists in luminous glory, like the light of the sun when its rays appear of a golden hue; and thus also that it was a life of indolence. In order that he might know that he was in error, such a light was given him, and he was in the midst of it. He was then so much delighted, that he said he was in heaven; but he could not long remain there, for it gradually grew tiresome to him, and lost its power of pleasing.*

456. *Those who had been best instructed, declared heavenly joy to consist in a life without performing the good offices of charity, but employed merely in praising and worshiping the Lord; and they called this an active life. They were told, however, that thus to praise and worship the Lord is not active life, but the effect of that life; for the Lord has no need of praises, but wills that all should perform the good deeds of charity; according as they do these, they receive happiness from the Lord. But these best informed spirits were not able to form any idea of delight in these good offices of charity, but rather of servitude; yet the angels testified that it is a state most free, and attended with ineffable felicity.*

457. *Almost all who come into the other life suppose that there is the same hell and the same heaven for every one, when yet there are indefinite differences and varieties of both; for no one is ever in a precisely similar hell or in a precisely similar heaven as another,—just as there is never one man, or spirit, or angel, exactly like another. Those who were in the world of spirits, and in the angelic heaven, were horrified when I only thought that two might be exactly alike, or equal; saying that every* ONE *is formed by the harmony of many, that it is a* ONE *in proportion to the harmony of its parts, and that an absolute* ONE *can never subsist, but only a harmonious* ONE. *Thus every society in heaven forms* A ONE; *and all the societies together, or the universal heaven, forms* A ONE; *and this from the Lord alone by means of love. A certain angel computed only the most universal genera*

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of the joys of spirits, or of the first heaven, at about four hundred and seventy-eight. From this an idea may be formed of the vast number of the less universal genera, and of the innumerable species belonging to each. And since there are so many there, what indefinite genera of felicities must there be in the heaven of angelic spirits! and still more in that of the heaven of angels!

458. *Evil spirits have sometimes supposed that there exists another heaven besides that of the Lord, and have been permitted to seek everywhere for it; but still to their great confusion, they never found another heaven. Evil spirits, indeed, fall into insanity, both through their hatred to the Lord, and through the infernal pain which they endure, and grasp at such phantasies.*

459. *There are three heavens; the first is the abode of good spirits; the second of angelic spirits; and the third of angels; all of whom, as well the spirits as the angelic spirits and angels, are distinguished into celestial and spiritual. The celestial are those who have received faith from the Lord by means of love,—like the men of the Most Ancient Church treated of above; and the spiritual are those who, by means of the knowledges of faith, have received charity from the Lord, and having received it act from it.*

The subject will be continued at the end of this chapter.

CHAPTER V.

1. THIS is the book of the generations of Man. In the day that God created Man, into the likeness of God made he him.

2. Male and female created he them, and blessed them, and called their name Man, in the day when they were created.

3. And Man lived a hundred and thirty years, and begat into his own likeness, after his own image, and called his name Seth.

4. And the days of Man, after he had begotten Seth, were eight hundred years; and he begat sons and daughters.

5. And all the days that Man lived were nine hundred and thirty years; and he died.

6. And Seth lived a hundred and five years, and begat Enos.

7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8. And all the days of Seth were nine hundred and twelve years; and he died.

9. And Enos lived ninety years and begat Cainan.

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10. And Enos lived after he begat Cainan eight hundred and fifteen years; and begat sons and daughters.

11. And all the days of Enos were nine hundred and five years; and he died.

12. And Cainan lived seventy years, and begat Mahalaleel.

13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14. And all the days of Cainan were nine hundred and ten years; and he died.

15. And Mahalaleel lived sixty and five years, and begat Jared.

16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17. And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18. And Jared lived a hundred sixty and two years, and begat Enoch.

19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20. And all the days of Jared were nine hundred sixty and two years; and he died.

21. And Enoch lived sixty and five years, and begat Methuselah.

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23. And all the days of Enoch were three hundred sixty and five years.

24. And Enoch walked with God; and he was not; for God took him.

25. And Methuselah lived a hundred eighty and seven years, and begat Lamech.

26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28. And Lamech lived a hundred eighty and two years, and begat a son:

29. And he called his name Noah, saying, he shall comfort us concerning our work, and the toil of our hands, out of the ground which JEHOVAH hath cursed.

30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31. And all the days of Lamech were seven hundred seventy and seven years; and he died.

32. And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

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THE CONTENTS.

460. THIS chapter treats specifically of the propagation of the Most Ancient Church through successive generations, almost to the deluge.

461. The Most Ancient Church itself, which was celestial, is what is called *Man* and a *likeness of God*, verse 1.

462. A second church which was not so celestial as the Most Ancient Church, is denominated *Seth*, verses 2, 3.

463. A third church was named *Enos*, verse 6; a fourth *Cainan*, verse 9; a fifth *Mahalaleel*, verse 12; a sixth *Jared*, verse 15; a seventh *Enoch*, verse 18; and an eighth church *Methuselah*, verse 21.

464. The church called *Enoch* is described as framing doctrine from what was revealed to, and perceived by, the Most Ancient Church, which, although of no use at that time, was preserved for the use of posterity. This is signified by its being said that *Enoch was not, because God took him*, verses 22—24.

465. A ninth church was denominated *Lamech*, verse 25.

466. A tenth, the parent of three churches after the flood, was named *Noah*. This church is called the *Ancient Church*, in the explication of verses 28, 29.

467. *Lamech* is described as retaining nothing of the perception which the Most Ancient Church enjoyed, and *Noah* as a New Church, verse 29.

THE INTERNAL SENSE.

468. FROM what has been said and shewn in the foregoing chapter it is evident that by names are signified heresies and doctrines. Hence it may be seen that by the names in this chapter are not meant persons but things, and in the present instance doctrines, or churches, which were preserved, notwithstanding the changes they underwent,—from the time of the Most Ancient Church even to Noah. But with the church the case is this, that in the course of time it decreases, and at last remains with a few. Those few with whom it remained at the time of the deluge, were called *Noah*. That the true church decreases, and remains with a few, is evident from other churches, which have thus decreased. Those who are left are in the Word called the *remains*, and a *remnant*, and are said to be in the *midst* or *middle* of the land. Now as this is the case in a universal, so it is also in a particular sense,—or as it is with the

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church, so is it with every individual man; for unless *remains* were preserved by the Lord in every one, he must needs perish in eternal death, for spiritual and celestial life exist in them. So also in a general or universal sense, unless there were always some with whom the true church, or true faith remained, the human race would perish; for, as is generally known, a city, nay, sometimes a whole kingdom, is saved because of a few. It is as with the heart in the human frame, so long as the heart is sound, life is extended to the neighboring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. Those are the *last remains* which are signified by *Noah*; for, as appears from verse 12 of the following chapter, as well as from other places, the whole earth had become corrupt. Of *remains*, as existing in each individual, as well as in the church in general, much is said in the prophets;—as in Isaiah: "He that is *left* in Zion, and he that *remaineth* in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof," (iv. 3, 4.) In this passage, those who are left signify the *remains* of the church, as well as of the man of the church, and hence they are said to be *holy*; for those who were left in Zion and Jerusalem could not be holy merely because they remained. Again: "It shall come to pass in that day, that the *remnant* of Israel, and such as are *escaped* of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The *remnant* shall return, the *remnant* of Jacob, unto the mighty God," (x. 20, 21.) In Jeremiah: "In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I make *a remnant*," (l. 20.) In Micah: "The *remnant* of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass," (v. 7.) Remains either of man or of the church, were also represented by the *tenths*, which were holy; hence also the number *ten* was holy, wherefore ten is predicated of *remains*; as in Isaiah: "Jehovah shall remove man, and many things shall *remain* in *the midst* of the land; and yet in it shall be a *tenth*, and it shall return, and shall be to exterminate, as a teil-tree and as an oak when a stem is cast forth from them; *the seed of holiness is the stem thereof*," (vi. 12, 13.) Here the remnant is called *the seed of holiness*. And in Amos: "Thus saith the Lord Jehovah, The city that went out a thousand shall *leave a hundred*, and that which went forth a hundred shall *leave ten* to the house of Israel," (v. 3.) In these and many other passages, in the internal sense, are signified the *remains* of which we have been speaking. That a

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city, or state, is preserved because of the *remains* of the church, is evident from what was said to Abraham concerning Sodom: "Abraham said, Peradventure *ten* may be found there: and he said, I will not destroy it for *ten's* sake," (Gen. xviii. 32.)

469. Verse 1. *This is the book of the Generations of Man. In the day that God created man, into the likeness of God made he him. The book of the generations* is the account of those who proceeded from the Most Ancient Church. *In the day that God created man,* signifies that he was made spiritual; and *into the likeness of God made he him,* that he was made celestial. Thus it is a description of the Most Ancient Church.

470. That *the book of the generations* is an account of those who proceeded from the Most Ancient Church, is very evident from what follows; for, from this to the eleventh chapter, or to the time of Eber, the names never signify persons, but things. In the most ancient time mankind were distinguished into houses, families, and tribes. A house consisted of the husband and wife with their children, and domestic servants; a family, of a greater or lesser number of houses, which were at no great distance, but were still separate from each other; and a tribe consisted of a larger or smaller number of families.

471. The reason why they thus dwelt alone among themselves, divided only into houses, families, and tribes, was, in order that by this means the church might be preserved entire, thus that all the houses and families might be dependant on their parent, and so remain in love and in true worship. It is to be remarked also that each house had a peculiar genius distinct from every other; for it is well known that children, and even remote descendants, derive from their parents a particular disposition, and such characteristic marks as cause a difference in their faces, and other parts of their persons. To prevent, therefore, a confusion of their native qualities and dispositions, and to preserve the distinction among them, it pleased the Lord that they should dwell in this manner. Thus the church was a living representative of the kingdom of the Lord; for in the Lord's kingdom there are innumerable societies, each distinguished from every other, according to the differences of love and faith. This, as we observed above, is what is meant by *living alone,* and by *dwelling in tents.* For the same reason, also, it pleased the Lord that the Jewish church should be distinguished into houses, families, and tribes, and that they should contract marriages each in his respective family. But of this, by the divine mercy of the Lord, we shall speak more particularly hereafter.

472. That *in the day that God created man,* signifies when he was made spiritual, and that *into the likeness of God made he him,* signifies when he was made celestial, is evident from what was said and shewn above. The expression to *create,* properly relates to man when he is *created anew,* or regenerated; and,

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to make, when he is perfected. A distinction is, therefore, preserved in the Word between *creating*, *forming*, and *making*, as was shewn above in the second chapter,—where it is said of the spiritual man made celestial, that *God rested from all his work, which God in making created.* And elsewhere throughout the word, *to create* relates to the spiritual man, and *to make*, that is, to perfect, to the celestial man. See n. 16, and 88.

473. That a likeness of God is a celestial man, and an image of God a spiritual man, has also been previously shewn. The image is preparatory to the likeness, and the likeness is a real resemblance; for the celestial man is entirely governed by the Lord, as his own likeness.

474. While, therefore, the subject here treated of is the generation or propagation of the Most Ancient Church, it is first described as proceeding from a spiritual into a celestial state; for its propagations follow from that state.

475. Verse 2. *Male and female created he them, and blessed them, and called their name Man, in the day when they were created.* By *male and female* is signified the marriage between faith and love; and by *calling their name Man* is signified that they were the church, which, in an especial sense, is called *man* [*homo*].

476. That by *male and female* is signified the marriage between faith and love, was declared and shewn above;—for the male, or man [*vir*] signifies the understanding and whatever belongs to it, thus everything of faith, and the *female* or *woman* signifies the will, or whatever belongs to the will, hence everything that has relation to love; wherefore she was also called *Eve*, a name signifying life, which is of love alone. By a *female*, therefore, is also signified the church, as has been previously shewn, and by a *male* a man [*vir*] of the church. The state of the church here treated of is when it was spiritual, and about to be made celestial, wherefore *male* is mentioned before *female*, as in chap. i. 26, 27; the expression to *create*, also, has reference to the spiritual man. But afterwards when a marriage has been effected, or the church has been made celestial, then it is no longer called either male or female, but *man* [*homo*], who, by reason of their marriage, signifies both; hence it presently follows, "*and he called their name Man,*" by whom is signified the Church.

477. That Man is the Most Ancient Church has been often said and shewn above; for in the supreme sense the Lord Himself alone is Man; and hence the celestial church is called Man, because it is a likeness of the Lord, and the spiritual church, because it is an image of Him. But in a general sense every one is called a man who has a human understanding; for a man is a man by virtue of the understanding, and according to that one person is more a man than another,—although the distinc-

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tion of one man from another should be made according to faith grounded in love to the Lord. That the Most Ancient Church, and every true church, and hence they who are of the church, or who are in love and faith towards the Lord, are especially called man, is evident from the Word; as in Ezekiel: "I will cause *man* to multiply upon you, all the house of Israel, all of it; I will cause to multiply upon you *man* and beast, that they may be multiplied and bear fruit; and I will cause you to dwell according to your *ancient times;* and I will do better unto you than at your *beginnings;* and I will cause *man* to walk upon you, my people Israel," (xxxvi. 10—12.) Here by *ancient times* is signified the Most Ancient Church; by *beginnings,* the ancient churches; by *the house of Israel* and *the people of Israel,* the primitive church, or church of the Gentiles; all which churches are called *man.* So in Moses: "Remember the *days of eternity,* consider the years of *generation* and *generation;* when the Most High divided to the nations an inheritance, when He separated *the sons of man,* He set the bounds of the people according to the number of the sons of Israel," (Deut. xxxii. 7, 8.) Here by *the days of eternity* is meant the Most Ancient Church; by *generation and generation* the ancient churches; and they are called *the sons of man* who were in faith towards the Lord, which faith is the *number of the sons of Israel.* That a regenerate person is called *man,* appears from Jeremiah: "I beheld the earth, and lo, it was empty and void; and the heavens, and they had no light; I beheld, and lo, no *man,* and all the birds of the heavens were fled," (iv. 23, 25.) In this passage *the earth* denotes the external man; *heaven* the internal; *man* the love of goodness; and *the birds of the heavens* the understanding of truth. Again: "Behold the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, with the seed of *man,* and with the seed of beast," (xxxi. 27.) Here *man* denotes the internal man; and *beast* the external. And in Isaiah: "Cease ye from man in whose nostrils is breath, for wherein is he to be accounted of," (ii. 22.) *Man* here denotes the man of the church. Again: "Jehovah shall remove *man* far away, and many things that were left in the midst of the land," (vi. 12.) The subject here is the vastation of man; the meaning is, that there should no longer be goodness and truth. Again: "The inhabitants of the earth shall be burned, and *man* shall be left very few," (xxiv. 6.) Here *man* denotes those who have faith. Again: "The highways lie waste, the wayfaring man ceaseth, he hath broken the covenant, he hath despised the cities, he hath not regarded *man,* the earth mourneth and languisheth," (xxxiii. 8, 9.) The term for *man,* in the two last passages, in the Hebrew, is Enos [not Adam]. And again in the same prophet: "I will make a *man* more precious than fine gold, and a *man* than the gold of Ophir; therefore I will

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shake the heavens, and the earth shall be moved out of her place," (xiii. 12, 13.) Here *man* is first named Enos (in the original), and afterwards Adam.

478. The reason why he is called Adam, is because the Hebrew word Adam, signifies *man*. That he is never properly called Adam by name, however, but *man*, is very evident, both here and before, from the fact that he is not spoken of in the singular number but in the plural, or that the word is predicted either of the male or female, and both together are called man. That it is predicated of both, any one may see from the words of the passage; for it is said, "He called *their* name man [*Adam*] in the day that they were created." In like manner it is said in the first chapter: "Let us make man [*Adam*] into our image, and let *them* have dominion over the fish of the sea," (Gen. i. 26—28.) Hence also it is evident, that the subject treated of is not the creation of any particular man who was the first of mankind, but the Most Ancient Church.

479. By *calling a name*, or *calling by name*, in the Word, is signified to know the quality of things, as was shewn above. Here it has relation to the quality of the Most Ancient Church; it denotes that man was taken from the ground, or regenerated, by the Lord,—for the word *Adam* means also ground; and afterwards when he was made celestial, that he became most eminently *man*, by virtue of faith grounded in love to the Lord.

480. That they were called man in the day that they were created, appears also from the first chapter, verses 26, 27, that is, at the end of the sixth day, which answers to the evening of the sabbath, or when the sabbath or seventh day began; for the seventh day, or sabbath, is the celestial man, as was shewn above.

481. Verse 3. *And Man lived a hundred and thirty years, and begat into his own likeness, according to his own image, and called his name Seth.* By *a hundred and thirty years* is signified the time before the rise of a New Church; which, being not very unlike the Most Ancient, is said to be born *into its likeness*, and *according to its image*;—but likeness has relation to faith, and image to love. This church was called *Seth*.

482. What the years, and numbers of years, which occur in this chapter, signify in the internal sense, has been hitherto unknown. Those who abide in the literal sense suppose them to be secular years, whereas from this to the twelfth chapter (or rather to the time of Heber) there is nothing historical contained, as appears in the literal sense, but the whole and every particular contains something different from what appears. That which has been said of names, applies also to numbers. In the Word frequent mention is made of the number *three*, and also of the number *seven*; and wherever they occur they signify something holy, or most sacred, as to the states which the times

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or other things involve or represent. They signify the same in the least intervals as in the greatest; for as the parts are of the whole, so the least things are of the greatest; and there must be a likeness, in order that the whole from the parts, or the greatest from the least, may properly exist. Thus it is written in Isaiah: "Now hath Jehovah spoken, saying, Within *three years*, as the *years* of a hireling, and the glory of Moab shall be contemned," (xvi. 14:) again; "Thus hath the Lord said unto me, Within a *year*, according to the *years* of a hireling, and all the glory of Kedar shall fail," (xxi. 16.) In these passages are signified both the least and greatest intervals. So in Habakkuk: "Jehovah, I have heard thy report, and was afraid; O Jehovah, revive thy work in the midst of the *years*, in the midst of the *years* made known," (iii. 2.) *The midst of the years* here denotes the Lord's coming. It also denotes every coming of the Lord,—in lesser intervals, as when man is regenerated, and in greater, when the Church of the Lord arises anew. It is called also *the year of the redeemed*, as in Isaiah: "The day of vengeance is in my heart, the *year of my redeemed* is come," (lxiii. 4.) So also the thousand years in which Satan was bound, (Rev. xx. 2, 7;) and the thousand years of the first resurrection, (Rev. xx. 4—6,) do not signify a thousand years, but their states; for as days are used to express states, as was shewn above, so also are years, and the states are described by the number of years. Hence it is evident that times, in this chapter also, involve states; for every particular church was in a different state of perception from the rest, according to the difference of genius, hereditary and acquired.

483. By the names which follow, as by Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah, are signified so many churches, of which the first and principal was the one which was called Man. Of these churches the principal characteristic was *perception;* wherefore the differences of the churches of that time consisted especially in the differences of perception. Concerning perception it may here be related, that nothing prevails in the universal heaven but a perception of goodness and truth, which is such as cannot be described,—with innumerable differences, so that no two societies have a similar perception. The perceptions there prevalent are distinguished into genera and species; and the genera are innumerable; and the species of each genius are likewise innumerable; but of these by the Divine Mercy of the Lord, we shall speak more particularly hereafter. Since the genera of perceptions are innumerable, and the species are innumerable of each genus, and each species is composed of particulars still more numerous, it is evident how very little the world at this day knows of celestial and spiritual things; or rather how totally blind men are to such knowledge, since they do not even know what perception is, and

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if they are told, do not believe that any such thing exists. So is it also with other things of a spiritual nature. The Most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of perceptions; but since the nature of perception, even in its most general idea, is at this day utterly unknown, a description of the genera and species of the perceptions of these churches, must needs appear dark and strange. They were distinguished at that time into houses, families, and tribes, and contracted marriages within the houses and families, in order that the genera and species of perceptions might exist, and might be derived in no other manner than according to the propagations of native qualities from the parents. Those who were of the Most Ancient Church, therefore, dwell together in heaven.

484. That the church which was called Seth, was very nearly similar to the Most Ancient Church, is evident from its being said that *man begat into his own likeness, according to his own image, and called his name Seth*;—the term *likeness* has relation to faith, and *image* to love; for that this church was not like the Most Ancient Church as to love and faith thence towards the Lord, is clear from the fact that it is just before said, "Male and female created he them, and blessed them, and called their name man," by which is signified the spiritual man of the sixth day, as was said above; wherefore the likeness of this man was as a spiritual man of the sixth day, which consists in this, that love was not so much his principal characteristic, yet that faith was still conjoined with love.

485. That a different church is here meant by Seth from that which was before described by Seth, (chap. iv. 25,) may be seen in the explication, n. 435. That churches of different doctrines were called by similar names, appears from the churches which in the foregoing chapter (verses 17 and 18), were called Enoch and Lamech, which were in like manner different from those called Enoch and Lamech in this chapter (verses 21, 30).

486. Verse 4. *And the days of man after he begat Seth were eight hundred years, and he begat sons and daughters.* By *days* are signified times and states in general; by *years*, times and states in particular; by *sons and daughters* are signified the truths and goods which they perceived.

487. That by *days* are signified times and states in general, was shewn in the first chapter, where the days of creation have this signification. In the Word it is very usual to call all time *days*, as is the case in the present verse, and in those which follow, 5, 8, 11, 14, 17, 20, 23, 27, 31; wherefore also states of times, in general, are likewise signified by *days*; and when *years* are added, then by the numbers of the years are signified the kinds and qualities of states, thus states in particular. The most ancient people had their numbers, by which they expressed

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various things respecting the church; as by the numbers *three, seven, ten, twelve,* and many more compounded of these and others,—and thus they described the states of the church. Hence these numbers contain arcana, which it is very important to explain. It was a computation of the states of the church. The same occurs in many parts of the Word, particularly the prophetical. So also in the rites of the Jewish Church, there are numbers, both of times and measures,—as in relation to sacrifices, meat-offerings, oblations, and other things,—which in their respective application, signify what is holy. The things here implied by *eight hundred,* and in the following verse by *nine hundred and thirty,* and by the several numbers of years in the subsequent verse, are, therefore, too many to be enumerated, inasmuch as they are expressive of the several changes of states in the church with reference to their general state. In a future part of this work, by the divine mercy of the Lord, it will be shewn what the simple numbers up to twelve signify, for he who does not know the signification of these cannot comprehend the signification of the compound numbers.

488. That *days* signify states in general, and *years* states in particular, may also appear from the Word; as in Ezekiel: "Thou hast caused thy *days* to draw near, and art come even to thy *years,*" (xxii. 4.) Here the subject is concerning those who commit abominations, and fill up the measure of their sins, of whose state in general are predicated *days,* and in particular, *years.* So in David: "Thou shalt add *days* to the *days* of the king, and his *years* as of generation and generation," (Psalm lxi. 6.) This is said of the Lord and of His kingdom; and here also *days* and *years* denote the state of His kingdom. And again: "I have considered the *days* of old, the *years* of ancient times," (Psalm lxxvii. 5.) Here *the days of old* are the states of the Most Ancient Church, and *the years of ancient times,* the states of the Ancient Church. So in Isaiah: "The *day* of vengeance is in my heart, and the *year* of my redeemed is come," (lxiii. 4). The subject here is the last times; *the day of vengeance* denotes a state of damnation, and *the year of the redeemed* a state of blessedness. Again: "To proclaim the acceptable *year* of the Lord, and the *day* of vengeance of our God; to comfort all that mourn," (lxi. 2). Here also both *days* and *years* signify states. So in Jeremiah: "Renew our *days* as of old," (Lament. v. 21.) Here *days* evidently denote states. And in Joel: "The *day* of Jehovah cometh, for it is nigh at hand, a *day* of darkness, and of thick darkness, a *day* of clouds and of obscurity; there hath not been ever the like, neither shall there be after it, even to the *years* of generation and generation," (ii. 1, 2.) Here *day* denotes a state of darkness and of thick darkness, of cloud and of obscurity, with every one in particular, and with all men in general. And in Zechariah: "I will remove the

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iniquity of that land in one *day;* in that *day* shall ye cry, a man to his companion, under the vine and under the the fig-tree," (iii. 9, 10.) And again: "It shall be one *day,* which shall be known to Jehovah, not *day* nor night, and it shall come to pass that at evening-time it shall be light," (xiv. 7.) Here it is evident that by *day* is signified state, for it is said, *It shall be a day, not day nor night, at evening-time it shall be light.* The same appears from expressions in the Decalogue: "Honor thy father and thy mother, that thy *days* may be prolonged, and that it may be well with thee on the ground," (Deut. v. 16; chap. xxv. 15.) Here to have days prolonged does not signify length of life, but a happy state. In the literal sense it cannot appear otherwise than that day signified time, but in the internal sense it signifies state. The angels, who are in the internal sense, do not know what time is, for to them the sun and moon are not for the distinguishing of times; consequently they do not know what days and years are, but only what states are and the changes of states. Before the angels, therefore, who are in the internal sense, everything relating to matter, space, and time disappears; as for example, those things which are in the literal sense of this passage in Ezekiel: "The *day* is near, even the *day* of Jehovah is near; a *day* of cloud; it shall be the time of the heathen," (xxx. 3;) and of this in Joel, "Alas for the *day!* because the *day* of Jehovah is at hand, and as vastation shall it come," (i. 15;) where *a day of cloud* stands for a cloud, or falsity; *the day of the heathen* for the heathen, or wickedness; and *the day of Jehovah* for vastation. When the idea of time is removed, there remains an idea of the state of things which existed at that time. The case is similar with respect to the days and years which are so often mentioned in this chapter.

489. That by *sons and daughters* are signified truths and goods, which they had a perception of,—by *sons,* truths, and by *daughters* goods,—may appear from many passages in the prophets; for the conceptions and births of the Church, in the Word, as in the ancient time, are called *sons* and *daughters.* Thus in Isaiah: "The Gentiles shall walk to thy light, and kings to the brightness of thy rising; lift up thine eyes round about and see; all gather themselves together and come to thee; thy *sons* shall come from far, and thy *daughters* shall be nursed at thy side; then thou shalt see and flow together, and thy heart shall be amazed, and shall be enlarged," (lx. 3—5;) where *sons* denote truths, and *daughters* goods. So in David: "Rid me and deliver me from the hand of the *sons* of the stranger, whose mouth speaketh vanity; that our *sons* may be as plantations grown up in their youth, that our *daughters* may be as corners cut out in the form of a temple," (Psalm xliv. 11, 12.) *The sons of the stranger* denote spurious truths, or falses; *our sons* the doctrinals of truth; and *our daughters* the doctrinals of

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good. And in Isaiah: "I will say to the north, Give up, and to the south, Keep not back; bring my *sons* from far, and my *daughters* from the ends of the earth; bring forth the blind people, and they shall have eyes; the deaf, and they shall have ears," (xliii. 6, 8.) In this passage *sons* denote truths, *daughters* goods, *the blind* those who would see truths, and *the deaf* those who would obey them. And in Jeremiah: "Shame hath devoured the labor of our fathers from our youth, their cattle and their herds, their *sons* and their *daughters*," (iii. 24.) Here *sons* and *daughters* denote truths and goods. That *children* and *sons* denote truths, is plain from Isaiah: "Jacob shall not now be ashamed, neither shall his face now wax pale: for when he shall see his *children*, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel; they also that erred in spirit shall come to understanding," (xxix. 22—24.) *The Holy One of Jacob, the God of Israel*, denotes the Lord; children are the regenerate who have the understanding of goodness and truth, according to what follows. Again: "Sing, O barren, thou that didst not bear; because more are the *children* of the desolate than the *children* of the married wife," (liv. 1.) *The children of the desolate* denote the truths of the primitive Church, or the Church of the Gentiles; *the children of the married wife* denote the truths of the Jewish Church. Again in Jeremiah: "My tabernacle is spoiled, and all my cords are broken; my *sons* are gone forth of me, and are not," (x. 20.) Here *sons* denote truths. And again: "His *children* also shall be as aforetime, and their congregation shall be established before me," (xxx. 20.) Here *children* denote the truths of the Ancient Church. So in Zechariah: "I will raise up thy *sons*, O Zion, with thy *sons*, O Javan, and make thee as the sword of a mighty man," (ix. 13;) denoting the truths of love grounded in faith.

490. That daughters denote goods, appears from many passages in the Word; as in David: "Kings' *daughters* were among thy precious ones: upon thy right hand did stand the queen in gold of Ophir; the *daughter* of Tyre with a gift: the king's *daughter* is all glorious within; her clothing is of wrought gold; instead of thy fathers shall be thy *sons*," (Psalm xlv. 9—16.) Here the goodness and beauty of love and faith are described by daughter; hence churches are called daughters,—and, indeed, on account of goods; as the daughter of Zion and the daughter of Jerusalem, in Isaiah xxxvii. 22, and many other places. They are also called daughters of the people (Isaiah xxii. 4); the daughter of Tarshish (Isaiah xxiii. 10); the daughters of Sidon (verse 12 of the same chapter), and daughters in the field (Ezek. xxvi. 6, 8).

491. The same things are signified by sons and daughters in this chapter (verses 4, 7, 10, 13, 16, 19, 26, 30), but according

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to the state and quality of the Church, such are its sons and daughters, or such are its goods and truths. The truths and goods here spoken of are such as were distinctly perceived; for they are predicated of the Most Ancient Church, the principal and parent of all other and succeeding Churches.

492. Verse 5. *And all the days that man lived were nine hundred and thirty years, and he died.* By *days* and *years* are here signified times and states, as above; that *man died* signifies that such perception no longer existed.

493. That by *days* and *years* are signified times and states, requires no further explanation. It need only be here observed, that in the world there cannot but be times and measures, to which numbers are applied, because these are in the ultimates of nature. But whenever they are applied in the Word, by numbers of days and years, and also by numbers of measures, is signified something abstracted from times and measures,—according to the signification of the number; as where it is said, that there are six days of labor, and that the seventh is holy,—of which we have spoken above; that the jubilee should be proclaimed every forty-ninth year, and should be celebrated on the fiftieth; that the tribes of Israel were twelve, and the apostles of the Lord the same number; that there were seventy elders, and as many disciples of the Lord; and so in very many other instances, where numbers signify something abstracted from the things to which they are applied,—and in such abstracted sense, states are what are signified by numbers.

494. That by the *man's dying* is signified that such perception no longer existed, is evident from the signification of the expression *to die*, which applies to everything that ceases to be such as it was; as in John: "Unto the angel of the Church in Sardis, write; these things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou art said to live, but thou art *dead;* be watchful, and strengthen the things which remain, that are *ready to die;* for I have not found thy works perfect before God," (Rev. iii. 1, 2.) So in Jeremiah: "I will cast thee out, and thy mother that bare thee, into another country where ye were not born, and there shall ye *die,*" (xxii. 26.) Here *mother* signifies the Church. For the case with the Church is, as before observed, that it decreases and degenerates, and that its integrity decays,—chiefly by reason of the increase of hereditary evil; for every succeeding parent adds some new evil to what was hereditary in himself. Every actual evil in parents assumes an appearance of nature, and when it frequently recurs it becomes natural, and is added to the hereditary evil, and transplanted into their children, and thereby into their posterity. Hereditary evil is thus increased immensely in succeeding generations, as every one may know from the fact that the evil disposition of children is altogether like that of their

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parents and forefathers. It is a most false idea of some, that there is no hereditary evil but what was implanted, as they say, by Adam (see n. 313); when yet every individual by his own actual sins makes hereditary evil, and adds to that which he received from his parents; and thus it accumulates, and remains in all his posterity; nor does this evil suffer any check or tempering, except in those who are regenerated by the Lord. This is the primary cause why every church degenerates; and thus it was also with the Most Ancient Church.

495. How the Most Ancient Church decreased cannot be seen, unless the nature of perception be understood, for it was a perceptive church, such as at this day does not exist. The perception of a church consists in this, that, like the angels they *perceive* from the Lord what is good and true,—not so much what is good and true with respect to civil society, but what is good and true with respect to love and faith towards the Lord. From a confession of faith confirmed by the life it may be seen what the nature of perception is, and whether it exists.

496. Verse 6. *And Seth lived a hundred and five years, and begat Enos.* Seth, as was observed, is another church, less celestial than the Most Ancient Church, its parent, yet still one of the Most Ancient Churches; that he *lived a hundred and five years* signifies times and states, as above; that he *begat Enos* signifies, that another church thence descended, which was called *Enos*.

497. That *Seth* is another church, less celestial than the Most Ancient Church, its parent, yet still one of the Most Ancient Churches, may appear from what was said above concerning Seth (verse 3). The case with churches, as was observed, is this, that by degrees, and in process of time, they decrease, as to essentials, chiefly from the cause above-mentioned.

498. That by his *begetting Enos* is signified, that another church thence descended, which was called *Enos*, is also evident from the circumstance that the names in this chapter signify nothing else but churches.

499. Verses 7, 8. *And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died. Days* and *numbers of years*, in this, as in the former verse, signify times and states; *sons and daughters* also have the same signification as before; *dying*, likewise, signifies the same as above.

500. Verse 9. *And Enos lived ninety years and begat Cainan.* By *Enos*, as was said, is signified a third church, less celestial than the church Seth, yet still one of the Most Ancient Churches; and by *Cainan* is signified a fourth church, which succeeded the former.

501. The churches in process of time succeeding each other,

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—and of which it is said that one was born from another,—may be compared with fruits, or with their seeds, in the midst or inmost parts of which are contained, as it were, fruits of fruits or seeds of seeds, from which the parts that succeed each other in order, as it were, receive life; for as each part is further removed from that inmost centre towards the circumference, in the same proportion it partakes less of the essence of the fruit or seed, till at length it becomes a mere skin or covering wherein the fruits or seeds have their termination. Or it is like the brain, in the inmost parts of which are subtle organic forms, called the cortical substances, from which and by which the operations of the soul proceed; to those substances others succeed in order, first the purer coverings, then the denser, afterwards the common coats called meninges, which are terminated in coverings still more common, and at last in the most common or general of all, which is the skull.

502. These three churches, *Man*, *Seth*, and *Enos*, constitute the Most Ancient Church, but still with a difference of perfection as to perceptions. The perceptive faculty of the first church was everywhere diminished in the succeeding churches, and became of a more general kind, as was observed concerning fruit or its seed, and concerning the brain. Perfection consists in the faculty of perceiving distinctly, which faculty is diminished when the perception is less distinct and more general. In this case an obscurer perception succeeds in the place of that which was more clear, and thus it begins to vanish.

503. The perceptive faculty of the Most Ancient Church not only consisted in the perception of what was good and true, but also in the perception of happiness and delight arising from well-doing. Without such happiness and delight in doing what is good the perceptive faculty has no life, but by virtue of such happiness and delight it receives life. The life of love, and of faith grounded in love, such as the Most Ancient Church enjoyed, is life during its exercise in use, or in the good and truth of use. From use, by use, and according to use, life is communicated from the Lord. There can be no life to him who is useless, for whatever is useless is rejected. Herein the most ancient people were likenesses of the Lord; wherefore in things relating to perception they became also His images. Perception consists in knowing what is good and true, thus what is of faith. He who is principled in love, is not only delighted in knowing, but in doing what is good and true, that is, in being useful.

504. Verses 10, 11. *And Enos lived after he begat Cainan eight hundred and fifteen years, and he begat sons and daughters. And all the days of Enos were nine hundred and five years, and he died.* Here, likewise, *days* and *numbers of years*, and *sons and daughters*, and also *dying*, signify the same as before.

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505. *Enos*, as was observed, is a third church,—one of the Most Ancient Churches, but less celestial, and consequently less perceptive than the church Seth; and this latter was not so celestial and perceptive as the parent church, called Man. These three are what constitute the Most Ancient Church, which, with respect to the succeeding ones, was as the *nucleus* of fruits or seeds; whereas the succeeding churches respectively were like the membranous nature of the several outward coverings surrounding the *nucleus*.

506. Verse 12. *And Cainan lived seventy years, and begat Mahalaleel.* By *Cainan* is signified a fourth church; and by *Mahalaleel* a fifth.

507. The church called *Cainan* is not to be reckoned among those three more perfect ones, inasmuch as perception—which in the former churches had been distinct,—began then to be of a general kind, and comparatively as the first and softer membranous substances in respect to the nucleus of fruits or seeds. This state, indeed, is not described, but still it is apparent from what follows,—as from the description of the churches which were called *Enoch* and *Noah*.

508. Verses 13, 14. *And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died. Days* and *numbers of years* have the same signification as above; *sons and daughters* also, here as before, signify truths and goods which the men of this church perceived, but in a degree more general or obscure; that *he died*, signifies, in like manner, that such perception ceased to exist.

509. It is here only to be remarked, that all things have a particular signification according to the state of each church respectively.

510. Verse 15. *And Mahalaleel lived sixty and five years, and begat Jared.* By *Mahalaleel* is signified, as was said, a fifth church; by *Jared* a sixth.

511. As the perceptive faculty decreased, and was reduced from a more particular, or distinct state, to one more and more general or obscure, so also did the life of love, or of uses decrease; for according to the life of love, or of uses, so is the perceptive faculty. From good to know truth is celestial. The life also of those who constituted the church called *Mahalaleel* was such, that they preferred the delight arising from truth to the joy arising from uses,—as was given me to know by experience among those similar to them in the other life.

512. Verse 16, 17. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred ninety*

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and five years, and he died. The signification of these words is similar to what is involved in the like words above.

513. Verse 18. *And Jared lived an hundred sixty and two years, and begat Enoch.* By *Jared* is signified, as was said, a sixth church; by *Enoch* a seventh.

514. Nothing is related concerning the church called *Jared:* but its character is evident from the church *Mahalaleel* which preceded, and from the church *Enoch* which followed it, between which churches it was intermediate.

515. Verses 19, 20. *And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years, and he died.* The signification of these words is also similar to that of the like words above. That the ages of the men of these ancient times were not so great, as that Jared lived to be nine hundred and sixty-two years old, and Methuselah to be nine hundred and sixty-nine years old, must be obvious to any one. It will be evident, moreover, from what will be stated, through the divine mercy of the Lord, in the explication of verse 3, of the following chapter, where it is said, "Their days shall be a hundred and twenty years." It will be there shewn that the number of years does not signify the age of the life of any man, but times and states of the Church.

516. *And Enoch lived sixty and five years and begat Methuselah.* By *Enoch*, as was said, is signified a seventh church; and by *Methuselah* is signified an eighth.

517. The character of the church *Enoch* is described in the following verses.

518. Verse 22. *And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.* To *walk with God* signifies doctrine concerning faith; that he *begat sons and daughters*, signifies doctrinals concerning truths and goods.

519. There were at that time men who, from the things that the Most Ancient and the following Churches had perceived, made doctrine, that it might serve as a rule whereby to know what is good and true. They who did this were called *Enoch.* This is what is signified by the words, "*And Enoch walked with God.*" They, moreover, gave the same name to this doctrine; which is also signified by the name *Enoch*, meaning *to instruct.* The same is evident also from the signification of the expression *to walk*, and from the circumstance, that he is said to have walked with *God*, not with Jehovah. To walk with *God* is to teach and live according to the doctrine of faith, but to walk with *Jehovah* is to live the life of love. *To walk* is a customary form of expression signifying to live, as to walk in the law, to walk in the statutes, to walk in the truth. To walk has respect properly to a way, which is of truth, consequently which is of

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faith, or of the doctrine of faith. What is signified in the Word by walking, may in some measure appear from the following passages. It is written in Micah: "He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to humble thyself *by walking with thy God?*" (vi. 8.) In this passage, to *walk with God* signifies to live also according to those things which he had shewn. But here it is said "*with God*," while concerning *Enoch* another word is used, which signifies also "*from with God*," so that the expression is ambiguous. It is likewise written in David: "Thou hast delivered my feet from falling, that I may *walk before God* in the light of the living," (Psalm lvi. 13.) Here *to walk before God* is to walk in the truth of faith, which is *the light of the living*. Likewise in Isaiah: "The people that *walked* in darkness have seen a great light," (ix. 1.) The Lord says in Moses: "I will *walk* in the midst of you, and will be your *God*, and ye shall be my people," (Levit. xxvi. 12;) signifying that they should life according to the doctrine of the law. So in Jeremiah: "They shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have *walked*, and whom they have sought," (viii. 2.) Here there is a manifest distinction between the things relating to love, and the things relating to faith; the things relating to love, are *to love*, and *to serve*; the things relating to faith are, *to walk*, and *to seek*. In the prophetical writings the expressions are carefully guarded, nor is one expression ever taken in the place of another. But to walk with Jehovah, or before Jehovah, signifies, in the Word, to live the life of love.

520. Verses 23, 24. *And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and was not, for God took him.* That *all the days of Enoch were three hundred sixty and five years*, signifies that they were few; that *he walked with God* signifies, as before, doctrine concerning faith; that *he was not, for God took him*, signifies that this doctrine was preserved for the use of posterity.

521. As to the expression, *He was not, for God took him*, signifying that this doctrine was preserved for the use of posterity, the case is thus respecting *Enoch*, that, as was said before, he reduced to doctrine what had been matter of perception in the Most Ancient Church. This at that time was not allowable; for it is a very different thing to know what is good and true by *perception*, and to learn what is good and true by means of doctrine. They who are in perception have no need of the knowledge acquired in the way of systematized doctrines. For example, he who knows how to think well, has no occasion to be taught to think by any rules of art; for hereby his faculty of thinking well would be impaired, as is the

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case with those who bury the thinking principle in the scholastic dust. To those who are in perception it is granted by the Lord to know what is good and true by an internal way; but to such as are taught by doctrine, knowledge is given by an external way, or that of the bodily senses; and the difference of knowledge in these two cases is like the difference between light and darkness. Add to this, that the perceptions of the celestial man are such as cannot be described; for they extend to the most minute and particular things, with all variety, according to states and circumstances. But because it was foreseen that the perceptive faculty of the Most Ancient Church would perish, and that afterwards mankind would learn by means of doctrines what is true and good, or would come by darkness to light, therefore it is here said that *God took him*, that is, that He preserved the doctrine for the use of posterity.

522. What the quality of perception became with those who were called *Enoch*, was also made known to me by experience. It was a kind of general obscure perception, without any distinctness; for the mind in this state limits its intuition out of or without itself in doctrinals.

523. Verse 25. *And Methuselah lived an hundred eighty and seven years, and begat Lamech.* By *Methuselah* is signified an eighth church, and by *Lamech* a ninth.

524. Nothing in particular is mentioned concerning the character of this church; but that its perceptive faculty was become general and obscure, is evident from the description of the church which is called *Noah;* so that integrity decreased, and with integrity, wisdom, and intelligence.

525. Verses 26, 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred and sixty and nine years, and he died.* The same signification is involved here as in similar words above.

526. Verse 28. *And Lamech lived an hundred eighty and two years, and begat a son.* By *Lamech* is here signified a ninth church, wherein the perception of truth and good was become so general and obscure, as to be almost none,—thus it was a church vastated; by *son* is signified the rise of a new church.

527. That by *Lamech* is signified a church wherein the perception of truth and good was so general and obscure as to be almost none, consequently a church vastated, may appear from those things which precede, and from those which follow; for it is described in a verse presently following. *Lamech*, in the preceding chapter, has nearly the same signification as in this, namely, vastation, concerning which, see verses 18, 19, 23, 24, of that chapter; and he who begat him is also called by a nearly similar name, namely, *Methusael;* so that the things signified by the names were nearly alike: by *Methusael* and *Methuselah*

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is signified something about to die; by *Lamech* something destroyed.

528. Verse 29. *And he called his name Noah, saying, He shall comfort us concerning our work and the toil of our hands, out of the ground which Jehovah hath cursed.* By *Noah* is signified the Ancient Church; by *comforting us concerning our work and the toil of our hands, out of the ground which Jehovah hath cursed,* is signified doctrine, whereby what had been perverted would be restored.

529. That by *Noah* is signified the Ancient Church, or the parent of the three churches after the flood, will appear from the following pages, where many things concerning *Noah* are treated of.

530. By the names in this chapter, as has been observed, are signified churches, or what is the same thing, doctrines; for the church exists, and is called a church from doctrine. Thus by *Noah* is signified the Ancient Church, or the doctrine which remained from the Most Ancient Church. How the case is with churches, or doctrines, has been already stated, namely, that they decline until nothing of the goods and truths of faith any longer remains, and then it is called in the Word a church *vastated.* But still there are always preserved remains, or some among whom the good and truth of faith remain, although they are a few; for unless the good and truth of faith were preserved with a few, there would be no conjunction of heaven with mankind. As regards the remains which are with man in particular, it is to be observed, that the fewer those remains are, the less are his things rational and scientific capable of being illustrated; for the light of good and truth flows in from the remains, or through the remains from the Lord. In case a man had in him no remains, he would not be a man, but much viler than a brute; so the fewer remains there are, the less he is a man, and the more remains there are, the more he is a man. Remains are to man as a kind of heavenly star; the less it is, the less light proceeds from it, and the larger it is, the more light it gives. The few things which remained from the Most Ancient Church, were with those who constituted the Church called Noah; yet these were not remnants of perception, but of integrity, as well as of doctrine derived from the matters of perception of the Most Ancient Churches. A New Church was, therefore, now first raised up by the Lord, which being of a totally different genius from the Most Ancient Churches, is to be called the Ancient Church; ancient, on this account, because it existed at the end of the ages before the flood, and in the earliest period after the flood. Of this church, by the divine mercy of the Lord, more will be said in the following pages.

531. That by *comforting us concerning our work and the toil of our hands, out of the ground which Jehovah hath cursed,* is

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signified doctrine, whereby what had been perverted would be restored, will also, by the divine mercy of the Lord, appear from what follows; by *work* is signified, that they could not, except with labor and difficulty, perceive what was true; by *the toil of the hands, out of the ground which Jehovah hath cursed,* is signified that they could do nothing that was good. Thus *Lamech* is described, or the church vastated. *Work and the toil of our hands* are predicated, when men are impelled to enquire what is true, and do what is good, from themselves, or from *proprium;* what is thereby produced is *the ground which Jehovah hath cursed,* that is, it is nothing but what is false and evil;—but what is signified by Jehovah cursing may be seen above, n. 245. *To comfort* has relation to the son, or *Noah,* by which is signified a new generation, that is, a New Church, which is the Ancient Church. That church, or *Noah,* therefore, signifies also rest, and comfort proceeding from rest; just as it was said of the Most Ancient Church, that it was the seventh day, on which the Lord rested. (See n. 84 to 88.)

532. Verses 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years, and he died.* By *Lamech* is signified, as was said, the church vastated; by *sons* and *daughters* are signified the conceptions and births of such a church.

533. As no more is said of *Lamech,* than that he *begat sons and daughters,* which are the conceptions and births of such a church, we shall dwell no longer on the subject; what the births or the *sons* and *daughters* were may appear from the church; for such as is the quality of the church, such are its births. Both of those churches which were called Methuselah and Lamech expired, immediately before the flood.

534. Verse 32. *And Noah was a son of five hundred years; and Noah begat Shem, Ham, and Japhet.* By *Noah* is signified, as was said, the Ancient Church: by *Shem, Ham, and Japhet,* are signified three Ancient Churches, the parent of which was the Ancient Church, called *Noah.*

535. That the church called *Noah* is not to be numbered among the churches which were before the flood, is evident from verse 29, where it is said, that "It should comfort them concerning their work and the toil of their hands, out of the ground which Jehovah hath cursed." The comfort was, that it should survive and endure. But concerning Noah and his sons, by the divine mercy of the Lord, more will be said hereafter.

536. Having, many times in the foregoing pages, spoken of the perception of the churches which were before the flood, and as perception is at this day a thing altogether unknown,—even so far unknown, that some may suppose it to be a kind of continued revelation, or to be something innate in man, others

that it is a mere imaginary thing, and others otherwise, while yet perception is the celestial itself, given by the Lord to those who are in the faith of love, and in the whole heaven perception exists with indefinite variety,—therefore, in order that some idea of perception may be had, by the divine mercy of the Lord, it is permitted in the following pages to describe it as to its genera, such as it is in the heavens.

A CONTINUATION OF THE SUBJECT CONCERNING HEAVEN AND HEAVENLY JOY.

537. *A CERTAIN spirit applied himself to my left side, and asked me whether I knew how he might enter into heaven; to whom it was given me to reply, that it belongs to the Lord alone, who only knows the state and quality of every one, to give admission into heaven. This is the case with very many, who on their first entrance into another life, are inquisitive only how to be admitted into heaven, being in utter ignorance of the nature of heaven and of heavenly joy, or of the truth that heaven consists in mutual love, and that heavenly joy is the joy thence derived; wherefore in consideration of this their ignorance, they are first informed what heaven is, and what heavenly joy is, even by lively experience. A certain spirit, who at his first entrance into another life expressed a great desire to be admitted into heaven, had his interiors opened, in order that he might perceive the nature and quality of heaven, and be made sensible of heavenly joy; but no sooner did he feel the heavenly influx, than he began to cry out in great agony, praying earnestly to be delivered, and declaring that he should die if his pain were not removed; wherefore his interiors were closed towards heaven, and he was thus restored to himself again. From this instance it may appear, with what stings of conscience, and with what uneasiness, those are tortured, who are but in a small degree admitted into heaven, if they be not prepared to receive the heavenly influx.*

538. *Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven: and it was told them, that to go into heaven, unless they were principled in a faith grounded in love, was as dangerous as to walk into a fire; still however they persisted in their desire; but when they came to the outermost verge of heaven, or to the inferior sphere of angelic spirits, they were so affected, that they instantly cast themselves headlong down again; hereby they were instructed how dangerous a thing it is even to approach towards heaven,*

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before the spirit is prepared by the Lord to receive the affections of faith.

539. *A certain spirit, who during his life in the body had made light of adulteries, was, agreeably to his desire, admitted to the verge of heaven; but when he was come thither, he began to be tortured, and to smell as it were the stench of a dead body, arising from himself, which was intolerable. It also appeared to him that to advance further would be attended with most fatal consequences to him; wherefore he threw himself down headlong to the earth beneath, and was enraged to think that he should be made sensible of such tortures on being admitted to the verge of heaven, because he was then admitted into a sphere which was opposite to adultery; this spirit is amongst the unhappy.*

540. *Almost all who come into another life are ignorant of the nature of heavenly blessedness and felicity, by reason of their ignorance respecting the nature and quality of internal joy, of which they form a judgment merely from corporeal and worldly pleasures and satisfactions; wherefore, what they are ignorant of they think can have no existence, when nevertheless bodily and worldly joys, compared with such as are internal, are respectively of no account, and rather to be considered as impure and filthy. The upright and well-disposed spirits, therefore, who are unacquainted with the nature of heavenly joy, as a means of their instruction herein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination, concerning which, by the divine mercy of the Lord, more will be said in a future part of this work. As soon as they are introduced, they immediately suppose that they are come to a celestial paradise; but it is given them to understand, that this is not true celestial happiness; wherefore they are let into interior states of joy, rendered perceptible even to the very inmost ground of their spirits; afterwards they are conveyed to a state of peace perceptible also to the same inmost ground, in which state they confess, that what they experience is above all expression or conception; lastly, they are let into a state of innocence, which is in like manner rendered perceptible to the same inmost ground. Hereby it is given them to know what spiritual and celestial good truly is, and in what it consists.*

541. *Certain spirits, who were ignorant of the nature of heavenly joy, were unexpectedly raised up into heaven,—being previously reduced to a state which rendered them capable of such elevation, by having a state of sleep induced on their corporeal principles, and on their phantasies. It was given me to hear one of them discoursing in that state, who said, that he now for the first time was made sensible how great were the joys of heaven, and that he had been much deceived in entertaining other ideas on the subject; for that since he had a perception of these joys in the inmost ground of his own spirit, he found them indefinitely*

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transcending the highest gratifications of the bodily life, which comparatively seemed as filth and uncleanness.

542. *Those who are taken up into heaven for the sake of knowing the nature and quality thereof, are either reduced to a state of sleep as to their corporeal principles, and their phantasies,—inasmuch as none can enter into heaven until they are stripped of such things as they derive from this world,—or they are encompassed with a sphere of spirits, by whose influence such things as are impure, and which might occasion disagreement, are miraculously attempered; with some the interiors are opened; and thus they are introduced to heaven by various processes, accommodated to the life and consequent disposition of each particular spirit.*

543. *Certain spirits were desirous to know the nature of heavenly joy; accordingly it was permitted them to have a perception of their own inmost life, at least so far as they could bear; still, however, this was not angelic joy, scarcely amounting to the least of what might be called angelic,—as was given me to perceive by a communication of their joy, which was so slight, that it seemed like something of a coldish quality,—and yet to them it appeared otherwise, and they called it most heavenly, because it was their inmost; hence it was evident, not only that there are different degrees of life and joy, but also that the inmost of one degree scarcely reaches to the outermost or middle of another; and further, that when any one receives his own inmost degree, he is then in possession of his own heavenly joy, and cannot bear an interior degree, but would find it painful.*

544. *Certain spirits being admitted to the sphere of innocence in the first heaven, and discoursing with me while in that state, confessed that their joy and gladness were of such a nature as could not be conceived,—yet this was only in the first heaven; for there are three heavens, and a state of innocence in each, with its innumerable varieties.*

545. *But in order that I might be fully acquainted with the nature and quality of heaven, and of heavenly love, it was frequently, and for a long continuance, granted me by the Lord to perceive the delights of heavenly joys; in consequence of which, being convinced by sensible experience, I can testify of them, but by no means describe them; however, a word shall be spoken on the subject, for the sake of conveying some idea of it, although imperfect. It is an affection of innumerable delights and joys, which form one common simultaneous delight, in which common delight or affection are the harmonies of innumerable affections, which are not perceived distinctly, but obscurely, the perception being most general; still it is given to perceive that there are innumerable delights within it, arranged in such admirable order as can never be described,—those innumerable things being such as flow from the order of heaven. Such an order obtains in the most minute things of affection, which are only presented as*

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one most general thing, and are perceived according to the capacity of him who is their subject. In a word, every general contains indefinite particulars, arranged in a most orderly form, every one of which has life and affects the mind, and that from the inmost ground, or centre; indeed all heavenly joys proceed from inmost principles. I perceived also that this joy and delight issued, as it were, from the heart, diffusing itself gently and sweetly through all the inmost fibres, and from them to the compound fibres,—and that with such an exquisite inward sense of pleasure, as if every fibre were a fountain of joyous perceptions and sensations, in comparison with which gross corporeal pleasures are but as the muddy waters of a putrid lake to the wholesome ventilations of pure refreshing breezes.

546. *For my better information concerning the state and circumstances of those who desire to be admitted into heaven, and who yet are such as not to be in a capacity of remaining there, I have been favored with the following experience. During my presence in a heavenly society, there appeared to me an angel, as an infant with a wreath of flowers of a bright blue color above his head, and having his breast adorned with garlands of other colors; whereby it was given me to know that I was in a society abounding with charity. At that instant certain upright and well-disposed spirits were admitted into the same society, who immediately on their entrance became much more intelligent, and conversed like angelic spirits. Afterwards there were introduced such as desired to be innocent by virtue of some power inherent in themselves, whose state was represented by an infant vomiting up milk, which was a true emblem of their condition. Presently there were others admitted, who thought to become intelligent of themselves, or by some independent power inherent in themselves, and their states were represented by faces of a sharp acute aspect, rather beautiful than otherwise; they seemed to have hats on that had a like sharp and pointed appearance, from which there issued a kind of dart or spear; they did not look, however, like human faces of flesh, but rather like graven images without life. Such is the state of those who think to become spiritual, or that they can attain faith, of themselves. Other spirits were admitted, who could not continue in the society, but, being seized with consternation and anxiety, made their escape by flight.*

GENESIS.

CHAPTER THE SIXTH.

OF HEAVEN AND HEAVENLY JOY.

547. *THE souls which come into another life are all ignorant of the nature of heaven and of heavenly joy; most suppose that it is a kind of joy to which every one may be admitted, without regard to his life, even though he have indulged in hatred towards his neighbor, and have made light of adultery; not knowing that heaven consists in mutual and chaste love, and that heavenly joy is the happiness derived from such love.*

548. *I have sometimes conversed with spirits newly come from this world, respecting their eternal state, observing to them, that it nearly concerned them to know who was the sovereign of the kingdom, what the constitution of it, and what the particular form of its government; and that if such as travelled into a foreign country in this world considered it of consequence to be acquainted with these and the like particulars relating to it, it was surely of greater importance to them to be informed of the same particulars in reference to the kingdom in which they now were, and wherein they were to live for ever; therefore they were to know, that the Lord alone was the king of heaven, and also the governor of the universe, for both must needs have the same ruler; so that they were now the Lord's subjects; and, moreover, that the laws of His kingdom were eternal truths, founded on that universal indispensable law, that men should love the Lord above all things, and their neighbor as themselves: nay, more, that now, if they would be as the angels, they ought to love their neighbor more than themselves. On hearing this they were struck dumb; for though in this world they might possibly have heard of such a doctrine, yet they gave no credit to it, and therefore wondered at such love even in heaven, nay, that it was possible for any one to love his neighbor better than himself; but they were informed, that all kinds of good become immensely increased in the other world, and though in this life, through the imperfection of human nature, few could go further than to love their neighbor as themselves, being here subject to corporeal influences, yet on the removal of these impediments, true love became more pure and exalted, even to the angelical degree, which is to love their neighbor better than themselves. With respect to the possibility and reality of such love, they were told, that many convincing proofs might be brought from examples in this world; as from the conjugial state, wherein it had been known that one of the parties had been*

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willing to suffer death to save the other; and from the case of mothers who would endure hunger rather than that their children should want food; and even from many instances among birds and animals. The same was apparent also in the mutual love of sincere friends, urging one to expose himself to dangers and hardships for the sake of the other; nay, even in decent and polite company, where such kind of love is only imitated, how common is it for people of good breeding to offer preference and the best things to others, from mere civility, and shew of greater respect? And lastly they were told, that it was of the very essence and nature of true love to do all kind offices to the objects of it, not from selfish views, but from disinterested affection. But, notwithstanding the force of these arguments, those who were deep in the love of self, and had been greedy of filthy lucre in this world, could not receive such a doctrine; and the covetous least of all.

549. *The angelic state is such, that each communicates his own blessedness and happiness to another; for in the other life there is given a communication and most exquisite perception of affections and thoughts, in consequence of which every individual communicates his joy to all others, and all others to every individual,—so that each is as it were the centre of all, which is the celestial form; wherefore, as the number of those who constitute the Lord's kingdom is increased so much greater is their happiness; and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself; but should any one wish better to himself than to another, then the love of self prevails, which communicates nothing from itself to another, except the idea of self, which idea is most filthy and defiled, and, as soon as it is perceived, is instantly separated and rejected.*

550. *As in the human body, each and every part contributes to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the* GRAND MAN [Maximus Homo]. *Herein each particular member contributes more nearly or more remotely by manifold methods to the general and particular uses of all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord.*

551. *The universal heaven has relation to the Lord alone, and each and every one therein has the same relation, both in general and in least particulars, as has been often proved to me by much experience; this relationship is the true cause and ground of order, of union, of mutual love, and of happiness; for by virtue thereof each individual regards the well-being and happiness of the whole body at large, and the body at large regards the well-being and happiness of each individual.*

552. *By such repeated experience have I been convinced, that all the joy and happiness known in heaven are from the Lord*

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alone. One instance of this experience it is here permitted me to relate: I observed some angelic spirits busily employed in forming a candlestick, with its sconces and decorations, all after a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took, in order that the whole and every part might be beautiful and representative; they supposing that what they did was done independently and from themselves; but it was given me to perceive clearly, that it was not in their power to devise or invent anything of themselves. At length, after some hours, they said that they had constructed a most beautiful representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them, that they had neither devised nor constructed any part of the workmanship of themselves, but that the Lord alone had done it for them; at first they would scarcely believe what I said, but being angelic spirits they received illustration, and confessed that it was really so. The same is true with respect to all other representatives, and with respect to all and everything belonging to affection and thought, and consequently all heavenly joys and happinesses; even the smallest of them all is from the Lord alone.

553. *Such as are principled in mutual love, are continually advancing in heaven to the spring-time of their youth; and the more thousands of years they pass, the more they attain to a joyous and delightful spring, and so continue on to eternity, with fresh increments of blessedness, according to their respective progressions and gradations in mutual love, charity, and faith. Those of the female sex, who had departed this life broken with the infirmities of old age, but having lived in faith towards the Lord, in charity towards their neighbor, and in conjugial love with their husbands, after a succession of ages appear to advance towards the bloom of youth, with a beauty surpassing all description; for goodness and charity form their own image in such persons, and express their delights and beauties in every feature of their faces, insomuch that they become real forms of charity. Certain spirits that beheld them were astonished at the sight. Such is the form of charity, which in heaven is represented to the life; for it is charity that portrays it, and is portrayed in it, and that in a manner so expressive, that the whole angel, more particularly as to the face, appears as charity itself, in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace. By the beauty of that form, the truths of faith are exhibited in an image, and are also thereby rendered perceptible. Those who have lived in faith towards the Lord, that is, in a faith grounded in charity, become such forms, or such beauties, in another life. All the angels are such forms, with an infinite variety; and of these heaven is composed.*

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CHAPTER VI.

1. AND it came to pass, that man began to multiply himself on the faces of the ground, and daughters were born unto them.

2. And the sons of God saw the daughters of man that they were good; and they took to themselves wives of all that they chose.

3. And Jehovah said, My spirit shall not always reprove man, for that he is flesh; and his days shall be a hundred and twenty years.

4. There were Nephilim in the earth in those days; and especially after the sons of God came in unto the daughters of man, and they bare to them; the same became mighty men, who were of old, men of a name.

5. And Jehovah saw that the wickedness of man was multiplied on the earth, and that all the fashion of the thoughts of his heart was only evil every day.

6. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.

7. And Jehovah said, I will destroy man whom I have created, from off the faces of the ground, from man even to beast, even to the creeping thing and even to the fowl of the heavens, for it repenteth me that I have made them.

8. And Noah found grace in the eyes of Jehovah.

THE CONTENTS.

554. THE subject here treated of is the state of the people before the flood.

555. Lusts began to prevail in man, where the church was, which lusts are signified by *daughters*. They also joined the doctrinals of faith to their lusts, and thus confirmed themselves in evils and falses, as is signified by *the sons of God taking to themselves wives of the daughters of man*, verses 1, 2.

556. And whereas there were thus no remains of goodness and truth left him, it is foretold that man should be otherwise formed, in order that he might have such remains; and this is signified by his *days being a hundred and twenty years*, verse 3.

557. Those who immersed the doctrinals of faith in their lusts, and by reason of such immersion, and also of self-love, conceived dreadful persuasions of their own greatness and consequence when compared with others, are signified by *Nephilim*, verse 4.

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558. Hence there no longer remained any will or perception of goodness and truth, verse 5.

559. The mercy of the Lord is described by *repenting and grieving at heart*, verse 6, because men were reduced to such a state that their lusts and persuasions must needs prove fatal to them, verse 7. Wherefore, that mankind might be saved, it is foretold that a new church should exist, which is signified by *Noah*, verse 8.

THE INTERNAL SENSE.

560. BEFORE we proceed further, it may be expedient to relate the condition of the church before the flood. In general it resembled succeeding churches, as the Jewish church before the Lord's advent, and the Christian church after his advent, because it had corrupted and adulterated the knowledges of true faith; and specifically considered, its members in process of time conceived dreadful persuasions, and immersed the goods and truths of faith in their filthy lusts, to such a degree, that there were scarcely any *remains* left in them. And when they were reduced to this state, they were, so to speak, suffocated of themselves, inasmuch as man cannot live without remains; for remains, as was before observed, give man the capacity of receiving life above the brute creation, since from remains, or by remains, from the Lord, man has a capacity to be as man, to know what is good and true, to reflect upon each, and consequently to think and reason; for remains alone are receptive of spiritual and celestial life.

561. But in order to the better understanding of the nature of *remains*, let it be observed, that they are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which were thereby impressed on his memory, but they are likewise all states thence derived;—as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity towards the neighbor, and also of mercy towards the poor and needy; in a word, all states of goodness and truth. These states, with their goods and truths, impressed on the memory, are called *remains*; which remains are preserved in man by the Lord, and are stored up unconsciously to himself in his internal man, and are carefully separated from the things which are of man's *proprium*, that is, from evils and falses. All these states are so preserved in man by the Lord, that there is not the smallest of them lost, —as it was given me to know by this circumstance, that every

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state of man, from his infancy even to extreme old age, not only *remains* in another life, but also returns, and that in their return they are exactly such as they were during man's abode in this world. Thus not only the goods and truths stored up in the memory, *remain* and return, but likewise all the states of innocence and charity; and when states of evil and of the false, or of wickedness and phantasy recur,—which also, both generally and particularly, as to every smallest circumstance, *remain* and return,—then these latter states are attempered by the former, through the divine operation of the Lord; whence it may appear evident, that unless man had some remains, he could not possibly avoid eternal condemnation, as may be seen in what was said above, n. 468.

562. The people before the flood were at length left almost entirely destitute of remains, by reason of their being of such a genius and temper, that they were infected with dreadful and abominable persuasions respecting all things whatsoever which occurred and fell into their thoughts, so that they were not at all willing to recede from them; and this was chiefly owing to self-love, in consequence whereof they supposed themselves to be as Gods, and that whatever entered their thoughts was divine. This kind of persuasion has never existed, either before or since, in any other people, inasmuch as it has a fatal and suffocating quality; wherefore in another life the antediluvians cannot associate with other spirits, for when they present themselves they deprive others of all power of thinking, by the influx of their most stubborn persuasions; not to mention other particulars concerning them, which, by the divine mercy of the Lord, will be treated of in a future part of this work.

563. When man is possessed by such a persuasion, he is like some glutinous substance, into which goods and truths become as it were entangled, so that what were intended for remains cannot be stored up, or if stored up cannot be rendered of any use; wherefore when the antediluvians arrived at the summit of such persuasion, they became extinct of themselves, and were suffocated or drowned as with an inundation, not unlike a deluge; therefore their extinction is compared to a flood, and also, according to the custom of the most ancient people, is described as a flood.

564. Verse 1. *And it came to pass that man began to multiply himself on the faces of the ground, and daughters were born unto them.* By *man* is here signified the race of mankind existing at that time; by *the faces of the ground,* all that region of the earth where the church was; and by *daughters* are here signified the things appertaining to the will of that man, consequently lusts.

565. That by *man* is here signified the race of mankind existing at that time, and indeed a race which was evil or cor-

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rupt, may appear from the following passages: "My spirit shall not always reprove *man*, for that he is flesh," (verse 3.) "The wickedness of *man* was multiplied on the earth, and the fashion of the thoughts of his heart was only evil," (verse 5.) "I will destroy *man* whom I have created," (verse 7:) and in the following chapter, (verses 21, 22:) "All flesh died that crept upon the earth, and every *man*, in whose nostrils was the breath of the spirit of lives." It was observed above respecting *man*, that the Lord Alone is *Man*, and that from Him every celestial man, or celestial church, is called *man*; hence all others are called men, without regard to their faith, to distinguish them from brutes; nevertheless a man is not a man, and distinct from the brutes, except by virtue of *remains*, as was observed, which are of the Lord; it is from these also that he is called man, and inasmuch as he is so called by reason of *remains*, which are of the Lord, he has the name *man* be he never so wicked; for a man is not a man, but the vilest of brutes, unless he has *remains*.

566. That by *the faces of the ground*, is signified all that region of the earth where the church was, is evident from the signification of *ground*; for in the Word there is a careful distinction made between the *ground* and the *earth*; by *ground* is every where signified the church, or something relating to the church; hence also is derived the name of man, or Adam, which is *ground*; by the *earth*, in general, is not meant the church, or anything relating to the church,—as in the first chapter, the *earth* only is named, because as yet there was no church, or regenerate man. Mention is first made of the *ground* in the second chapter, because then there was a church; in like manner it is said here, and in the following chapter, (v. 4, 23,) *that every substance should be destroyed from off the faces of the ground*,—by which is signified the region where the church was; and in the same chapter (verse 3), speaking of a church about to be created, it is said, "to make seed alive on the faces of the *ground*." *Ground* has the same signification in other parts of the Word, as in Isaiah: "Jehovah will have mercy on Jacob, and will yet choose Israel, and will set them in their *ground*, and the people shall take them, and shall bring them to their place, and the house of Israel shall inherit them on the *ground* of Jehovah," (xiv. 1, 2;) speaking of the church made and established; but where there is no church it is called the *earth* in the same chapter (verses 9, 12, 16, 20, 21, 25, 26). Again in the same prophet: "And the *ground* of Judah shall be a terror unto Egypt; in that day there shall be five cities in the *earth* of Egypt speaking with the lip of Canaan," (xix. 17, 18.) Here *ground* signifies the region where the church is, and *earth* where there is no church. Again in the same prophet: "The *earth* shall reel to and fro like a drunkard; Jehovah shall visit upon the host of the height in the height, and upon the kings of

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the *ground* on the *ground*," (xxiv. 20, 21.) In like manner in Jeremiah: "Wherefore the *ground* is chapped, because there is no rain on the *earth*, the husbandmen were ashamed, they covered their heads, yea, the hind also calved in the field," (xiv. 4, 5.) Here *earth* is that which contains the *ground*, and *ground* that which contains the field. So in the same prophet: "He brought the seed of the house of Israel from the northern *earth*, from all *earths* whither I have driven them, and they shall dwell on their own *ground*," (xxiii. 8.) *Earth* and *earths* signify where there are no churches; and *ground* where there is a church or true worship. Again in the same: "I will give the *remains* of Jerusalem, them that are *left* in this *earth*, and them that dwell in the *earth* of Egypt, and I will deliver them to commotion, for evil to all the kings of the *earth*, and I will send the sword, the famine and pestilence among them, till they be consumed from off the *ground* which I gave to them and to their fathers," (xxiv. 8—10.) Here *ground* signifies doctrine and worship thence derived. (See also in the same prophet, chap. xxv. 5.) And in Ezekiel: "I will gather you out of the *earths* wherein you have been scattered, and ye shall know that I am Jehovah when I shall bring you into the *ground* of Israel, into the *earth* for the which I lifted my hand to give it to your fathers," (xx. 41, 42. *Ground* here signifies internal worship; it is called *earth* while the worship is not internal. So in Malachi: "I will rebuke the devourer for your sakes, and he shall not corrupt the fruits of the *ground*, nor shall the vine cast her fruits before the time in the field; and all nations shall call you blessed, because *ye shall be a delightsome earth*," (iii. 11, 12.) In this passage, *earth* evidently signifies that which contains the *ground*, consequently man,—who is called *earth*, where *ground* denotes the church or doctrine. So in Moses: "Sing, O ye nations, His people, for He will expiate His *ground*, His people," (Deut. xxxii. 43.) The subject here is evidently the church of the Gentiles, which is called *ground*. So in Isaiah: "Before the child shall know to refuse the evil and choose the good, the *ground* shall be forsaken which thou abhorrest, before both her kings," (vii. 16;) speaking of the coming of the Lord. The *ground which is forsaken* is here the church, or the true doctrine of faith. It is evident that ground and field are so called from being sown with seed; as it is written in Isaiah: "Then shall he give rain of thy *seed* that thou shalt sow the *ground* withal; the oxen also and the young asses that labor on the *ground*," (xxx. 23, 24.) And in Joel: "The *field* is wasted, and the *ground* mourneth, because the corn is wasted," (i. 10.) Hence then, it is evident, that *man*, who in the Hebrew tongue is called *Adam*, from *ground*, signifies the church.

567. All that region is called the country or tract of the church, where those inhabit who are instructed in the doctrine

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of true faith;—as the land of Canaan, when the Jewish Church was planted therein, and Europe, where the Christian Church now is;—the lands and countries, which are without, are not tracts of the church, or *faces of the ground*. Where the church was before the deluge, may also appear from the lands which the rivers encompassed that came forth from the garden of Eden, by which in all parts of the Word are likewise described the boundaries of the land of Canaan; it is evident also from what follows concerning the Nephilim that were in the land. That these Nephilim dwelt in the land of Canaan, is plain from what is said of the sons of Anak, that they were of the giants, Numb. xiii. 33.

568. That *daughters* signify such things as are of the will of that man, consequently lusts, is evident from what was said and shewn concerning sons and daughters in the foregoing chapter, (verse 4,) where sons signify truths, and daughters goods. *Daughters*, or goods, are of the will, and as according to man's nature such is his understanding and such his will, consequently, such are sons and daughters. The present passage treats of man in a corrupt state, who has no will, but mere lust instead of will, which is supposed by him to be will, and is also so denominated; and as what is predicated is always determined in its signification by the quality of the thing whereof it is predicated, so as *man* means here man in a corrupt state, as was shewn above, it is this of which *daughters* are predicated. The reason why *daughters* signify the things of the will, and where there is no will, lusts, and why sons signify the things of the understanding, and where there is no understanding of truth, phantasies, is, because the female sex is such, and so formed, that the will or cupidity reign in them more than the understanding. Such is the entire disposition of their component parts, or fibres, and such their nature; whereas the male sex is so formed, that the intellect or reason rules, such also being the disposition of their fibres and their nature. Hence the marriage of the two is as of the will and understanding in every man; and since at this day there is no will of good remaining, but only mere cupidity, and still something intellectual or rational is capable of being communicated, this is the reason why so many laws were enacted in the Jewish Church concerning the prerogative of the husband [*vir*], and the obedience of the wife.

569. Verse 2. *And the sons of God saw the daughters of man that they were good, and they took to themselves wives of all that they chose.* By *the sons of God* are signified the doctrinals of faith; by *daughters*, here as before, lusts; and by *the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose*, is signified, that the

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doctrinals of faith conjoined themselves with lusts, and this, indeed, indiscriminately.

570. That by *the sons of God* are signified doctrinals of faith, is manifest from the signification of *sons*, noticed just above, and also in the preceding chapter (verse 4), where *sons* signified the truths of the church. The truths of the church are doctrinals, which being derived in the present instance, by tradition, from the most ancient people, were real truths, and therefore are called *the sons of God*;—this name is also given them, respectively, because lusts are denominated *the daughters of man*. The quality of the members of this church is here described, namely, that they immersed the truths of the church, which were holy, in cupidities, and thereby defiled them; hence also they confirmed their principles, already most deeply rooted in the ground of persuasion. How this occurred may be easily conceived by any one, from observing what passes in himself and others; those who persuade themselves in regard to any subject, confirm themselves in such persuasion by every thing which they imagine to be true, even by what they find contained in the word of the Lord; for while they adhere to principles which they have received and rooted in themselves by persuasion, they force every thing to favor and flatter those principles,—and the more any one is under the influence of self-love, so much the more he confirms himself in them. Such was this people here described, of whom, by the divine mercy of the Lord, more will be said in the following pages, when we come to treat of their direful persuasions, which are of such an extraordinary nature, that it is never permitted them to enter into other spirits by influx from their reasonings, because they would thus destroy the rational principle of such spirits, but only to enter by influx from their cupidities. Hence it appears what is signified by *the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose*, namely, that the doctrinals of faith joined themselves with lusts, and this, indeed, without distinction.

571. When man thus immerses the truths of faith in his own wild lusts, he then profanes the truths, and deprives himself of remains, which cannot be brought forth to use, even supposing they were safely preserved; for the very instant they are brought forth, they are again profaned by the profanities abiding in the spirit, for all profanations of the Word cause, as it were, a hard callous substance to grow, which opposes and absorbs the goods and truths of remains; wherefore, let every man take good heed how he profanes the Word of the Lord, which contains in it eternal truths, in which is life, however he who is principled in what is false may disbelieve it.

572. Verse 3. *And Jehovah said, My spirit shall not always reprove man, for that he is flesh; and his days shall be a hundred*

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and twenty years. By *Jehovah's saying, My spirit shall not always reprove man,* is signified, that man would not be so led any longer; *for that he is flesh* signifies, because he was become corporeal; *and his days shall be a hundred and twenty years* signifies, that he ought to have *remains* of faith;—it is also a prediction concerning a future church.

573. That by *Jehovah's saying, My spirit shall not always reprove man,* is signified, that man would not be so led any longer, is evident from what precedes and follows;—from what precedes because they were reduced to such a state by the immersion of the doctrinals or truths of faith into their lusts, as to be no longer capable of reproof, or of being taught what evil was; for the perceptive faculty, necessary for the discernment of truth and goodness, was entirely extinguished by persuasions, so that they thought that alone to be true which was agreeable to their persuasions. It is also evident from what follows, because the man of the church which succeeded the flood was altogether differently formed, being gifted with conscience instead of perception, by means of which he was capable of reproof; wherefore by *reproof from the spirit of Jehovah,* is signified an internal dictate, perception, or conscience; and by *the spirit of Jehovah,* the influx of truth and goodness; as appears also from Isaiah: "I will not *contend* for ever, neither will I be always wroth, for the *spirit* would fail before me, and the souls which I have made," (lvii. 16.)

574. That *flesh* signifies, that man was become corporeal, appears from the signification of *flesh* when used in the Word, where it is applied to signify both every man in general, and specifically the corporeal man. It is used to signify every man in general in Joel: "I will pour out my *spirit* upon all *flesh,* and your sons and your daughters shall prophecy," (ii. 28.) Here *flesh* signifies man, and spirit the influx of truth and good from the Lord. In David: "Thou that hearest prayer, unto thee shall all *flesh* come," (Psalm lxv. 2.) Here *flesh* denotes every man. In Jeremiah: "Cursed is the man that trusteth in man, and maketh *flesh* his arm," (xvii. 5.) Here *flesh* signifies man, and arm power. And in Ezekiel: "That all *flesh* may know," (xxi. 4, 5;) and in Zechariah: "Be silent, O all *flesh,* before Jehovah," (ii. 13.) Here also *flesh* denotes every man. That it signifies specifically the corporeal man, is evident from Isaiah: "The Egyptian is man and not God, and his horses are *flesh* and not spirit," (xxxi. 3;) signifying that their scientific principle is corporeal; *horses* here and elsewhere in the Word denote the rational principle. Again: "He shall recede to the right hand, and shall be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every one the *flesh* of his own arm," (ix. 20,) signifying such things as belong to man's *proprium,* which are all corporeal.

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Again in the same prophet: "He shall consume from the soul, and even to the *flesh*," (x. 18;) where *flesh* signifies corporeal things. Again: "The glory of Jehovah shall be revealed, and all *flesh* shall see it together; the voice said, Cry; and he said, What shall I cry? All *flesh* is grass," (xl. 5, 6.) *Flesh* here signifies every man who is corporeal. Again in the same prophet: "By fire and by His sword will Jehovah plead with all *flesh*, and the slain of Jehovah shall be multiplied," (lxvi. 16.) Here *fire* signifies the punishment of lusts, *the sword* the punishments of falsities, and *flesh* the corporeal parts of man. So in David: "God remembered that they were *flesh*, a breath that passeth away, and cometh not again," (Psalm lxxviii. 39;) speaking of the people in the wilderness desiring *flesh*, because they were corporeal: their desiring *flesh* represented that they lusted only after things corporeal, (Numb. xi. 32,—34.)

575. That by *the days of man being a hundred and twenty years*, is signified that he ought to have remains of faith, appears from what was said in the foregoing chapter, (verses 3 and 4,) concerning days and years signifying times and states; and also from the circumstance of the most ancient people denoting states, and changes of states, in the church, by numbers variously combined; but the nature of their ecclesiastical computation is now totally lost. Here in like manner numbers of *years* are mentioned, whose signification it is impossible for any one to understand, unless he be first acquainted with the hidden meaning of each particular number, from 1 to 12, &c. It evidently appears that some arcanum or other, distinct from the literal sense, is here involved, inasmuch as the living a hundred and twenty years has no connection with the preceding part of the verse; nor did they live afterwards one hundred and twenty years, as is plain from the people after the flood, (chap. xi.,) where it is said of Shem, that he lived after he begat Arphaxad five hundred years; and that Arphaxad lived after he begat Selah four hundred and three years; and that Selah lived after he begat Eber in like manner four hundred and three years; and that Eber lived after he begat Peleg four hundred and thirty years; and that Noah lived after the flood three hundred and fifty years; (chap. ix. 28, &c.) But what is involved in the number one hundred and twenty, appears only from the meaning of ten and twelve, of which multiplied together it is composed, namely, that it signifies the remains of faith. The number *ten* in the Word,—as also *tenths*,—signifies and represents *remains*, which are preserved by the Lord in the internal man, and which are holy, because they are of the Lord alone. The number *twelve* signifies faith, or all things relating to faith, in the complex; the number compounded of these two, therefore, signifies the remains of faith.

576. That the number *ten*,—and also *tenths*,—signifies *re-*

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mains, is evident from the following passages of the Word: "Many houses shall be a desolation, great and fair, without an inhabitant; for *ten* acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah," (Isaiah v. 9, 10.) The subject here is concerning the vastation of things spiritual and celestial; the words, *ten acres of vineyard shall yield a bath*, signify that so few were the remains of spiritual things; and the words, *the seed of a homer shall yield an ephah*, signify that so few were the remains of celestial things. Again in the same prophet: "And many things shall be forsaken in the midst of the land, yet in it shall be a *tenth part*, and it shall return, and nevertheless it shall be to extirpate," (vi. 12, 13.) *The midst of the land* signifies the internal man; a *tenth* part denotes the smallness of the remains. So in Ezekiel: "Ye shall have balances of justice, and an ephah of justice, and a bath of justice; the ephah and the bath shall be of one measure, the bath to contain the *tenth* of a homer, and an ephah the *tenth* of a homer; the measure thereof shall be after the homer; and the ordinance oil, a bath of oil, the *tenth* of a bath out of a kor, *ten* baths to the homer; for *ten* baths are a homer," (xlv. 10, 11, 14.) In this passage the holy things of Jehovah are represented by measures, by which are signified the genera of holy things; by *ten* here are signified the remains of celestial and spiritual things;—for unless they contain such holy arcana, what would be the use of describing so many measures according to their determined numbers, as in this and former chapters in the same prophet, where he is treating of the heavenly Jerusalem and of the New Temple? So in Amos: "The virgin of Israel is fallen, she shall no more rise. Thus saith the Lord Jehovih, The city that went out a *thousand* shall make an *hundred remains*, and that which went out an *hundred* shall make *ten remains* to the house of Israel," (v. 2, 3.) Here, speaking of remains, it is said that the least thereof should abide, thus only a *tenth part*, or remains of remains. Again in the same prophet: "I abhor the pride of Jacob and his palaces, and will shut up the city, and its fulness, and it shall come to pass, if there *remain ten* men in one house they shall die," (vi. 8, 9;) speaking of remains which should with difficulty continue. So in Moses: "An Ammonite or Moabite shall not come into the congregation of Jehovah, even the *tenth* generation of them shall not come into the congregation of Jehovah," (Deut. xxiii. 3.) *An Ammonite and Moabite* denote the profanation of the celestial and spiritual things of faith, the remains of which are spoken of in the preceding verse. Hence it appears also that *tenths* represent remains. So in Malachi; "Bring ye all the *tithes* [tenths] into the treasure-house, that there may be spoil in my house, and prove me now herewith, if I will not open to you the cataracts of heaven, and pour you out a blessing," (iii. 10.) *That there may be spoil in my house* signi-

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fies remains in the internal man, which are compared to spoil, because they are insinuated, as it were, by stealth among so many evils and falses. It is by these remains that all blessings come. That all man's charity is through remains, which are in the internal man, was also represented in the Jewish Church by this statute, that when they had made an end of tithing all the tithes [*tenths*], they should give to the Levite, to the stranger, to the fatherless, and to the widow, (Deut. xxvi. 12, and the following verses.) Because remains are of the Lord alone, therefore the tenths are called the holiness of Jehovah; of which it is thus written in Moses: "All the *tenths* of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, the holiness of Jehovah; all the *tenths* of the herd and of the flock, whatsoever passeth under the [pastoral] rod, the *tenth* shall be the holiness of Jehovah," (Levit. xxvii. 30, 32.) That the *Decalogue* consisted of *ten* precepts, or *ten* words, and that Jehovah wrote them on tables, (Deut. x. 4,) signifies remains; and that they were written by the hand of Jehovah signifies that remains are of the Lord alone; that they are in the internal man was represented by the tables.

577. That the number *twelve* signifies faith, or those things which are of love and thence of faith in one complex, may also be confirmed by many things from the Word,—as by the *twelve* sons of Jacob and their names, and the *twelve* tribes of Israel, and the Lord's *twelve* disciples; but of these, by the divine mercy of the Lord, more will be said hereafter, especially in the xxixth and xxxth chapters of Genesis.

578. From these numbers alone it may be seen what the Word of the Lord contains in its bosom and interior recess,—what hidden arcana, which never appear to the naked eye,—which, moreover, are everywhere;—there are similar things in every expression.

579. It will appear from what will be said concerning them, by the divine mercy of the Lord, in the following pages, that with these antediluvians there were few, and almost no remains. And because no remains could be preserved among them, it is here foretold concerning the new church called Noah, that it should have remains; of which also something will be said, by the divine mercy of the Lord, in the following pages.

580. Verse 4. *There were Nephilim in the earth in those days; and especially after that the sons of God came in unto the daughters of man, and they bare to them; the same became mighty men, who were of old, men of a name.* By *Nephilim* are signified those, who, through a persuasion of their own height and pre-eminence, set at nought whatever was holy and true; *and especially after that the sons of God came in unto the daughters of man, and they bare to them,* signifies, that this was when they immersed the doctrinals of faith in their lusts, and formed

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persuasions of what was false; they are called *mighty men* on account of their self-love; *of old, men of a name* signifies, that there were also such before.

581. That by *Nephilim* are signified those, who, through a persuasion of their own height and pre-eminence, set at nought whatever was holy and true, appears from what precedes and follows, namely, that they immersed the doctrinals of faith in their lusts, signified by *the sons of God going in unto the daughters of man, and their bearing unto them.* Persuasion concerning self and its phantasies increases, moreover, according to the multitude of things that enter in, till at length it becomes indelible; and when the doctrinals of faith are added, then, in consequence of principles of which they are most deeply persuaded, they set at nought whatever is holy and true, and become *Nephilim.* This race which lived before the flood, is such, as was said before, that by their most direful phantasies, which are poured forth from them as a poisoned and suffocating sphere, they so stifle and injure the life of every spirit, that the spirits are deprived of the power of thinking, and seem to themselves half dead. And unless the Lord, by his coming into the world, had freed the world of spirits from a people so pernicious, not one could have existed there; and thus the human race, which is governed by the Lord through spirits, must have perished. They are, therefore, now confined in hell, beneath a something misty and dense, as it were a rock, under the heel of the left foot, nor dare they attempt to emerge; and thus the world of spirits is free from their influence. Of this crew, and its most poisonous sphere of persuasions, by the divine mercy of the Lord something will be said separately. These are they who are called *Nephilim,* and who set at nought whatever is holy and true. Further mention is also made of them in the Word; but their posterity were called *Anakim* and *Rephaim.* That they were called *Anakim* may be seen in Moses: "There we saw the *Nephilim,* the sons of *Anak,* of the *Nephilim,* and we were in our own eyes as grasshoppers, and so we were in their eyes," (Numb. xiii. 33.) That they were called *Rephaim,* appears also from Moses: "The Emim dwelt before in the land of Moab, a people great and many, and tall as the *Anakim,* which also were accounted *Rephaim,* as the *Anakim;* and the Moabites call them Emim," (Deut. ii. 10, 11.) The *Nephilim* are no more mentioned, but the *Rephaim,*—who are described by the prophets to be such as are above spoken of; as in Isaiah: "Hell from beneath is moved for thee, to meet thee at thy coming, it hath stirred up the *Rephaim* for thee," (xiv. 9;) speaking of the hell which is the abode of such spirits. So in the same prophet: "The dead shall not live, the *Rephaim* shall not arise, because thou hast visited and destroyed them, and made all their memory to perish," (xxvi. 14.) Here also their hell is spoken of, from which they shall no more rise. Again in

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the same prophet: "Thy dead shall live, my corpse, they shall arise; awake and sing, ye that dwell in the dust, for the dew of herbs is thy dew; but thou shalt cast out the land of the *Rephaim*," (xxvi. 19.) *The land of the Rephaim* is the hell above spoken of. So in David: "Wilt thou shew wonders to the dead? Shall the *Rephaim* arise and praise thee?" (Psalm lxxxviii. 10:) speaking in like manner concerning the hell of the *Rephaim*, and that they cannot arise, and invest the sphere of the world of spirits with the very direful poison of their persuasions. But it has been provided by the Lord that mankind should no longer be imbued with such dreadful phantasies and persuasions. Those who lived before the flood were of such a nature and genius that they could be thus imbued, for a reason hitherto known to no one, but of which, by the divine mercy of the Lord, something will be said in the following pages.

582. That *after that the sons of God came in unto the daughters of men, and they bare to them*, signifies that then,—when they immersed the doctrinals of faith in their lusts,—they became Nephilim, appears from what was said and shewn above at verse 2; namely, that *sons of God* signify doctrinals of faith, and *daughters* signify lusts. The births thereby produced must needs set at nought and profane the holy things of faith, for the lusts of man, which are of the loves of self and the world, are altogether contrary to everything holy and true. And lusts are very powerful with man; wherefore, when what he has acknowledged that is holy and true is immersed in his lusts, there is no hope for a man, for they cannot be extirpated and removed; they cohere in every single idea,—and ideas are the things which are mutually communicated in another life,—so that as soon as any idea of what is holy and true is produced, there is added thereto what is profane and false, which is instantly and at the moment perceived; the consequence is, that such spirits must be separated, and thrust down into hell.

583. That the *Nephilim* are called *mighty men* on account of their self-love, is also evident from every part of the Word, where such are called *mighty;* as in Jeremiah: "The *mighty ones* of Babel have ceased to fight; they sit in their holds, their *might* faileth, they are become as women," (li. 30;) where the *mighty ones of Babel* signify those who are intoxicated with self-love. Again in the same prophet: "A sword is against the liars, and they shall be insane; a sword is against her *mighty ones*, and they shall be dismayed," (l. 36.) Again: "I saw them dismayed and turning away back, their *mighty ones* were broken in pieces, and have fled a flight, and looked not back; fear was round about; the swift shall not flee away, nor the *mighty ones* escape; come up ye horses, and rage ye chariots, and let the *mighty ones* come forth, the Ethiopians, the Lybians, and the Lydians," (xlvi. 5, 6, 9.) The subject here is concerning

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persuasion from reasonings. Again in the same prophet: "How say ye, We are *mighty*, and men of strength for war? Moab is spoiled," (xlviii. 14, 15.) Again: "The city is taken, and the strong-holds are surprised, and the hearts of the *mighty men* in Moab in that day became as the heart of a woman in her pangs," (xlviii. 41.) The same expression is employed in speaking of "The heart of the *mighty ones* of Edom," (xlix. 22.) In the same prophet "Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was *mightier* than he," (xxxi. 11.) Here *mighty* is expressed by another word. That the *Anakim*, who were from the *Nephilim*, were called *mighty ones*, is evident from Moses: "Thou passest over Jordan to-day, to go in to possess nations greater and more numerous than thyself, cities great and fenced up to heaven, a people great and tall; *the sons of the Anakim*, whom thou knowest, and of whom thou hast heard say, Who can stand before *the sons of Anak?* (Deut. ix. 1, 2.)

584. Verse 5. *And Jehovah saw that the wickedness of man was multiplied in the earth, and that all the fashion of the thoughts of his heart was only evil every day. Jehovah saw that the wickedness of man was multiplied on the earth*, signifies that there began to be no will of good; *all the fashion of the thoughts of his heart was evil every day*, signifies that there was no perception of truth and good.

584. That by *the wickedness of man was multiplied in the earth*, is signified, that there began to be no will of good, appears from what was said above, that there was no longer any will, but only lust; as well as from the signification of *man in the earth*. *The earth* in the literal sense is the place where man dwells; in the internal sense it is where love is; and since love is of the will, *the earth* is taken for man's will itself. For man is man by virtue of the faculty of willing, and not so much of knowing and understanding, because the faculties of knowing and understanding flow from his will. Whatsoever does not flow from his will, he does not desire to know or understand; nay, when he says and does any other thing than what he wills, there is still something of the will more remote from speech and action, that governs him. That the *land* of Canaan,* or the holy *land*, is taken for love, and consequently for the will of the celestial man, may be confirmed by many instances from the Word; in like manner, that the *lands* of the different nations stand for their loves, which in general are the love of self and of the world; but as the subject so frequently recurs we need not tarry upon it here. It appears, therefore, that by *the wickedness of man on the earth* is signified his natural evil, which is of the

* Wherever mention is made of the *land* of Canaan in the following translation, the reader is requested to remember that, in the original, *earth* and *land* are expressed by the same word, *terra*.

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will, and which it is said was being multiplied, because there was not such depravity of evil in all, but that they wished good to others, yet for the sake of themselves; but what had become altogether perverse, was *the fashion of the thoughts of the heart.*

586. *The fashion of the thoughts of the heart was only evil every day,* signifies that there was no perception of truth and good, for the reason, as has been said and shewn, that they immersed the doctrinals of faith in their filthy lusts; and when this occurred all perception was lost, and in the place of perception there succeeded a dreadful persuasion, or a most deep-rooted and deadly phantasy, which was, moreover, the cause of their extinction and suffocation. This deadly persuasion is here signified by *the fashion* [figmentum] *of the thoughts of the heart;* and by *the fashion of the heart,* without the addition of *thoughts,* is signified the evil of self-love, or of lusts; as in the following chapter, where Jehovah said, after Noah had offered a burnt-offering, "I will not again curse the ground for man's sake, because the *fashion of the heart* of man is evil from his childhood," (viii. 21.) A *fashion* is that which man *fashions* to himself, and of which he is self-persuaded, as in Habakkuk: "What profiteth a graven image, that the *fashioner* thereof hath graven it? the molten image and teacher of lies, that the *fashioner* trusteth to his *fashion,* to make dumb idols?" (ii. 18.) *A graven image* signifies false persuasions from things conceived and brought forth from self; the *fashioner* is one who is thus self-persuaded, of whom the *fashion* [or thing fashioned] is predicated. So in Isaiah: "Shall the potter be reputed as the clay, that the work should say to him that made it, He made me not? and the *thing fashioned* say to him that *fashioned* it, He had no understanding?" (xxix. 16.) The *thing fashioned* here signifies thought originating in the *proprium,* and the persuasion of the false thence derived. *A thing fashioned,* in general, is what a man fashions from the heart or will, and also what he fashions from thought or persuasion; as in David: "Jehovah knoweth our *fashioning,* He remembereth that we are dust," (Psalm ciii. 14.) Again in Moses: "I know his *fashioning,* what he is doing to-day; before I introduce him into the land," (Deut. xxxi. 21.)

586. Verse 6. *And it repented Jehovah that he made man on the earth, and it grieved Him at His heart. That he repented,* signifies mercy; *that he grieved at the heart,* has a similar signification. *To repent* has relation to wisdom; *to grieve at the heart* has relation to love.

587. That *Jehovah repented that he made man upon the earth* signifies mercy, and that *he grieved at heart* has a similar signification, is evident from this, that Jehovah never repents, because He foresees all things, in general and in particular, from eternity; and when he made man, that is, created him

anew, and perfected him till he became celestial, he also foresaw what in process of time he would become; and since he foresaw that he would become such as he is here described, he could not repent Himself. This appears plainly from what is said in Samuel: "The invincible One of Israel doth not lie, nor *repent*, for He is not a man that He should *repent*," (1 Sam. xv. 29). And in Moses: "God is not a man that He should lie, or the son of man that He should *repent;* hath He said, and shall He not do; or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19.) But *to repent* signifies to be merciful. The mercy of Jehovah, or of the Lord, involves all things, in general and in particular, which are done by the Lord towards mankind,—who are in such a state that the Lord pities them, and each one according to his state; thus he pities the state of him whom he permits to be punished, and pities him also to whom he grants the enjoyment of good. It is of mercy that he permits man to be punished, because mercy turns all the evil of punishment into good; and it is of mercy that he grants the enjoyment of good, for no one merits anything that is good. All mankind indeed are evil, and of himself every one would rush into hell; it is, therefore, a mercy that he is delivered thence; nor is it anything but mercy, since the Lord has need of no man. It is hence called mercy [*misericordia*] because it delivers man from miseries and from hell. Thus it is called mercy in respect to mankind, because they are in such a state of misery; and it is the effect of love towards all, because all are so.

588. But it is said of the Lord that he repents and grieves, because it so appears in all human mercy; and the declaration is made here, as in very many other places in the Word, according to the appearance. What the mercy of the Lord is none can know, because it infinitely transcends all human understanding; but as to the mercy of man, man knows that it is to repent and grieve; and unless man were to form an idea of [the divine] mercy from another affection, the quality of which he knows, he could have no conception of it, and thus could not be instructed. This is the reason why human properties are so often predicated of the attributes of Jehovah, or the Lord,—as that Jehovah, or the Lord punishes, leads into temptation, destroys, is angry, when yet He never punishes any one, never leads any into temptation, never destroys any, and is never angry. Since, therefore, such things are predicated of the Lord, it follows, that repentance also, and grief must be predicated of Him; for the predication of the one is a consequence of the predication of the other, as plainly appears from these passages in the Word. In Ezekiel: "Mine *anger* shall be accomplished, I will cause my *wrath* to rest, and it shall *repent* me," (v. 13.) Because *anger* and *wrath* are here predicated of Jehovah, *repentance* is also predicated.

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Again in Zechariah: "When I thought to do *evil*, when your fathers provoked me to *wrath*, said Jehovah of Hosts, and I *repented* not, so again in these days will I think to do good to Jerusalem, and to the house of Judah," (viii. 14, 15.) Here it is said that Jehovah thought to do *evil*, when yet he never thinks to do evil to any one, but to do good to all, and to every one. So in Moses, when he besought the faces of Jehovah: "Return from the *wrath* of thine *anger*, and *repent* of this evil against thy people; and Jehovah *repented* of the *evil* which he spake to do unto his people," (Exod. xxxii. 12, 14.) In this passage also, *wrath of anger* is attributed to Jehovah, and consequently *repentance*. So the king of Nineveh says in Jonah, "Who can tell if God will turn and *repent*, and turn away from the *wrath of his anger*, that we perish not? (Jonah iii. 9.) Here, likewise, *repentance* is predicated because *anger* is predicated. Again in Hosea: "My heart is turned upon me, my *repentings* are kindled at the same time; I will not execute the *wrath of mine anger*," (xi. 8, 9.) Here in like manner it is said of His heart, that *repentings* were kindled, and then that *he grieved at heart*. *Repentings* evidently signify much mercy. Likewise in Joel: "Turn ye to Jehovah your God, for He is gracious and *merciful*, long-suffering, and abundant in *mercy*, and *repenteth* him of the evil," (ii. 13.) Here also it is evident, that to repent signifies mercy. So in Jeremiah: "If so be they will hearken, and turn every man from his evil way, that I may *repent* me of the evil," (xxvi. 3;) where to *repent* signifies to be merciful. Again in the same prophet: "If that nation turn from their evil, I will *repent* of the evil," (xviii. 8.) Here, also to repent signifies to be merciful, if they would turn themselves; for it is man who turns away from himself the mercy of the Lord; the Lord never turns from man.

589. From these and a great many other passages of the Word, it is clear that what is said therein is spoken according to appearances with man, wherefore whoever is disposed to confirm false principles by the appearances according to which the Word is written, may do so in innumerable instances. But it is one thing to confirm false principles by passages from the Word, and another to believe in simplicity what is spoken in the Word. He who confirms false principles, first assumes some principle of his own, from which he is in no way willing to depart, or in the least to forego, but collects and accumulates confirmations wherever he can, and thus also from the Word, until he is so self-persuaded that he can no longer see the truth; but he who in simplicity or out of a simple heart believes, does not first assume principles of his own, but thinks because the Lord has thus spoken that it is true; and if he be instructed in the right understanding of it by other things said in the Word, he then acquiesces, and in his heart rejoices. Nay, if a man in simplicity

believes that the Lord is angry, punishes, repents, and grieves, and is thereby restrained from evil, and led to do good, it does not at all hurt him, because he believes also that the Lord sees all things, in general and in particular,—and being principled in such a faith, he is enlightened afterwards in other things in another life, if not before. It is different with those who are self-persuaded from pre-conceived principles, through the pernicious love of self and of the world.

590. That *to repent* has relation to wisdom, and to *grieve at heart* has relation to love, cannot be explained to human apprehension, except according to those things that are with man, that is by means of appearances. In every idea of human thought there is somewhat derived from the understanding and from the will, or from the thinking-principle and the love-principle; whatever idea does not derive something from his will, or love, is not an idea, for he cannot possibly think otherwise than from the will. There is a certain perpetual and inseparable marriage of thought and will; consequently there inheres in, or adheres to, the ideas of thought, those things which are of the will, or the love-principle. From this in man it may be known, or rather seems possible to be apprehended under some sort of idea, what is in the Lord's mercy, viz., wisdom and love. Thus in the prophets, especially in Isaiah, there are generally two expressions employed on every occasion,—the one involves what is spiritual, and the other what is celestial; the spiritual [principle] of the Lord's mercy is wisdom, the celestial is love.

591. Verse 7. *And Jehovah said, I will destroy man whom I have created from off the faces of the ground, from man even to beast, even to the creeping thing, and even to the fowl of the heavens, because it repenteth me that I have made them. Jehovah said, I will destroy man,* signifies that man would extinguish himself; *whom I have created from off the faces of the ground,* signifies the man who was of the posterity of the Most Ancient Church; *from man even to beast, and the creeping thing,* signifies that whatever is of the will would extinguish him; *and the fowl of the air,* signifies whatever is of the understanding or thought; *because it repenteth me that I have made them,* signifies, as before, compassion.

592. That *Jehovah said, I will destroy man,* signifies that man would extinguish himself, is evident from what was said before, namely, that it is predicated of Jehovah, or the Lord, that he punishes, that he tempts, that he does evil, that he destroys or kills, and that he curses;—as that Jehovah slew Er, the first begotten of Judah, and also Onan, another son of Judah, (Gen. xxxviii. 7, 10;) that Jehovah slew all the first-born of Egypt, (Exod. xii. 12, 29;) and as in Jeremiah: "Whom I have *smitten* in mine *anger*, and in my *wrath*," (xxxiii. 5;) and in David: "He cast upon them the *wrath* of

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his *anger, vehement anger,* and *fury,* and *straitness,* the *sending in of evil angels,*" (Psalm lxxviii. 49;) and in Amos: "Shall there be *evil* in a city, and Jehovah hath not done it," (iii. 6;) and in John: "Seven golden phials *full of the wrath of God,* who liveth for ages of ages," (Rev. xv. 1, 7; xvi. 1;)—all which things are predicated of Jehovah, although the truth is the very opposite. The reason why these things are predicated of the Lord was mentioned above; to which this reason may be added,—it is in order that some very general idea may thereby be at first formed, how the Lord rules and orders all things, both in general and in particular; and that it may be afterwards learned and apprehended that nothing of evil is from the Lord,—much less does he kill,—but that it is man who brings evil on himself, and kills and destroys himself; and yet that it is not man but evil spirits, who excite and lead him. It is, however, so far man that he believes no otherwise than that it is himself. Thus, now it is here to be understood, why it is predicated of Jehovah that he would destroy man, when yet it was man himself who destroyed and extinguished himself. How the case is is very evident from those in another life who, being in torment and in hell, continually lament, and attribute all the evil of punishment to the Lord. It is similar with evil spirits in the world of evil spirits, who have their delight, yea, their greatest delight, in hurting and punishing others. Those who are hurt and punished suppose their sufferings to come from the Lord; they are, however, informed and convinced, that not the least portion of evil comes from the Lord, but that they themselves bring evil upon themselves; for such is the state, and such the equilibrium of all things in another life, that evil returns upon him who does it, and becomes the evil of punishment, which is inevitable. This is called its *permission,* for the sake of the amendment of evil; but the Lord constantly turns all the evil of punishment into good, so that nothing but good is from the Lord. The nature of permission has been hitherto entirely unknown; what is *permitted* is believed to be done by Him who permits it, and because He permits it; but the case is the very opposite, as will be shewn, by the divine mercy of the Lord, in a future part of this work.

593. That *whom I created from off the faces of the ground* signifies the man who was of the posterity of the Most Ancient Church, is evident not only from the circumstance that he is called *the man whom Jehovah created,* that is, whom he regenerated; and afterwards, *whom he made,* that is, whom he perfected, or regenerated until he became celestial; but, also from this, that it is said *from off the faces of the ground;*—the *ground* is where the church is, as was shewn above. It is further evident from the consideration, that the subject here is concerning those who immersed the doctrinals of faith in their lusts,—

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and such as had not the doctrine of faith, could not do so, for those who are out of the church are in a state of ignorance repecting truth and good. Those who are in ignorance may be in a certain species of innocence, while they speak and act in some respects contrary to the truths and goods of faith; for they may be influenced by a certain zeal for the worship which they had embraced through the prejudice of education, and which, therefore, they supposed to be true and good. But it is altogether different with those who have among them the doctrine of faith, for they may mix the true with the false, and the holy with the profane; hence their condition in another life is much worse than that of those who are called Gentiles, as will be shewn in a future part of this work, when, by the divine mercy of the Lord, we come to speak of the Gentiles.

594. That *from man to beast, and even to the creeping thing,* signifies that whatever is of the will would extinguish him, appears from the signification of *man,* of *beast,* and of *creeping thing. Man* is man only by virtue of his will and understanding; thereby he is distinguished from the brutes, being in other respects like unto them. With the people here spoken of, all will of good, and all understanding of truth, were lost; and in place of the will of good, wild lusts succeeded, and in place of the understanding of truth, wild phantasies,—the latter being commingled with the former; wherefore, when they had thus, as it were, destroyed remains, it was impossible but that they should become extinct. That whatever has relation to the will is called *beast and creeping thing,* appears from what was shewn above concerning *beasts and creeping things.* Here, however, on account of the nature and quality of the people spoken of, *beasts* do not signify good but evil affections, consequently lusts; and *creeping things,* pleasures, as well corporeal as sensual. That *beast and creeping things* have such a signification, needs no further proof from the Word, enough having been already said on the subject, n. 45, 46, 142, 143, which see.

595. That *the fowl of the heavens* signifies whatever has relation to understanding or thought, may also be seen above, n. 40.

596. Verse 8. *And Noah found grace in the eyes of Jehovah.* By *Noah* is signified a New Church; by *finding grace in the eyes of Jehovah* is signified that the Lord foresaw that thus mankind might be saved.

597. *Noah* signifies a New Church, which is to be called the *Ancient Church,* to distinguish between the *Most Ancient Church* which was before the flood, and that which existed after the flood. The states of those churches were altogether different; the characteristic of the *Most Ancient Church* was that they had a perception of good, and thence of truth from the Lord; the characteristic of the *Ancient Church,* or of *Noah,* was that they

possessed a conscience of what is good and true; such as is the difference between having perception and having conscience, such was the difference between the state of the *Most Ancient Church*, and the state of the *Ancient Church*. Perception is not conscience; the celestial have perception, the spiritual have conscience; the *Most Ancient Church* was celestial, but the *Ancient* was spiritual. The *Most Ancient Church* enjoyed immediate revelation from the Lord, through consociation with spirits and angels, and also by visions and dreams, whereby it was given them to know in general what was good and true; and when they had attained such general knowledge, then they confirmed these general ideas as principles, by innumerable things, through perceptions,—which innumerable things were the particulars, or singulars, of the general ideas to which they related; thus general ideas, as principles, were every day strengthened and confirmed; whatever was not in agreement with these general ideas, they perceived was not true, and whatever was in agreement, they perceived to be true. Such, also, is the state of the celestial angels. In the *Most Ancient Church* these general principles were celestial and eternal truths;—such as, that the Lord rules the universe; that all good and truth are from the Lord; that all life is from the Lord; that man's *proprium* is nothing but evil; and that in itself it is dead; and many other such truths. They received from the Lord a perception of the innumerable things confirming and agreeing with them. With them love was the principal of faith; and through love it was given them of the Lord to perceive whatever was of faith; hence faith with them was love, as was said before. But it was altogether different with the *Ancient Church*, as will be shewn, by the divine mercy of the Lord, in its proper place.

598. That by *finding grace in the eyes of Jehovah*, is signified that the Lord foresaw that thus mankind might be saved, appears from the following considerations. The mercy of the Lord involves in it, and regards the salvation of the whole human race,—and so also does grace; wherefore the salvation of mankind is signified by grace. By *Noah* is signified, not only a New Church, but also the faith of that church, which was a faith grounded in charity. Thus the Lord foresaw, that by faith grounded in charity the human race might be saved. Concerning this faith more will be said hereafter. But mercy and grace are distinguished in the Word, and the distinction is according to the difference of the recipient subjects. Mercy is applied to those who are celestial, but grace to those who are spiritual; for the celestial acknowledge nothing else than mercy, the spiritual scarcely any thing but grace; the celestial know not what grace is, the spiritual scarcely know what mercy is, which they make to be one and the same thing with grace.

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And this is in consequence of the difference in the humiliation of each; such as are in humiliation of heart, implore the mercy of the Lord, but such as are in humiliation of thought, petition for grace, and if they implore mercy, it is only in a state of temptation; or they do it with the lips alone, and not with the heart. Because the New Church called *Noah* was not celestial, but spiritual, therefore it is said to have found, not mercy, but *grace, in the eyes of Jehovah*. That a distinction is made in the Word between mercy and grace, is evident from numerous passages, where Jehovah is called *merciful* and *gracious*, as in Psalm ciii. 8; cxi. 4; cxii. 4; Joel ii. 13. In like manner they are distinguished elsewhere, as in Jeremiah: "Thus saith Jehovah, the people left of the sword found *grace* in the wilderness, even Israel, when I went to cause him to rest; Jehovah hath appeared from afar unto me, and I have loved thee with the love of an age, therefore with *mercy* have I attracted thee," (xxxi. 2, 3.) Here *grace* is predicated of the spiritual principle, and *mercy* of the celestial. So in Isaiah: "Therefore will Jehovah wait to give *grace* unto you, and therefore will he raise himself to have *mercy* upon you," (xxx. 18.) Here, likewise, *grace* has respect to what is spiritual, and *mercy* to what is celestial. So when Lot says to the angels: "Behold now thy servant hath found *grace in thine eyes*, and thou hast magnified thy *mercy* which thou hast done with me, in vivifying my soul," (Gen. xix. 19.) That grace has relation to things spiritual, which are of faith or of the understanding, as is also here evident, because Lot is said to have found grace in thine *eyes;* and that mercy has relation to things celestial, which are of love, or of the will, is evident from this, that the angel is said to have done mercy and to have *vivified the soul.*

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9. These are the nativities of Noah: Noah was just and upright in his generations; and Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God; and the earth was filled with violence.

12. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me, because the earth is filled with violence from their faces, and behold, I will destroy them with the earth.

14. Make thee an ark of woods of gopher: mansions shalt thou make the ark, and shall pitch it within and without with pitch..

15. And thus shalt thou make it; three hundred cubits the

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length of the ark, fifty cubits the breadth of it, and thirty cubits the height of it.

16. A window shalt thou make to the ark, and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; lowest, second, and third [mansions] shalt thou make it.

17. And I, behold I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; all that is in the earth shall expire.

18. And I will establish my covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.

20. Of the fowl according to his kind, and of the beast according to his kind; of every creeping thing of the ground according to his kind; pairs of all shall enter in to thee to be made alive.

21. And thou, take thou to thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.

22. And Noah did according to all that God commanded him, so did he.

THE CONTENTS.

599. The state of the Church called *Noah*, before regeneration, is here treated of.

600. The man of that Church is described as such that he might be regenerated, verse 9; but that there arose thence three kinds of doctrines, which are *Shem*, *Ham*, and *Japheth*, verse 10.

601. That the man who remained from the Most Ancient Church was incapable of regeneration in consequence of his direful persuasions and filthy lusts, verses 11, 12, whereby he would utterly destroy himself, verse 13.

602. But this was not the case with the man of the church called *Noah*, who is described by *the ark*, verse 14; and the *remains* in him are described by the *measures* in verse 15, and his intellectual things by the *window, door, and mansions*, verse 16.

603. That he should be preserved, when the rest would perish by an inundation of evil and the false, verse 17.

604. And that the truths and goods which were with him, should be saved, verse 18; thus whatever was of the understanding, and whatever was of the will, by regeneration, verses 19, 20; to receive which he was to be prepared, verse 21; and that so it is come to pass, verse 22.

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THE INTERNAL SENSE.

605. The subject now treated of is the formation of the New Church, which is named *Noah;* and its formation is described by the ark, into which were received living things of every kind. But before that New Church could exist, the man of the church, as is usual, must needs endure many temptations,—which are described by the elevation, fluctuation, and continuance of that ark on the waters of the flood; and at length, his becoming a truly spiritual man, and being set at liberty, is described by the cessation of the waters, and many things which follow. It is impossible for any one to see these spiritual contents, who abides only in the sense of the letter,—for this reason especially, because all these things have a historical connection, and suggest the idea of a history of events; but such was the style of writing at that time,—which was most agreeable to these ancient people,—that all things were involved in types, and these types were connected in a historical arrangement; and the more perfectly this cohered in a historical series, the more suited was the style to their genius; for in those ancient times they did not apply themselves so much to sciences, as men at the present day, but to profound thoughts, of which such historical series were the offspring. This was the wisdom of the ancients.

606. That the flood, the ark, and the things described concerning the flood and the ark, signify regeneration, and also the temptations which precede it, is known in some measure to the learned at this day, by whom regeneration and temptations are likewise compared to the waters of a flood.

607. The quality of that church is described in the following pages; but that some idea may be formed respecting it, a brief description shall be given of it here. The Most Ancient Church, as it has been said, was celestial; but this was made spiritual; the Most Ancient had a perception of the good and the true; this, or the Ancient, had no perception, but in place of it a different kind of impression, or dictate, which may be called *conscience*. But what has hitherto been unknown to the world, and will, perhaps, appear incredible, the man of the Most Ancient Church had internal respiration, and none external but what was tacit. They, therefore, did not converse so much by words as afterwards and at this day, but, like the angels, by ideas, which they were able to express by countless changes of the looks and face,—and especially of the lips, in which there are innumerable series of muscular fibres, which are not unloosed at the present day, but which then being free, they were able by them so to set forth, signify, and represent their ideas, that what at this day, by articulate sounds or words, it would require an

hour to say, they could express in a minute, and this more fully, and evidently to the apprehension and understanding, than is possible by any combination of words. This is, perhaps, incredible, but nevertheless it is true. There are also many others, not from this earth, who have conversed, and at this day converse in a similar manner, concerning whom, by the divine mercy of the Lord, something will be said in the following pages. It has been granted me also to know what was the nature of this internal respiration, and how in process of time it was changed. As they had such respiration as the angels—for they respire in a similar manner,—therefore also they were in profound ideas of thought, and capable of enjoying such perception as cannot be described; and if it were described as to its quality, it would not be believed, because it could not be comprehended. But in their posterity this internal respiration vanished by degrees; and with those who were occupied with direful persuasions and phantasies, it was so changed, that they could no longer express visibly any idea of thought except the most deformed, the effect of which was, that they could not survive; wherefore they all became extinct.

608. When internal respiration ceased, by degrees external respiration, almost like that of the present day, succeeded in its place; and with external respiration the language of words, or of articulate sounds, into which the ideas of thought were determined. Thus the state of man was altogether changed, and became such, that he was unable any longer to have that perception which the Most Ancient Church enjoyed,—but instead of perception he had another kind of dictate, which may be called *conscience;* for it resembled conscience, although it was a sort of intermediate between perception and the conscience which is known to some at the present day. And when the the ideas of thought were thus determined into verbal expressions, they were no longer capable of being instructed through the internal man, as the most ancient man had been, but through the external; therefore doctrinals then succeeded, in place of the revelations of the Most Ancient Church,—which might first be apprehended by the external senses, from which the material ideas of the memory, and thence ideas of thought might be formed, through which, and according to which, they were instructed. Hence it was that this church, which succeeded, was of a genius altogether different from that of the Most Ancient; to which genius, or to which state, unless the Lord had reduced the human race, no man could possibly have been saved.

609. Since the state of the man of this church, which is called *Noah,* was altogether changed from the state of the man of the Most Ancient Church, therefore, as just observed, he could no longer be informed and enlightened in the same manner

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as the most ancient man, because his internals were closed, so that there was no longer any communication with heaven but what was unknown; he could not therefore be instructed, as was observed, except by an external, that is, sensual way, or by the way of the senses. It was on this account that, by the Divine Providence of the Lord, the doctrinals of faith, with certain revelations of the Most Ancient Church, were preserved for the use of this posterity. These doctrinals were first collected by *Cain*, and laid up that they might not be lost; wherefore it is said of *Cain*, that he *had a mark set upon him, lest any one should slay him*, (see chap. iv. 15.) They were afterwards reduced to doctrine by *Enoch;* but as this doctrine was of no use at that time, and was intended only for posterity, therefore it is said that *God took him*, (see chap. v. 24.) These doctrinals of faith were what were preserved by the Lord for the use of this posterity or church; for it was foreseen by the Lord that perception would perish, wherefore also it was provided that these should remain.

610. Verse 9. *These are the nativities of Noah; Noah was just and upright in his generations; and Noah walked with God.* By *the nativities of Noah*, is signified a description of the reformation or regeneration of the New Church; that *Noah was just and upright in his generations* signifies, that he was capable of being gifted with charity; *just* has relation to the good of charity, *upright* [integer] to the truth of charity, and *generations* are of faith; *to walk with God* here, as before, when treating of Enoch, signifies the doctrine of faith.

611. That a description of the reformation or regeneration of the New Church is signified by *the nativities of Noah* is evident from what was said above, at chap. ii. 4; v. 1.

612. That *Noah was just and upright in his generations*, signifies, that he was capable of being gifted with charity, appears from the signification of *just and upright,—just* having relation to the good of charity, and *upright* to the truth of charity,—as well as from charity being the essential of that church, of which by the divine mercy of the Lord, more will be said hereafter. That *just* has relation to the good of charity, and *upright* to the truth of charity, is evident from the Word. Thus, it is written in Isaiah: "They shall seek me daily, and shall desire the knowledge of my ways, as a nation that doeth *justice*, and doth not forsake the *judgment* of their God; they shall ask of me the *judgments of justice;* they shall desire the approaching of God," (lviii. 2.) *Judgment* here signifies what has relation to truth, and *justice* what has relation to good; *to do judgment and justice* became a common expression, for to do what is true and good, (as in Isaiah lvi. 1; Jerem. xxii. 3, 15; xxiii. 5; xxxiii. 15; Ezek. xxxiii. 14, 16, 19.) The Lord said, "The *just* shall shine as the sun in the kingdom of my Father,"

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(Matt. xiii. 43;) signifying those who are principled in charity. So, in speaking of the consummation of the age, he said, "The angels shall go forth, and shall sever the wicked from the midst of the *just*," (verse 49 of the same chapter;) signifying likewise those who are in the good of charity. But *upright* [integer] signifies what is true from charity; for truth may be from many another origin, but that which is from the good of charity from the Lord, is called *upright*, and an *upright man*; as in David: "Who shall sojourn in thy tent? who shall dwell in the mountain of thy holiness? He that walketh *uprightly*, and doeth *justice*, and speaketh the truth in his heart," (Psalm xv. 1, 2.) The *upright* is here described. Again: "With the holy thou dost shew thyself holy, with the *upright man* thou shewest thyself *upright*," (Psalm xviii. 25.) Here the *upright man* signifies one who is such from the holy principle or good of charity. Again; "Jehovah will not withhold good from them that walk in *uprightness*," (Psalm lxxxiv. 11.) That an *upright man* is one who is true from good, or who speaks and does truth, from charity, is evident from the circumstance that the expressions *to walk*, and *way*, and also *right*, or *rectitude*, which relate to truth, are often applied to the *upright*, or to *uprightness*; as in David: "I will inform the *upright in the way*, when will he come unto me? I will *walk* in the *uprightness* of my heart in the midst of my house," (Psalm ci. 2.) Again: "He that *walketh* in the *way* of the *upright* shall minister unto me," verse 6, of the same Psalm. And again: "Blessed are the *upright in the way*, who *walk* in the law of Jehovah," (Psalm cxix. 1.) And again: "*Uprightness* and *rectitude* shall guard me," (Psalm xxv. 21.) And again: "Mark the *upright*, and behold the *right*, for the end of that man is peace," (Psalm xxxvii. 37.) From these examples it is evident that he is called *just*, who does good; and he *upright*, who does the truth from good, which also is to do *justice and judgment*. Holiness and justice are the celestial principle of faith; uprightness [*integritas*] and judgment are the spiritual principle thence derived.

613. That *generations* are of faith, does not appear from the sense of the letter, which is historical; yet, since there are here only internal things, the generations here signified are those of faith. It is also evident from the series, that *generations* here cannot be taken in any other sense. This signification likewise frequently occurs in the Word: as in Isaiah: "They shall build of thee the old waste places; thou shalt raise up the foundations of *generation and generation*, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in," (lviii. 12.) Here every expression signifies something relating to faith; *the old waste places* signify the celestial things of faith; *the foundations of generation and generation* the spiritual things of faith. Again in the same prophet: "They shall build the old wastes,

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they shall raise up the former desolations, and they shall repair the waste cities, the desolations of *generation and generation,*" (lxi. 4.) Here the word *generation* is used in the same sense as before. And again; "They shall not labor in vain, nor *generate* to perturbation, for they are the seed of the blessed of Jehovah, and their *offspring* with them," (lxv. 23.) In this passage also, *to generate* is predicated of the things that are of faith, and *to labor*, of the things that are of love; the latter are called *the seed of the blessed of Jehovah*, the former are called *offspring*.

614. That *to walk with God*, signifies the doctrine of faith, may be seen in the explication above, concerning *Enoch*, (chap. v. 22, 24,) of whom it is also said, that *he walked with God*. The doctrine of faith preserved for the use of posterity was there signified, and as this was the posterity for whose use that doctrine was preserved, the phrase is now resumed.

615. The nature of the man of this church is here described in general, not as to what he then was, for his formation is treated of afterwards, but as to what he was capable of becoming, namely, that by the knowledges of faith he might be gifted with charity, and thus act from charity, and from the good of charity know what was true; wherefore the good of charity, or *the just*, is first spoken of, and afterwards the truth of charity, or *the upright*. Charity, as was previously stated, is love towards the neighbor, and mercy; it is a degree of love inferior to what prevailed in the Most Ancient Church, which was love towards the Lord. Thus love now descended, and became more external, and is to be called charity.

616. Verse 10. *And Noah begat three sons, Shem, Ham, and Japhet. And Noah begat three sons,* signifies, that there sprang from thence three kinds of doctrines, which are signified by *Shem, Ham, and Japheth.*

617. That *Noah begat three sons,* signifies, that there sprang from thence three kinds of doctrines, may appear from all that has been said above respecting names, as signifying nothing else than churches, or what is the same, doctrines. They have the same signification also here, but are only mentioned on account of the series, or connexion with what precedes; from which it appears, that it was foreseen by the Lord, that a man of this genius would be capable of being gifted with charity, yet still that three kinds of doctrines would thence have birth,—of which doctrines, by the divine mercy of the Lord, something will be said when we come to treat of *Shem, Ham, and Japheth.*

618. It is said, in the past tense, that Noah was just and upright, that he walked with God, and, in the passage before us, that he begat three sons, when yet these expressions relate not to what Noah then was and did, but to what he was about to be

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and do at a future time. It is to be known, that such is the internal sense of the Word, that it has no relation to times,—to which also the original language is favorable, where sometimes one and the same word is applicable to any time; thus the interiors more evidently appear. The original language derives this peculiarity from the internal sense, which is more manifold than any one can suppose, or believe; hence it is not suffered to be limited by times and distinctions.

619. Verse 11. *And the earth was corrupt before God, and the earth was filled with violence.* By *the earth* is signified the race spoken of above, which is said to be *corrupt* on account of their direful persuasions, and to be *filled with violence* on account of their filthy lusts. The name *God* is used here and in the following verses of this chapter, because there was now no church.

620. That by *the earth* is signified the race above spoken of, may appear from what has been shewn concerning the signification of *earth* and *ground*. The *earth* is an expression which is very frequently used in the Word, and by it is signified that portion of the earth where the true church of the Lord is, as the earth [land] of Canaan. It is *earth* also where the church is not, as the earth [land] of Egypt, and of the Gentiles; thus the *earth*, or land, stands for the nation which inhabits it; and as it stands for a nation, so it denotes every one of like quality, who makes a part of the nation. The word *earth* is used to denote celestial love, as the earth [land] of Canaan; and also impure loves, as the lands of the Gentiles; but it is called *ground* from faith which is sown therein. For, as was shewn above, the *earth* is what embraces the ground, and *ground* is what embraces the field; so love is the continent of faith, and faith is the continent of the knowledges of faith, which are sown therein. Here *the earth* denotes the race, in which everything of celestial love, and of the church, was lost; for the subject always determines the predicate.

621. That *the earth* is said to be *corrupt* on account of their direful persuasions, and *filled with violence* on account of their filthy lusts, appears from the signification of the expressions *to corrupt*, and *violence*. In the Word, one expression is never used for another, but that is invariably employed which gives the peculiar signification of the thing treated of; so that it appears at once, from the expressions alone which are made use of, what is signified in the internal sense, as here from the words *corrupt* and *violence*. *To corrupt* is predicated of those things which are of the understanding when it is desolated; *violence* of those things which are of the will when vastated. Thus *to corrupt* is predicated of persuasions, and *violence* of cupidities.

622. That *to corrupt* is predicated of persuasions, is evident from Isaiah: "They shall not do evil, nor *corrupt*, in all the

mountain of my holiness, because the earth shall be full of knowledge from Jehovah," (xi. 9; and in like manner, chap. lxv. 25.) In these passages, *to do evil* has respect to the will, or lusts; and *to corrupt* to the understanding, or the persuasions of what is false. So in the same prophet: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are *corrupters*," (i. 4.) In this passage, as in other places, *nations* and *a seed of evil doers*, denote evils which are of the will, or lusts; *people* and *children that are corrupters*, denote the falses which are of the understanding, or persuasions. So in Ezekiel: "Thou art *corrupt* more than they in all thy ways," (xvi. 47.) Here *to be corrupt* is spoken of the things which relate to understanding, reason, or thought; for way is an expression signifying truth. So in David: "They have done a *corrupt* and abominable work," (Psalm xiv. 1.) Here *corrupt* signifies dreadful persuasions, and *abominable* signifies filthy lusts, which influence a work, or from which a work proceeds. So in Daniel: "After threescore and two weeks shall Messiah be cut off, but not for himself, and the people of a leader that shall come shall *corrupt* the city and the sanctuary, and the end thereof shall be with a flood," (ix. 26;) where, in like manner, *to corrupt* is predicated of the persuasions of the false, of which a flood is predicated.

623. That the earth is said to be filled with violence on account of filthy lusts, and especially those which originate in self-love, or insolent haughtiness of spirit, is evident from the Word. It is called *violence* when they do violence to holy things by profaning them, as did these antediluvians, who immersed the doctrinals of faith in all kinds of lusts; as in Ezekiel: "My faces will I turn away from them, and they shall *profane* my secret, for the burglars shall enter into it, and shall *profane* it; make a chain, for the *land* is full of the judgment of bloods, and *the city is full of violence*," (vii. 22, 23.) *The violent* are here described, as being of the character just mentioned. So in the same prophet: "They shall eat their bread in solicitude, and drink their waters in desolation, that the land may be vastated from its fulness, because of the *violence* of all them that dwell therein," (xii. 19.) *Bread which they shall eat in solicitude* signifies things celestial; *waters which they shall drink in desolation* signify things spiritual, to which they had offered *violence*, or which they had profaned. Also in Isaiah: "Their webs shall not become garments, neither shall they be covered in their works; their works are works of iniquity, and the act of *violence* is in their hands," (lix. 6.) Here *webs* and *garments* are predicated of the things belonging to understanding, or thought; and *iniquity* and *violence* of the things belonging to the will, or works. Again in Jonah: "Let them turn every one from his evil way, and from the *violence* which is in their hands," (iii. 8.)

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Here *evil way* is predicated of the falses which relate to understanding; and *violence* is predicated of the evils which relate to the will. So in Jeremiah: "There shall come in a year a rumour and *violence* in the land," (li. 46.) A *rumour* signifies those things which are of the understanding; *violence* those which belong to the will. Also in Isaiah: "He did no *violence*, neither was deceit in his mouth," (liii. 9;) where *violence* denotes what relates to the will, and *deceit in the mouth*, what relates to the understanding.

624. That a state not of the church is here treated of, may appear from the circumstance, that here and in the following verses of this chapter the name *God* is used, whereas in the foregoing verses it was *Jehovah*. When there is not a church, it is said, *God*, but when there is a church, it is said, *Jehovah*;—as in the first chapter of Genesis, when there was no church, the name used was *God*, but in the following chapter, when there was a church, it was *Jehovah God*. *Jehovah* is a name most holy, and is not used except when spoken of the church; but it is less so with the name *God*, because every nation had gods, wherefore the name *God* was not so holy. It was not permitted to any to speak the name *Jehovah*, except those who had the knowledge of the true faith; whereas every one might mention the name *God*.

625. Verse 12. *And God saw the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth. That God saw the earth* signifies that God knew man; that it was *corrupt* signifies that there was nothing but what was false; *for all flesh had corrupted his way upon the earth* signifies that the corporeal part of man destroyed all understanding of truth.

626. That *God saw the earth* signifies that He knew man, may appear to every one; for God, who knows all things, in general and in particular, from eternity, has no need to see whether man be such as he is; to see is a human act, and, therefore,—as was observed at verse 6, and elsewhere,—it is spoken according to those things which appear in man; nay, so far is this method of speaking adopted, that God is even said *to see with eyes*.

627. That *all flesh had corrupted his way on the earth*, signifies that the corporeal part or principle of man had destroyed all understanding of truth, may appear from the signification of flesh, spoken of above, verse 3, which is in general every man, and in particular the corporeal man, or all that is corporeal; and from the signification of *way*, which is the understanding of truth, or truth itself. That way is predicated of the understanding of truth, or of truth itself, appears from passages from the Word already quoted, and moreover from these which follow. In Moses: "Jehovah said, Arise, get thee down quickly from hence, because thy people have *corrupted* themselves, they have

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quickly turned aside out of the *way* which I commanded them; they have made them a molten [image]," (Deut. ix. 12, 16;) signifying that they had turned from the precepts which are truths. So in Jeremiah: "Whose eyes are open upon all the *ways* of the sons of men, to give to every one according to his *ways*, and according to the fruit of his works," (xxxii. 19.) *Ways* signify a life according to the precepts; the *fruit of works* is life derived from charity; thus *way* is predicated of truths, which belong to precepts and commandments; as is the case also with *the son of man*, and *man* [*vir*], as was shewn above. (See likewise Jer. vii. 3; xvii. 10.) Also in Hosea: "I will visit upon him his *ways*, and recompence to him his works," (iv. 9.) And in Zechariah; "Return ye from your evil *ways*, and your evil works; like as Jehovah of Sabaoth have thought to do unto us according to our *ways*, and according to our works," (i. 4, 6.) Here the sense is similar, though opposite to that of the foregoing passages, because here the ways are evil, and the works evil. Again in Jeremiah: "I will give them one heart and one *way*," (xxxii. 39;) where *heart* signifies goodnesses, and *way* truths. So in David: "Make me to understand the *way* of thy commandments; remove from me the *way* of a lie; and grant me thy law graciously; I have chosen the *way* of truth: I will run the *way* of Thy precepts," (Psalm cxix. 26, 27, 29, 30, 32, 35.) Here the *way* of commandments and precepts is called the *way* of truth, to which the *way* of a lie is contrary. Again: "Shew me thy *ways*, O Jehovah, teach me thy *paths; guide my way* in thy *truth*, and teach me," (Psalm xxv. 4, 5.) Here *way* in like manner evidently signifies truth. So in Isaiah: "With whom did Jehovah take counsel, and who instructed him, and taught him the *path* of judgment, and taught him knowledge, and made him to know the *way of understanding?*" (xl. 14.) Here way plainly signifies the understanding of truth. Again in Jeremiah: "Thus saith Jehovah, Stand ye in the *ways* and see, and ask for the old *paths*, which is the good *way*, and walk therein," (vi. 16;) denoting in like manner the understanding of truth. Also in Isaiah: "I will lead the blind in a *way* they have not known, I will lead them in *paths* they have not known," (xlii. 16.) *Way*, and *path*, and *by-way*, and *broad-way*, and *street*, are all predicated of truths, because they lead to truth; as also in Jeremiah: "They have caused them to stumble in their *ways*, the ancient *by-ways*, to walk in *paths*, a *way* not cast up," (xviii. 15.) In like manner in the book of Judges: "In the days of Joel the *highways* ceased, and they that walked in *paths* went through winding *by-paths; streets* ceased in Israel," (v. 6, 7.)

628. The internal sense here is, that every man,—whosoever was on the earth where the church was, had corrupted his way, so that he did not understand truth, because every man was

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become corporeal; not only those who are treated of in the foregoing verse, but also those who are called *Noah*, and who are particularly treated of in this and in the following verse; for such were they before regeneration. This previous description is given of them, because their regeneration is treated of in the following verses; and whereas little of the church remained, the name *God* is here used, and not *Jehovah*. In this verse is signified that there was nothing true, in the subsequent verse, that there was nothing good; except in the *remains* which were with those who were called *Noah*,—for without remains regeneration is impossible,—and in the doctrinals with which they were acquainted. But there was no understanding of truth, which never is given except where there is a will of good; where there is no will, neither is there understanding, and as is the will, so is also the understanding. The most ancient people had the will of good, because they had love towards the Lord and thence the understanding of truth, but this understanding perished utterly with the will; a species of rational truth and natural good remained with those who are called *Noah*, and therefore they were capable of regeneration.

629. Verse 13. *And God said unto Noah, The end of all flesh is come before me, because the earth is filled with violence from their faces, and behold, I will destroy them with the earth.* That *God said*, signifies that so it was; *the end of all flesh is come before me*, signifies that mankind must of necessity perish; *because the earth is filled with violence*, signifies, that there was no longer any will of goodness; *behold I will destroy them with the earth*, signifies that mankind would perish with the church.

630. That *God said*, signifies that it was so, is evident from the consideration, that with Jehovah there is nothing else than to be [*esse*].

631. That *the end of all flesh is come before me*, signifies that mankind must of necessity perish, is evident from the words themselves, and also from the signification of *flesh*, as denoting every man in general, and the corporeal man in particular, according to what was shewn above.

632. That *the earth is filled with violence*, signifies that there was no longer any will of goodness, is plain from what was said and shewn above, verse 11, concerning the signification of *violence*. In the preceding verse it is stated of the understanding of truth, and here of the will of goodness, that they both perished with the man of the church.

633. The fact is, that there is with no man any understanding of truth, and will of goodness, not even with those who were of the Most Ancient Church; but when they become celestial, it appears as if the will of goodness, and the understanding of truth, were with them, when nevertheless they are of the Lord alone, which such celestial men know, acknowledge, and

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perceive; as is the case also with the angels, insomuch that whosoever does not know, acknowledge, and perceive it to be so, is totally destitute of the understanding of truth, and the will of goodness. With every celestial man, and with every angel, even the most celestial, the *proprium* is nothing but what is false and evil; for it is a known thing, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone. But in proportion as a man and an angel is in a capacity of being perfected, so by the divine mercy of the Lord he is perfected, and, as it were, receives the understanding of truth, and the will of good; but that he possesses them is only an appearance. Every one is capable of being perfected, and consequently of receiving this gift of the Lord's mercy, according to his actual life, modified by the hereditary evil implanted in him from his parents.

634. It is, however, a very difficult matter to explain to the apprehension what the understanding of truth and the will of good are, in a proper sense; for whatever a man thinks, he supposes to be of the understanding, because he so terms it, and whatever he desires, he supposes to be of will, because he so terms it; and it is the more difficult to explain this point to the apprehension, because most people at this day are also ignorant, that the intellectual principle is distinct from the will; for when they think anything, they say that they will, and when they will anything, they say that they think. One cause of the difficulty arises from their using such terms to express themselves; and another is, because mankind are immersed solely in things corporeal, or their life is in outermost principles. Owing to these causes they are also ignorant that there is in every man an interior principle, and something still more interior, yea, an inmost; and that his corporeal and sensual principle is the outermost or lowest, cupidities and things of memory the first interiors, affections and things rational still more interior, and that the will of good, and the understanding of truth, are inmost; and that all these things are as distinct from each other as possible. The corporeal man makes all these things a one, and confounds them, which is the reason of his believing, when his corporeal part dies, that everything will die with it; when, nevertheless, he then first begins to live, and to live by his interiors in an orderly succession. Unless the interiors were thus distinct, and did thus succeed each other, it would be impossible for men to become spirits, or angelic spirits, or angels, in another life; for they are thus distinguished according to the interiors;—hence the three heavens are perfectly distinct from each other. From these observations then it may in some degree appear, what the understanding of truth and the will of good are, in a proper sense, and that they can only be predicated of the celestial man, or of the angels of the third heaven.

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635. In the end of the days of the antediluvian church, all understanding of truth and will of good perished, as is signified by what was said in the foregoing and present verses. This occurred to such a degree with the antediluvians who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called *Noah*, there was a reserve of remains, which nevertheless could not form anything of understanding and will, but only rational truth, and natural good; for such as the man is, such is the operation of remains. By remains they were in a capacity of being regenerated, nor did persuasions oppose and absorb the operation of the Lord by remains. Persuasions, or principles grounded and rooted in what is false, impede all divine operations, and unless they are first extirpated, it is impossible for man to become regenerate: but of this, by the divine mercy of the Lord, more will be said presently.

636. That *I will destroy them with the earth* signifies, that with the church, mankind would perish, is manifest from the consideration that it is here said, *with the earth;* for the *earth* in its extended sense signifies love, as was before observed, consequently the celestial things of the church; in the present case, since no love, nor anything celestial remained, it signifies self-love, and what is contrary to the celestial church. Still, however, there existed a man of the church, because he possessed the doctrinals of faith; for as was observed, the *earth* is that which embraces the *ground*, and the *ground* is that which embraces the *field*, as *love* is the continent of faith, and faith of the knowledges of faith.

637. With respect to this signification of the words *I will destroy them with the earth*, it may be observed, that if the Lord's church were utterly extinct on the earth, mankind could in no wise exist, but all and each of them must needs perish. The church is like the heart in the natural body, as was before observed; and so long as the heart lives, the neighboring viscera and members may live also, but as soon as the heart dies, all and every part of the body dies with it. The church of the Lord on earth being thus as a heart, the whole race of mankind, even those who are out of the church, derive life thence. The cause of this is at the present day utterly unknown; but that some idea may be formed concerning it, it may be observed, that the whole race of mankind on earth resembles the natural body with its several parts, in which the church is like the heart; and unless there were a church, with which as with a sort of heart the Lord might be united, through heaven and the world of spirits, a disjunction would ensue, and in consequence of such disjunction from the Lord, mankind would instantly perish. And this is the reason why, since the first creation of man,

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there has always existed some church or other; and whenever any church began to decline, yet still it remained with some. This also was the cause of the Lord's coming into the world; for unless, out of his divine mercy, he had come, the whole race of man on this earth must have perished, inasmuch as the church at that time was in ultimates, and scarcely any good and truth remained. That mankind cannot possibly live, unless they have conjunction with the Lord through heaven and the world of spirits, is, because man regarded in himself is much viler than the brutes; and were he left to himself, he would rush headlong to his own destruction and that of all others, since he desires nothing but the ruin of himself and of others. His order of life should be, that each should love another as himself; but if man be left to himself, he loves himself more than others, and consequently hates all others in comparison with himself. With the brutes it is otherwise; they live altogether according to their order, but man altogether contrary to his order; wherefore, unless the Lord had compassion upon him, and joined him to Himself, by the angels, he would not be able to live a single moment. Of this man is ignorant.

638. Verse 14. *Make thee an ark of woods of gopher; mansions shalt thou make the ark, and shalt pitch it within and without with pitch.* By *the ark* is signified the man of that church; by *woods of gopher* his concupiscences; by *mansions* are signified the two parts of man, which are the will and the understanding; by *pitching it within and without with pitch* is signified preservation from the inundation of lusts.

639. That by *the ark* is signified the man of that church, or of the church called *Noah,* is sufficiently plain from its description in the following verses, and also from the consideration that the Word of the Lord involves spiritual and celestial things in every part,—that is, the Word of the Lord is spiritual and celestial. If the ark, with its pitching, dimensions, and construction, as also the flood, had no other signification than what the letter presents, there would be nothing at all spiritual and celestial in the account of them, but only a kind of history, which would be of no more use to mankind than a similar history composed by profane writers. But since the Word of the Lord, in its bosom, or recess, contains and involves things spiritual and celestial in every part of it, it is most evident, that by the ark, and by all things which are said concerning it, are signified arcana never heretofore discovered. The same observation holds good in other instances, as in that of the little ark wherein Moses was hid, and which was placed in the flags near the banks of the river, Exod. ii. 3; and still more eminently in respect to the holy ark in the wilderness, which was constructed according to the type shewn to Moses on mount Sinai; in which, unless all and everything relating thereto had been

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representative of the Lord and of His kingdom, it would have been nothing else than a kind of idol, and the worship idolatrous. The same is true of the temple of Solomon, which was by no means holy of itself, or by virtue of the gold, silver, cedar, and stone, of which it was composed, but by virtue of the particular things represented thereby. Here, likewise, unless the ark and its construction, with every particular circumstance thereof, signified some arcanum of the church, the Word would not be the Word of the Lord, but a kind of dead letter, like the production of any profane writer. Hence it is evident that the ark signifies the man of the church, or the church, which was called Noah.

640. That by *woods of gopher* are signified concupiscences, and by *mansions* the two parts of the man here treated of, which are the will and the understanding, no one has yet known; nor can any one know how that such things are signified, unless it be first explained how that church was circumstanced. The Most Ancient Church, as has been frequently observed, knew by love whatever related to faith, or, what is the same, by the will of good had the understanding of truth; but their descendants inclining through hereditary corruption to the dominion of their lusts, immersed therein even the doctrinals of faith, and hence became Nephilim. When therefore the Lord foresaw, that should man continue to be of such a nature he would perish eternally, it was ordered and provided by Him, that the will-principle should be separated from the intellectual, and that man should be formed, not as before by the will of good, but that by the understanding of truth he should be gifted with charity, which appears like the will of good. This new church, which is called Noah, was thus dealt with, and therefore was altogether of a different genius and quality from the Most Ancient Church. Besides this church there were also others at that time, as the church called Enos, spoken of above, chap. iv. 25, 26, as well as some of which no mention and description are extant; the church called Noah alone is here described, as being of a genius and character entirely differing from the Most Ancient Church.

641. Since this man of the church was to be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things belonging to the will were separated from those belonging to the understanding, and as it were covered up, and reserved, lest anything therein should touch it [the will]; for if the things of the will, that is of the lusts, had been permitted to arise, he must have perished eternally, as, by the divine mercy of the Lord, will presently appear. These two parts, the understanding and will, are as distinct in man as possible; which it was given me to have a

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clear knowledge of, even from this circumstance, that the intellectual things of spirits and angels enter by influx into the left side of the head, or brain, whereas the things of their will enter into the right; and, in like manner, as to the face. When angelic spirits enter by influx, they do it with much softness and gentleness, like the mildest and most refreshing auras; but when evil spirits enter, their influx is like an inundation,—into the left side of the brain with their phantasies and direful persuasions, and into the right with their lusts. Their influx is as it were an inundation of phantasies and lusts.

642. From these things it may be seen what is involved in this first description of the ark,—that it was constructed of woods of gopher, and had mansions, and was pitched within and without with pitch,—namely, that the other part which is of the will might be preserved from inundation, and only that part opened which is of the understanding,—which is described, (verse 16,) by a window, a door, and lowest, second, and third mansions. These things may perhaps appear incredible, because they have not hitherto entered into any one's apprehension, and because no one has formed such a conception of the Word of the Lord; but, nevertheless, they are most true. These, however, though man is ignorant of them, are the least and most general arcana, in comparison with the particulars contained therein, of which particulars he would not be able to comprehend a single one, if they were declared to him.

643. With regard to the signification of the expressions,—as that *woods of gopher* signify concupiscences, and that *mansions* signify the two parts of man,—this may appear from the Word. *Gopher wood* is a wood abounding with sulphur, like the fir, and many others of the same kind; of the sulphur it is predicated that it signifies concupiscences, because it easily takes fire. The most ancient people compared and likened those things which are in man to gold, silver, brass, iron, stone, and wood; his inmost celestial principle they likened to gold, his inferior celestial principle to brass, and what was lowest, or corporeal therein, to wood; but his inmost spiritual principle they compared and likened to silver, his inferior spiritual principle to iron, and this lowest to stone; and such is the internal signification of these expressions whenever they occur in the Word; as in Isaiah: "For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for *wood*, *brass*, and for *stones*, *iron*; I will also make thy tribute peace, and thine exactors justice," (lx. 17;) speaking of the kingdom of the Lord, where there are no such metals, but only things celestial and spiritual; and that these are signified also clearly appears, because mention is made of *peace* and *justice*. In this passage *gold*, *brass*, and *wood*, have a mutual correspondence, and signify things celestial, or such as belong to the will, as was observed; and *silver*, *iron*, and *stone* have a mutual corres-

pondence, and signify things spiritual or intellectual. So in Ezekiel: "They shall spoil thy *riches*, and make a prey of thy merchandise; thy *stones* and thy *woods*," (xxvi. 12). That by *riches* and *merchandise* are not signified worldly riches and merchandise, but celestial and spiritual, is evident; so also with respect to *stones* and *woods*; stones are those things that belong to the understanding, and woods those that belong to the will. So in Habakkuk: "The *stone* crieth out of the wall, and the beam out of the *wood* answereth," (ii. 11:) where *stone* signifies the lowest part of the understanding, and *wood* the lowest part of the will, which *answers*, when anything is brought forth, or produced, from the sensual-scientific principle. Again in the same prophet: "Wo unto him that saith to the *wood*, Awake; to the dumb *stone*, Arise, it shall teach; behold it is laid over with *gold* and *silver*, and there is no spirit in the midst thereof; but Jehovah is in the temple of his holiness," (ii. 19, 20.) Here also *wood* signifies lust, and *stone* the lowest intellectual principle, wherefore to be dumb, and to teach, are predicated of it; by *spirit not being in the midst thereof*, is signified, that it represents nothing spiritual and celestial, as a temple, where there is stone, and wood, and these overlaid with gold and silver, in respect to those who think nothing concerning what is represented thereby. So in Jeremiah: "We drink our waters for *silver*, our *woods* come for a price," (Lam. v. 4.) Here *waters* and *silver* signify the things that relate to understanding, and *woods* signify such as relate to the will. Again in the same prophet: "Saying to the *wood*, Thou art my father, and to the *stone*, Thou hast begotten us," (Jer. ii. 27.) Here wood signifies lust, which is of the will, whence conception comes; and *stone* signifies the scientific-sensual principle, whence comes begetting. Hence it is common with the prophets to speak of serving wood and stone, meaning graven images of wood and stone, by which is signified the serving of lusts and phantasies; also to commit adultery with wood and stone, as in Jeremiah iii. 9; and in Hosea: "My people ask counsel of their *wood*, and their staff declares it unto them, for the *spirit of whoredoms* hath seduced them," (iv. 12:) to denote the asking counsel of a wooden image, or lusts. Again, in Isaiah: "Tophet is ordained of old, the pile thereof is *fire* and much *wood*; the breath of Jehovah is like a stream of burning *sulphur*," (xxx. 33.) Here *fire*, *sulphur*, and *wood*, signify filthy lusts; wood in general signifies those things in the will which are in the lowest degree; precious woods, as cedar, and the like, signify those things which are good. The cedar wood used in the temple had this signification; also the cedar wood used in cleansing the leprosy, (Levit. xiv. 4, 6, 7,) as also the wood which was cast into the bitter waters at Marah, whereby they were made sweet, (Exod. xv. 25,) of which, by the divine mercy of the Lord, more will be said in its

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proper place. But the woods which were not precious, and which were made into graven images, and also those which were applied to the making of funeral piles, and the like, signify cupidities, as do woods of gopher, here mentioned on account of the sulphur they contain. So in Isaiah: "The day of the vengeance of Jehovah; the streams of Zion shall be turned into *pitch*, and the dust thereof into *brimstone*, and the land thereof shall become burning *pitch*," (xxxiv. 8, 9.) *Pitch* signifies direful phantasies; *brimstone* signifies filthy lusts.

644. That by *mansions* are signified the two parts of man, which are the will and understanding, is evident from what has been already said, namely, that these two parts, the will and the understanding, are most distinct from each other; and for that reason, as was observed, the human brain is divided into two parts, which are called hemispheres, to the left of which the things of the understanding appertain, and to the right the things of the will; this is the most general distinction. Moreover, both the will and the understanding are distinguished into innumerable parts; for the division of things intellectual, and of things which belong to the will in man, are so many that their universal genera can never be expressed or enumerated, much less their species. Man is as a kind of very minute heaven, corresponding to the world of spirits and to heaven, where all genera and all species of things intellectual and of the will, are by the Lord distinguished in a most orderly manner, so that there is not the smallest thing which is not included therein; of which, by the divine mercy of the Lord, we will speak in the following pages. In heaven these divisions are called societies; in the Word they are called habitations; and by the Lord, in John xiv. 2, mansions; but here they are called mansions because they are predicated of the ark, by which is signified the man of the church.

645. That by *pitching it within and without with pitch*, is signified preservation from the inundation of lusts, appears from what has been said above; for the man of this church was to be first reformed as to his intellectuals, wherefore he was preserved from the inundation of lusts, which would have destroyed all the work of reformation. In the original text, indeed, it does not read that it should be *pitched with pitch*, but an expression is used denoting protection, and derived from the verb to expiate, or propitiate, wherefore a similar sense is involved. The Lord's expiation or propitiation is protection from the overflowing of evil.

646. Verse 15. *And thus shalt thou make it; three hundred cubits the length of the ark; fifty cubits the breadth of it, and thirty cubits the height of it.* By the numbers here, as above, are signified *remains*, and that they were few; *length* is their holiness, *breadth*, their truth, and *height*, their good.

647. That such is the signification of these words, cannot but appear strange and very far-fetched to every one; as that the numbers *three hundred*, and *fifty*, and *thirty*, signify *remains*, and those but few; also that *length*, *breadth*, and *height*, signify what is holy, true, and good; but besides what was said and shewn of numbers, in the explication of the third verse of this chapter,—where it was observed that a *hundred and twenty* signify the *remains* of faith,—it may also appear to every one from this, that they who are in the internal sense of the Word, as good spirits and angels, are out of all those things which are terrestrial, corporeal, and of a merely worldly nature, and thus out of all those things which relate to numbers and measures. And yet it is given them from the Lord to perceive the Word fully, and indeed altogether abstractedly from such things; and as this is truly the case, it may hence appear evident that celestial and spiritual things are here involved, which are so remote from the sense of the letter, that it cannot even appear that such things are contained therein. Hence also man may learn how insane an idea it is, to wish to explore those things which are of faith by sensual and scientific things, and not to believe what is not thus accommodated to his apprehension.

648. That numbers and measures in the Word signify celestial and spiritual things, is evident from the measurement of the New Jerusalem, and of the Temple, as described in John and Ezekiel. Every one may see, that by the New Jerusalem and by the New Temple is signified the Lord's kingdom in the heavens and on earth, and that the Lord's kingdom in the heavens and on earth can be no subject of earthly measurement; and yet its dimensions, as to length, breadth, and height, are marked in numbers; every one may hence conclude that by the numbers and measures are signified things holy; as in John: "There was given me a reed like unto a rod, and the angel stood and said to me, Rise, and *measure the Temple of God*, and the altar, and they that worship therein," (Rev. xi. 1.) And of the New Jerusalem: "The *heavenly Jerusalem* had a wall great and high, having *twelve* gates, and over the gates *twelve* angels, and names written which are of the *twelve* tribes of the sons of Israel; on the east *three* gates, on the north *three* gates, on the south *three* gates, and on the west *three* gates. The wall of the city had *twelve* foundations, and in them the names of the *twelve* apostles of the Lamb. He that talked with me had a golden reed to *measure* the city, and the gates thereof, and the wall thereof; the city lieth *four-square*, and its *length* is as large as its *breadth*; and he *measured* the city with the reed, *twelve thousand* furlongs; the *length*, and the *breadth*, and the *height* of it were equal: And he *measured* the wall thereof a *hundred and forty and four* cubits, which is the measure of a man, that is, of an angel," (Rev. xxi. 12—17.) Here the number *twelve*

occurs in almost every sentence, which number is most holy, because it signifies the holy things of faith,—as was stated above at verse 3, and will be shewn, by the divine mercy of the Lord, in the twenty-ninth and thirtieth chapters of Genesis,—wherefore also it is added, that that measure is the measure of a man, that is, of an angel. The case is similar with respect to the New Temple and New Jerusalem in Ezekiel, which are also described according to measures, (xl. 3, 5—15, 19, 21—25, 27—30, 32, 33, 35, 36, 42, 47—49; xli. 1 to the end; xlii. 5—15; Zech. ii. 1, 2;) where also the numbers, considered in themselves, signify nothing, the signification being in what is holy, celestial, and spiritual, abstractly from the numbers. All the numbers, also, relating to the dimensions of the ark (Exod. xxv. 10), the mercy-seat, the golden table of the tabernacle, and the altar; (Exod. xxv. 17, 23; likewise xxvi. and xxvii. 1;) and all the numbers and dimensions of the temple, (1 Kings vi. 2, 3,) have the same spiritual signification; besides other examples.

649. But in this place the numbers or measures of the ark signify nothing else than the remains which had been stored up with the man of this church against the time when he was to be reformed; and indeed that these remains were few,—which appears from this circumstance, that among these numbers *five* is the ruling number, which number in the Word signifies some portion, or a little; as in Isaiah: "Yet gleaning-grapes *shall be left* in it, as the shaking of an olive, *two, three* berries in the top of the uppermost bough, *four, five* in the fruitful branches thereof," (xvii. 6;) where *two, three* and *five* denote a few. Again, in the same prophet: "A thousand at the rebuke of one, at the rebuke of *five* shall ye flee, till ye be *left* as a bare pole upon the top of a mountain," (xxx. 17;) Here also *five* denotes a few. The smallest fine also for restitution was a *fifth* part, (Lev. v. 16; vi. 5; xxii. 14; Numb. v. 7;) and the least of addition, when a beast, a house, a field, or tenths were to be redeemed, was a *fifth part*, (Lev. xxvii. 13, 15, 19, 31.)

650. That length signifies what is holy, breadth what is true, and height what is good, of the remains which are described by the numbers, cannot be so well confirmed and proved from the Word, because everything is predicated according to the subject or thing treated of, in general and in particular; thus, length, when applied to time, signifies what is perpetual and eternal,—as *length of days*, in Psalm xxi. 4; xxiii. 6;—but applied to space it signifies what is holy, as it thence follows; and so it is in the case of breadth and height. There is a trinal dimension of all earthly things, but such dimensions cannot be predicated of celestial and spiritual things; when they are predicated, abstractedly from dimensions they denote greater and lesser perfection, and also the quality and quantity [*quale et quantum*] of a thing. Thus in the present case they denote quality,—that they are remains; and their quantity,—that they are few.

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651. Verse 16. *A window shalt thou make to the ark, and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; lowest, second and third* [mansions] *shalt thou make it.* By *the window, which was to be finished to a cubit above,* is signified the intellectual principle; by the *door in the side* is signified hearing; by *lowest, second, and third,* are signified scientifics, rationals, and intellectuals.

652. That *the window* signifies the intellectual principle, and the *door* hearing, and that thus this verse treats of the intellectual part of man, may appear from what was said above, viz., that the man of this church was thus reformed. There are in man two lives, one is of the will, the other of the understanding; they become two lives when there is no will, but lust in the place thereof. The other part, or the intellectual, is that which may then be reformed, and afterwards by this a new will may be given, so that they may constitute one life, namely, charity and faith; because man was now such, that he had no will, but mere lust instead thereof, that part which relates to the will was closed, as was said, at verse 14, and the other part, of the intellectual, was open, which is treated of in this verse.

653. In the process of man's reformation, which is effected by combats and temptations, the case is this, that such evil spirits are at that time joined to him in association, as excite only his rationals and scientifics, and the spirits which excite lusts are altogether removed from him. For there are two kinds of evil spirits, viz., such as act upon man's reasonings, and such as act upon his lusts. The evil spirits who excite man's reasonings, bring forth all his falses, and endeavor to persuade him that falses are truths, nay, they even change truths into falses; with these, during his state of temptation, man ought to fight, nevertheless it is not man who fights in this case, but it is the Lord who fights by means of angels adjoined to man. After that falses are separated, and as it were dispersed, by combats, then man is prepared and is able to receive the truths of faith; for so long as falses have dominion, it is impossible he should receive the truths of faith, inasmuch as the principles of what is false oppose such reception. When he is thus prepared and is able to receive the truths of faith, then, and not before, celestial seeds, which are the seeds of charity, may be sown in him; these seeds cannot be sown in ground where falses prevail, but where truths prevail. Thus it is with the reformation or regeneration of the spiritual man; and thus also it was with the man of this church which is called *Noah;* hence it is that the subject now treated of in this verse is concerning the window and door of the ark, and concerning its lowest, second, and third mansions, all which things appertain to the spiritual or intellectual man.

654. This agrees with what is at this day acknowledged in all churches, that faith comes by hearing. Yet faith is by no

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means a mere knowledge of those things which relate to faith, for this is only science; but faith is acknowledgment. Acknowledgment, however, cannot possibly exist in any one, unless he be possessed of the principal of faith which is charity, that is, love towards his neighbor, and mercy. Where charity is, there is acknowledgment, or there is faith; and he who conceives of the matter otherwise, is as far from the knowledge of faith, as earth is far or away from heaven. When charity is present, which is the good of faith, then acknowledgment is present, which is the truth of faith. Wherefore during man's regeneration according to scientifics, rationals and intellectuals, it is with a view to prepare the ground or his mind for the reception of charity, so that afterwards he may think and act from charity, or from the life of charity; at which time, and not before, he is reformed and regenerated.

655. That by a window, which was *to be finished to a cubit above*, is signified the intellectual principle, may appear to every one from what has been just now observed; and also from this, that the intellectual principle cannot be otherwise compared than to a window above, when the subject treated of is of the construction of an ark, and when by an ark is signified the man of the church. In the Word, in like manner, the intellectual of man, whether it be reason, or ratiocination, that is, his internal sight, is called a window; as in Isaiah: "Oh thou afflicted, tossed with tempest, not comforted; I will make thy suns *(windows)* of rubies, and thy gates of carbuncles, and thy every border of pleasant stones," liv. 11, 12.) It is here said suns, for windows, on account of the light which is transmitted through windows. Suns, or *windows*, here are intellectual things, and indeed from charity, wherefore they are likened to a ruby; *gates* are rational things from thence; and *border* is the scientific and sensual. The subject here treated of is the church of the Lord. All the *windows* of the temple at Jerusalem represented the same thing; the *highest* represented intellectuals; the *middle*, rationals; and the *lowest*, scientifics and sensuals; for there were *three stories*, (1 Kings vi. 4, 6, 8.) In like manner, the *windows of* the New Jerusalem described in Ezekiel (chap. xl. 16, 22, 25, 33, 36). So in Jeremiah: "Death is come up into our *windows*, is entered into our palaces, to cut off the infant from the street, the young men from the passages," (ix. 21.) Here the *windows* of the *middle mansion* are signified, which are things rational, denoting their extinction; *an infant in the street* means truth beginning to grow. Because windows signify intellectuals and rationals which appertain to truth, they also signify reasonings which are grounded in what is false; as in the same prophet: "Woe unto him that buildeth his house in unrighteousness, and his chambers in wrong; who saith, I will build me a house of *measures*, and large chambers, and cutteth

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him out *windows*, and ceiled with cedar, and painted with vermillion," (xxii. 13, 14.) Here *windows* signify principles of the false. So in Zephaniah: "Troops of beasts shall lie down in the midst of her, all the wild beasts of the nations; both the cormorant and the bittern shall sleep in the chapiters of it; a voice shall sing in the *windows*, vastation in the thresholds," (ii. 14.) This is said of Ashur and Nineveh; *Ashur* denotes the understanding, here vastated; *a voice singing in the windows*, denotes reasonings grounded in phantasies.

656. That by *a door in the side* is signified hearing, may hence now plainly appear, nor is there any need that it be confirmed by similar passages from the Word; for the ear, with respect to the internal organs of sense,—or what is the same, hearing, which is of the ear, in respect to the intellectual [principle] which is of the internal sensory,—is as a door in the side in respect to a window above.

657. That by *lowest*, *second*, and *third*, are signified scientifics, rationals, and intellectuals, thence also follows. There are three degrees of intellectuals in man, the lowest is scientific, the middle rational, the highest intellectual; these are so distinct from each other that they ought never to be confounded. But man is ignorant of this distinction, and the reason is, because he places life only in the sensual and scientific; and while he abides in that principle it is impossible for him to know that his rational principle is distinct from the scientific, much less can he know that the intellectual principle is distinct from both. But the truth is, that the Lord, through the intellectual principle in man, enters by influx into his rational, and through the rational into the scientific of the memory; whence comes the life of the senses of seeing and hearing. This is the true influx, and this is the true commerce of the soul with the body. Without an influx of the life of the Lord into the intellectuals in man, or rather into the things of the will [*voluntaria*] and through the things of the will into the intellectuals, and through the intellectuals into the rationals, and through the rationals into the scientifics, which appertain to the memory, it would be impossible for man to have any life; and although man is in falses and evils, yet still there is an influx of the life of the Lord through the things of the will and of the understanding, but those things which enter by influx are received in the rational part according to its form, and hence man can reason, reflect, and understand what is true and good. But more will be said on this subject, by the divine mercy of the Lord, in what follows, as also of the nature of life in the brute creation.

658. These three degrees, which in general are called the degrees of man's intellectuals, namely, understanding, reason, and science, are also signified, as was said, by the windows of the three stories in the temple at Jerusalem, (1 Kings vi.

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4, 6, 8;) and also by the rivers which went out from the garden of Eden from the east, where the east signifies the Lord; Eden, love which appertains to the will; the garden, intelligence thence derived; the rivers, wisdom, reason, and science, concerning which see above, (chap. ii. verses 10—14.)

659. Verse 17. *And I, behold I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of lives, from under the heavens; all that is in the earth shall expire.* By *a flood* is signified an inundation of evil and of the false; *to destroy all flesh wherein is the breath of lives, from under the heavens*, signifies that all the posterity of the Most Ancient Church would destroy themselves; *all that is in the earth shall expire*, signifies those, who were of that church, and had become of such a nature.

660. That by *a flood* is signified an inundation of evil and of the false, appears from what was said above of the posterity of the Most Ancient Church, that they were possessed with filthy lusts, and that they immersed therein the doctrinals of faith; hence they were infected with persuasions of what was false, which extinguished all truth and goodness, and at the same time closed up the way against remains, so as to prevent their operation. They must therefore necessarily destroy themselves; for when the way is closed up against remains, then man is no longer man, because he can no longer be protected by angels, but is totally and entirely possessed by evil spirits, who study and desire no other than to extinguish man; hence the death of the antediluvians, which is described by a flood, or a total inundation. The influx of phantasies and lusts from evil spirits is also not unlike a kind of flood, and therefore in every part of the Word it is even called a flood or inundation, as, by the divine mercy of the Lord, will be seen in what is premised at the beginning of the next chapter.

661. That *to destroy all flesh wherein is the breath of lives, from under the heavens*, signifies that the posterity of the Most Ancient Church would destroy themselves, appears from what has been just now observed; and also from the description given of them above, that they successively and hereditarily derived from their parents such a genius as to be particularly, above all others, infected with direful persuasions. This proceeded chiefly from their immersing the doctrinals of faith in their filthy lusts; whereas with those who have no doctrinals of faith, but live altogether in ignorance, the case is otherwise; they cannot do this, and thus cannot profane holy things, and thereby close up the way against remains, and consequently cannot drive away from themselves the angels of the Lord. Remains, as has been said, are all things relating to innocence, charity, mercy, and the truth of faith, which man from infancy has had of the Lord, and has learnt: all and each of those things are laid up in store,

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and in case man was not in possession of them, it would be impossible for anything of innocence, of charity, and of mercy to be in his thoughts and actions, consequently there could be nothing of goodness and truth therein, and hence he would be worse than the savage beasts: likewise if he had remains of such things, but by filthy lusts, and direful persuasions of what is false, he should stop up the way against them, and prevent their operation: such were the antediluvians who destroyed themselves, and who are understood by *all flesh* wherein was the spirit of lives under the heavens. *Flesh* signifies, as was shewn above, every man in general, and the corporeal man in particular. The *spirit of lives* signifies all life in general, but peculiarly the life of those who have been regenerated, consequently in the present case the last posterity of the Most Ancient Church, in which although there was no life of faith remaining, yet still, in consequence of deriving from their parents something of seed thence which they choked, it is here called *the spirit of lives*, or *in whose nostrils is the breath of the spirit of lives*, as in chap. vii., verse 22. *Flesh under the heavens* signifies what is merely corporeal; *heavens* are the intellectual things of truth, and such things in the will as originate in good, and when these are separated from the corporeal principle, it is impossible for man to live any longer: since that which sustains man is his conjunction with heaven, or more correctly, with the Lord by heaven.

662. That *all that is in the earth shall expire*, signifies those who were of that church, and had become of such a nature, may appear from the consideration, that *the earth* does not signify the whole habitable globe, but only those who are of the church, as was shewn above. Therefore, no flood is here meant, much less a universal flood, but only the expiration or suffocation of those who were of the church, when they had separated themselves from remains, and thereby from the intellectual things of truth, and from what appertained to the will of good, consequently from the heavens. That *the earth* signifies the region where the Church is, consequently those who are of the church, may appear not only from the passages of the Word already quoted, but also from the following: "Thus saith Jehovah: The whole *earth* shall be desolate; yet will I not make a consummation; for this shall the *earth* mourn, and the heavens above be black," (Jer. iv. 27, 28.) Here the *earth* denotes the inhabitants of the country in which the vastated church is. In Isaiah: "I will shake the heavens, and the *earth* shall be moved out of her place," (xiii. 13.) Here the *earth* denotes man, in the region where the church is, about to be vastated. Again, in Jeremiah: "The slain of Jehovah shall be in that day from one end of the *earth* to the other end of the *earth*," (xxv. 33.) Here *the end of the earth* does not signify the whole habitable globe, but only the region where the church was, and

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hence the men who were of the church. Again, in the same prophet: "I will call for a sword upon all the inhabitants of the *earth*; a tumult shall come to the ends of the *earth*, because Jehovah hath a controversy with the nations," (xxv. 29, 31.) In this passage, likewise, the universal globe is not meant, but only the region where the church is, and hence the inhabitant, or man of the church; *nations* here denote falsities. So in Isaiah: "Behold, Jehovah cometh out of his place to visit the iniquity of the inhabitants of the *earth*," (xxvi. 21.) Here also the *earth* is taken in a similar sense. Again in the same prophet: "Have ye not heard? hath it not been told you from the beginning? Have ye not understood the foundations of the *earth?*" (xl. 21.) Again: "Jehovah that createth the heavens, God himself that formeth the *earth*, and maketh it, he also establisheth it," (xlv. 18.) The *earth* here signifies the man of the church. So in Zechariah: "The saying of Jehovah who stretcheth forth the heavens, and layeth the foundations of the *earth*, and formeth the spirit of man in the midst of him," (xii. 1.) Here the *earth* evidently means the man of the church. The *earth* is distinguished from the *ground*, as the man of the church and the church itself, or as love and faith are distinguished.

663. Verse 18. *And I will establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. To establish a covenant* signifies that he should be regenerated; his *entering into the ark, himself and his sons, and his sons' wives*, signifies that he should be saved; *sons* are truths, wives are goods.

664. The preceding verse treated of those who would destroy themselves; but this verse treats of those who were to be regenerated, and thereby saved, who are called *Noah*.

665. That *to establish a covenant* signifies that they should be regenerated, is evident from the consideration, that no other covenant can intercede between the Lord and man than conjunction by love and faith,—thus a covenant signifies conjunction; for it is the celestial marriage which is the very essential covenant. The celestial marriage, or conjunction, exists only with those who are regenerated,—thus regeneration itself in a most extended sense is signified by a covenant; for the Lord enters into a covenant with man when he regenerates him; wherefore with the ancients this alone was represented by a covenant. It is conceived from the literal sense of the Word, that the covenant entered into with Abraham, Isaac, and Jacob, and so frequently with their descendants, had regard to them merely as particular persons, whereas they were such as to be incapable of being regenerated, inasmuch as they placed worship in externals, and supposed external things to be holy without reference to their connexion with internal things; wherefore the covenants entered

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into with them were but representations of regeneration. This also was the case with all their rites and ceremonies; and likewise with Abraham himself, Isaac, and Jacob, who represented the things relating to love and faith; so also the high-priests, and priests, of every description,—even the most wicked could represent the celestial and most holy priesthood. In representations it is not the person but the thing which is represented; thus all the kings of Israel and Judah, even the worst, represented the regal office or dominion of the Lord; yea, so did even Pharaoh, who exalted Joseph over the land of Egypt; hence and from many other considerations, which by the divine mercy of the Lord will be seen in the following pages, it may appear that the covenants so frequently entered into with the children of Jacob, were nothing else than representative rituals.

666. That a *covenant* signifies nothing else than regeneration and what relates to regeneration, may appear from the Word throughout, where the Lord himself is called a *covenant*, because it is he alone who regenerates, and who is looked up to by the regenerate man, and who is the All in All of love and faith. That the Lord is the very covenant appears in Isaiah: "I Jehovah, have called thee in righteousness, and hold thy hand and keep thee, and will give thee for a *covenant* of the people, for a light to the Gentiles," (xlii. 6.) Here the *covenant* means the Lord, and *the light of the Gentiles* faith. In like manner, chap. xlix. 6, 8. So in Malachi: "Behold, I send my angel, and the Lord whom ye seek shall suddenly come to his temple, and the *angel of the covenant* whom ye desire; behold he cometh; but who may abide the day of his coming?" (iii. 1, 2.) Here the Lord is called *the angel of the covenant*. The Sabbath is called an *eternal covenant*, (Exod. xxxi. 16,) because it signifies the Lord himself, and the celestial man regenerated by him. Inasmuch as the Lord is the very covenant, it is evident that a covenant is all that which joins man with the Lord, thus it is love and faith, and whatever is of love and faith; for those things are of the Lord, and the Lord is in them,—thus, where they are received the very covenant is in them. These are not bestowed except on the regenerate, with whom whatever is of the Regenerator, or of the Lord, is of the covenant, or is the covenant. Thus we read in Isaiah: "My mercy shall not depart from thee, neither shall the *covenant of my peace* be removed," (liv. 10.) Here *mercy*, and *the covenant of peace* are the Lord, and what is of the Lord. Again in the same prophet: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make *a covenant of eternity* with you, the sure mercies of David; behold I have given him a witness to the people, a leader and lawgiver to the Gentiles," (lv. 3, 4.) Here *David* signifies the Lord; *a covenant of eternity* is in those things and by those things which are of the Lord,

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which are meant by *coming to Him, and hearing, that the soul may live.* So in Jeremiah: "I will give them one heart and one way, that they may fear me all their days, for good to them and to their children after them; and I will make *a covenant of an age* with them, that I will not turn away from after them, to do them good; and I will put my fear in their hearts," (xxxii. 39, 40;) denoting those who are about to be regenerated, and also the things which are with the regenerate, which are *one heart and one way*, that is, the charity and faith which are of the Lord, and thus of the *covenant*. Again in the same prophet: "Behold the days come, saith Jehovah, that I will make a *new covenant* with the house of Israel and with the house of Judah; not according to the *covenant* that I made with their fathers, because they rendered my *covenant* vain; but this is the *covenant* which I will make with the house of Israel after those days; I will put my law in the midst of them, and will write it on their hearts, and will be to them a God, and they shall be to me a people," (xxxi. 31—33.) Here it is clearly explained that the covenant is love and faith towards the Lord, which are with those about to be regenerated. Again, in the same prophet, love is called the *covenant of the day*, and faith the *covenant* of the night, (xxxiii. 20.) And in Ezekiel: "I Jehovah will be for a God unto them, and my servant David a prince in the midst of them; and I will make with them a *covenant of peace*, and will cause the evil wild beast to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods," (xxxiv. 24, 25.) This is evidently said concerning regeneration; *David* denotes the Lord. Again in the same prophet: "David shall be their prince for ever; I will make a *covenant of peace* with them, it shall be a *covenant of eternity* with them, and I will set my sanctuary in the midst of them for ever," (xxxvii. 25, 26.) This, likewise, is said concerning regeneration; *David* and *the sanctuary* denote the Lord. Again, in the same: "I entered into a *covenant* with thee, and thou becamest mine: and I washed thee with waters, and thoroughly washed away thy bloods from off thee, and I anointed thee with oil," (xvi. 8, 9, 11.) Here a *covenant* manifestly denotes regeneration. So in Hosea: "In that day will I make a *covenant* for them with the wild beast of the field, and with the fowl of heaven, and with the creeping thing of the earth," (ii. 18:) denoting regeneration. The *wild beast of the field* denotes the things of the will, and the *fowl of heaven* the things of the understanding. So in David: "He hath sent redemption unto his people, he hath commanded his *covenant* for ever," (Psalm cxi. 9:) denoting regeneration. It is called a *covenant* because it is given and received. But of those who are not regenerated, or what is the same, who place worship in externals, esteeming and worshiping themselves,—and what they desire and think,—as gods,

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it is predicated that they render the covenant of none effect; and the reason is because they separate themselves from the Lord. Thus it is said in Jeremiah: "They have forsaken the *covenant* of Jehovah their God, and have bowed themselves down to other gods, and served them," (xxii. 9.) And in Moses: "Whosoever shall transgress the *covenant* by serving other gods, the sun, the moon, or any of the host of heaven, shall be stoned," (Deut. xvii. 2, and following verses.) The *sun* signifies self-love: the *moon* principles of the false: the *host of heaven* falsities themselves. Hence now it is evident that the Lord Himself was meant by the ark of the covenant, in which was the testimony or covenant. By the book of the covenant, (Exod. xxiv. 4, 7; xxxiv. 27; Deut. iv. 13, 23;) and by the blood of the covenant, (Exod. xxiv. 6, 8;) were likewise meant the Lord, who Alone is the Regenerator. Hence the covenant is real essential regeneration.

667. That *his entering into the ark, and his sons, and his wife, and his sons' wives*, signifies that he should be saved, appears from what was said above, and from its being subsequently stated that he was saved, because he was regenerated.

668. That *sons* are truths, and *wives* are goods, was shewn above, at chap. v. 4, where the expression is *sons and daughters*; but here it is *sons and wives*, because *wives* are those goods which are adjoined to truths. It is not possible for any truth to be produced, except from good, or delight. In good and delight there is life, but not in truth, except so far as it receives it from good and delight; from this truth is formed, and shoots forth in the way of spiritual growth, as also does faith (which appertains to truth,) originating in love, which appertains to good. Truth in this respect is like light, which cannot have birth except from the sun, or some sort of flame, and is thence alone formed; truth is only the form of good, and faith is only the form of love; truth is thence formed according to the quality of good, and faith according to the quality of love or charity. This then is the reason why *wife* and *wives*, which signify goods adjoined to truths, are here mentioned, hence also it is said in the following verse, that *pairs of all should enter into the ark, male and female*; for without goods are adjoined to truths there is no regeneration.

669. Verse 19. *And of every living thing of all flesh, pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.* By *the living soul* are signified those things which are of the understanding; by *all flesh*, the things which are of the will; *thou shalt cause pairs of all to enter into the ark*, signifies their regeneration; *male* is truth, *female* is good.

670. That by the *living soul* are signified the things which are of the understanding, and by *flesh* the things which are of

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the will, may appear from what has been said above, and also from what follows. By the *living soul*, is signified in the Word, every animal in general of every kind, (as chap. 1. verses 20, 21, 24; chap. ii. verse 19.) But here, because *all flesh* is immediately adjoined to it, it signifies the things which are of the understanding, for a reason mentioned above, that the man of this church was to be regenerated first as to intellectuals, wherefore also in the following verse mention is made first of *fowl*, which signify intellectuals, or rationals, and afterwards of *cattle*, which signify the things appertaining to will; *flesh* signifies in particular the corporeal part or principle, which is of the will.

671. That *thou shalt cause pairs to enter into the ark to be made alive*, signifies their regeneration, may appear from what was said in the preceding verse, that truths cannot be regenerated except by what is good and pleasant, consequently those things which are of faith cannot be regenerated except by those things which are of charity; wherefore it is here said that *pairs of all should enter*, that is, both of truths which are of the understanding, and of goods which are of the will. With the unregenerate man there exists neither understanding of truth, nor will of good, but they only appear as if they existed, and so also they are called in common discourse; there may, however, exist with him rational and scientific truths, but then they are not alive; there may also exist certain goods which are of the will [*voluntaria bona*] like those which exist among the Gentiles, yea among brutes, but they are only analogous; nor are they ever made alive in man before he is regenerate, and they are thus vivified by the Lord. In another life it is very manifestly perceived what is and what is not alive; truth which is not alive is instantly perceived as something material, filamentous, and exclusive; good which is not alive is perceived as something woody, osseous, and stony; but truth and good vivified by the Lord are open, vital, full of what is spiritual and celestial, reaching even from the Lord, and this in every particular idea and action, even the least of each. Therefore it is now said, that *pairs should enter into the ark to be made alive*.

672. That *male* is truth, and *female* good, was said and shewn above. In every least thing of man there is a resemblance of a kind of marriage; whatever is of the understanding is thus coupled with something of his will; without such coupling or marriage there is no production.

673. Verse 20. *Of the fowl according to his kind, and of the beast according to his kind, and of every creeping thing of the ground according to his kind; pairs of all shall enter in to thee to be made alive.* *The fowl* signifies what relates to understanding; *the beast* what relates to will; *the creeping thing of*

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the ground signifies what relates to both, but in their lowest state; *pairs of all shall enter in to be made alive,* signifies, as before, their regeneration.

674. That *the fowl* signifies things intellectual, or rational, was shewn above, n. 40; also that *the beast* signifies things of the will, or affections, n. 45, 46, 142, 143, 246. That *the creeping thing of the ground* signifies both, but in their lowest state, may appear to every one from this consideration, that the *creeping thing of the ground* is the lowest. That *pairs of all shall enter in to be made alive* signifies their regeneration, as was shewn in the preceding verse.

675. As to the expressions, *the fowl according to his kind, the beast according to his kind,* and *the creeping thing according to his kind,* it is to be observed, that in every particular man there are innumerable genera, and still more innumerable species, of things intellectual, and of things which are of the will, which are most distinct from each other, although man is ignorant thereof; but in the regeneration of man, the Lord brings forth all and each of these in their order, and separates and arranges them, so that they may be turned towards truths and goods, and be joined with them; and this variously according to states, which are also innumerable. Still all these things can never be perfected to eternity, inasmuch as each particular genus, each particular species, and each particular state, comprehends indefinite things in simple objects, and much more when compounded. Man does not, indeed, know that this is the case, and still less does he know how he is regenerated; this is what the Lord declares to Nicodemus concerning the regeneration of man, when he says, "The spirit bloweth where it willeth, and thou hearest the voice thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit," (John iii. 8.)

676. Verse 21. *And thou, take thou unto thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.* That he should take unto him *of all food that is eaten,* signifies things good and pleasant; that he should *gather to himself* signifies truths; that it should be *for food for him and them,* signifies both [goods and truths].

677. With respect to the food of the man who is to be regenerated, the case is this; before man can be regenerated, he must be furnished with all those things which may serve as means, that is, with the good and pleasant things of the affections, to serve as means in the will, and with truths from the Word of the Lord, and every other source from which those truths may be confirmed, for his understanding. Until man has been furnished with such things, he cannot be regenerated; these are foods. This is the reason why man is not regenerated until he arrives at adult age. But every man has his peculiar,

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and as it were proper foods, which are provided for him by the Lord, before he is regenerated.

678. That he should take unto him *of all food that is eaten*, signifies things good and pleasant, may appear from what has been already said, that things good and pleasant constitute the life of man; but not so much truths, for truths receive their life from what is good and pleasant. No scientific and rational ideas which man acquires, from infancy to old age, are ever insinuated into him except by what is good and pleasant; they are therefore called *food* or *meats*, and are such because his soul lives from those things; for without them the soul of man could not possibly live at all, as every one may know if he will but attend thereto.

679. Hence it appears, that by *gathering to him* are signified truths; for *to gather* is predicated of those things which are in the memory of man, where they are gathered. It moreover implies, that both the former and the latter, that is goods and truths, should be gathered together in man before he is regenerated; for without goods and truths so gathered, by which, as by means, the Lord may operate, it is impossible that man should ever be regenerated, as was said above. Hence now it follows, that its *being for food for him and them*, signifies both goods and truths.

680. Goods and truths are man's genuine food, as may appear to every one, for whosoever is deprived of them has not life, but is dead. The meats with which his soul is fed when he is dead, are the delights arising from evils and the pleasures arising from falses, which are the meats of death; as also those arising from corporeal, worldly, and natural things, which have nothing of life in them; and moreover, such a man does not know what spiritual and celestial food is, insomuch that as often as mention is made of meat, or bread, in the Word, he imagines it to signify corporeal food. Thus in the Lord's Prayer, "Give us daily bread," he supposes to be a petition only for bodily food; and they who farther extend their ideas, say that other necessaries of the body, as raiment, wealth, and the like, are also herein implied. Nay, some will sharply contend that no other food is meant; when yet it is plain to see, that the preceding and subsequent petitions involve only things celestial and spiritual, and treat of the Lord's kingdom. It might also be known, that the Word of the Lord is celestial and spiritual. Hence, and from other similar considerations, it is sufficiently evident how corporeal man is at this day; and that, like the Jews, he is indisposed to apprehend what is said in the Word, except in a sense most material and gross. The Lord himself plainly teaches what is signified in His Word by *meat* and *bread*; as in John; "Jesus said, Labour not for the *meat* which perisheth, but for that *meat* which endureth to everlasting life, which the Son of man giveth unto you," (vi. 27.) And again: "Your fathers

did eat *manna* in the wilderness, and are dead; this is the *bread* which came down from heaven, that a man may *eat* thereof and not die; I am the living *bread* which came down from heaven; if any man eat of this *bread*, he shall live for ever," (vi. 49, 50, 51, 58.) But there are men at this day, like those who heard this, exclaiming, "This is a hard saying, who can hear it?" and who went back and walked no more with Him, (verses 60, 66:) to whom the Lord said, "The words that I speak unto you they are spirit and they are life," (verse 63.) The case is similar respecting water, which signifies the spiritual things of faith; of which the Lord thus speaks in John: "Whosoever drinketh of this *water* shall thirst again, but he that drinketh of the *water* that I shall give him shall never thirst, but the *water* that I shall give him shall be in him a *fountain of water* springing up unto eternal life," (iv. 13, 14.) But there are men at the present day like the woman with whom the Lord discoursed at the well, who replied, "Lord, give me this *water*, that I may not thirst, neither come hither to draw," (verse 15 of the same chapter.) *Food*, in the Word, signifies nothing else than spiritual and celestial food, which is faith in the Lord, and love, as is evident from many passages in the Word; as in Jeremiah: "The adversary hath stretched out his hand upon all the desirable things of Jerusalem; for she hath seen the nations, they have entered into her sanctuary, of whom thou hast commanded, that they should not enter into the congregation to thee; all the people sigh, they seek *bread*, they have given their desirable things for *meat*, to refresh the soul," (Lament. i. 10, 11.) Here no other *bread* and *meat* is meant but that which is spiritual, for the subject treated of is the sanctuary. Again, in the same prophet: "I cried to my lovers, but they deceived me; my priests and my elders expired in the city, who sought to themselves *meat* to relieve their souls," (Lament. i. 19.) Here *meat* is used in a like sense. So in David: "All these wait upon thee to give them their *meat* in due season; thou givest them, they *gather* it; thou openest thy hand, they are *filled with good*," (Psalm civ. 27, 28;) likewise denoting spiritual and celestial food. So in Isaiah: "Ho, every one that thirsteth, come ye to the *waters*, and he that hath no money, come ye, buy, and *eat*: yea, come, buy *wine* and *milk* without money and without price," (lv. 1.) Here *wine* and *milk* signify spiritual and celestial drink. Again, in the same prophet: "A virgin shall conceive and bear a son, and thou shalt call his name Immanuel; *butter* and *honey* shall he eat, that he may know to refuse the evil and choose the good: it shall come to pass, for the abundance of *milk* that they shall give, that they shall *eat butter*; for *butter* and *honey* shall every one eat that is *left* in the land," (vii. 14, 15, 22.) In this passage, *to eat honey and butter* denotes what is celestial-spiritual; those *left* denote *remains*,—of which also it is written

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in Malachi: "Bring all the *tenths* into the store-house, that there may be *meat* in my house," (iii. 10.) Here *tenths* denote *remains*. Of the signification of food more may be seen, at n. 56 to 58, and n. 276.

681. What celestial and spiritual food is, can be best known in the other life. The life of angels and spirits is not supported by any food like that of this world, but by every word which comes forth from the mouth of the Lord, as the Lord Himself teaches, (Matt. iv. 4.) The fact is, that the Lord alone is the life of all; from Him come all and every thing which angels and spirits think, speak, and do; and not only those which angels and good spirits, but also those which evil spirits think, speak, and do. The reason why the latter speak and do what is evil, is, because all the goods and truths which are of the Lord, they thus receive and pervert; for as is the form of the recipient, so is the reception and affection. This circumstance will admit of comparison with various objects which receive the light of the sun, and which, according to their form and the disposition and determination of their parts, turn the received light into unpleasing and ugly colors, or into such as are pleasing and beautiful. Thus the universal heaven and the universal world of spirits live by every thing which proceeds out of the mouth of the Lord, and every one has thence his life; nay, this is the case not only with heaven and the world of spirits, but also with the whole race of mankind. I am aware that men will not believe this; but from the continual experience of many years, I can positively assert that it is most true. The evil spirits in the world of spirits are also unwilling to believe this to be so; wherefore it is frequently proved to them by such lively and powerful demonstration, that they with indignation confess that it is so. If angels, spirits, and men, were deprived of this meat, they would expire instantaneously.

682. Verse 22. *And Noah did according to all that God commanded him, so did he.* That *Noah did according to all that God commanded him*, signifies that thus it was done; its being *twice* said that he did so, involves both [good and truth].

683. That its being *twice* said that he did so, involves both good and truth may appear from the fact that in the Word, especially in the prophets, the same thing is twice described; as in Isaiah: "He passed in peace, he did not go the way with his feet; who hath wrought and done it?" (xli. 3, 4;) where, nevertheless, one expression relates to good, and the other to truth, or one relates to what is of the will, and the other to what is of the understanding. Thus, *to pass in peace* involves what is of the will, and *not to go the way with the feet* involves what is of the understanding; the same is true of the expressions *who hath wrought*, and *who hath done*. Thus in the Word there is a conjunction of those things which are of the will, and those

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which are of the understanding, or of the things of love and the things of faith, or, what is the same, of things celestial and things spiritual; so that in the very particulars of the Word there is the likeness of a marriage, and all things have reference to the heavenly marriage. It is for the same reason, that one expression is here repeated.

OF THE SOCIETIES WHICH CONSTITUTE HEAVEN.

684. *THERE are three heavens; the first where good spirits are; the second where angelic spirits are; and the third where angels are; and one is more interior and purer than another; thus they are most distinct from each other. Each heaven the first, the second, and the third, is distinguished into innumerable societies, and each society consists of many individuals, who by harmony and unanimity constitute as it were one person; and all the societies together constitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and faith towards the Lord; which differences are so innumerable, that it is impossible to recount even the most universal genera. Nor is there the smallest difference which has not been arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one, to the unanimity of the individuals, and hence to the happiness of all as promoted by individuals, and of individuals as promoted by all. Thence every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.*

685. *Consociations in another life are wonderful, and are comparatively like relationships on earth, in that there is an acknowledgment as of parents, children, brethren, kinsfolk, and connections. Their love is according to such differences. The differences are indefinite, and the communicative perceptions are so exquisite, as to admit of no description; no respect at all being had to parents, children, kinsfolk and connections on earth, nor to any personal considerations of quality or character, thus not to dignities, riches, and the like, but only to the differences af mutual love and faith, the faculty of receiving which each obtained from the Lord during his abode in the world.*

686. *It is the Lord's mercy, that is, His love towards the universal heaven and the whole human race, thus the Lord alone, who determines all and each into societies. It is this mercy which produces conjugial love, and thereby the love of parents towards their children, which are fundamental and principal loves; hence come all other loves, with an indefinite variety, which are most distinctly arranged into societies.*

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687. *Such being the nature of heaven, it is impossible for any angel or spirit to have any life, unless he be in some society, and thus in the harmony of many, a society being nothing but the harmony of many: for there can be no such thing as individual vitality unconnected with the life of others. Nay, it is impossible for any angel, or spirit, or society, to have any life,—that is, to be affected with good or to will, and to be affected with truth or to think,—unless through many of his society he have conjunction with heaven and the world of spirits. It is the same with the human race; no man whatsoever can possibly live, that is, be affected with good, or will, and be affected with truth, or think, unless he in like manner were conjoined with heaven by means of angels who are with him, and with the world of spirits, nay, even with hell, by means of spirits who are with him; for every one while he lives in the body, although he be in utter ignorance of it, is in some society of spirits and of angels, and he could not live a moment, unless by means of the society in which he is he had conjunction with heaven and the world of spirits. Thus it is as in the human body, in which, whatever part has not conjunction with the rest by means of fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated and rejected, as having no life. The societies in which and with which men have been during their life in the body, are shewn to them when they come into the other world; and when they arrive at their own society after the death of the body, they come into the very essence of the life which they had in the body, and from that commence a new life; and thus, according to the life which they lived in the body, they either descend into hell, or are raised up into heaven.*

688. *There being such a conjunction of all with each and of each with all, there is also a similar conjunction of the least things of affection and the least things of thought.*

689. *Hence there is an equilibrium of all and each, as to things celestial, spiritual, and natural, so that no one can think, feel, and act, except by conjunction with others; and still each individual is led to imagine that he thinks, feels, and acts, most freely from himself. In like manner nothing exists which is not balanced by its opposite, and by intermediates between it and its opposite, so that each by himself and many together, live in the most perfect equilibrium. No evil therefore can befal any one but it is immediately counterbalanced; and when there is a preponderance of evil, then evil, or he that is evil, is chastised by the law of equilibrium, as of himself, but solely for this end, that good may come. In this form, and hence in equilibrium, consists celestial order, which is formed, disposed, and preserved by the Lord Alone to eternity.*

690. *It is further to be observed, that no one society ever entirely and absolutely resembles another, nor is one individual in*

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any society like another, but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord that they tend to one end, which is effected by love and faith towards Him, whence comes union. For the same reason, the heaven and heavenly joy of one person are never entirely and absolutely similar to those of another, these being according to the varieties of love and faith.

691. *This is a general description of the societies which constitute heaven, grounded on manifold and daily experience; the subject will, however, by the Divine Mercy of the Lord, be treated of more particularly in the following pages.*

GENESIS.

CHAPTER THE SEVENTH.

OF HELL.

692. *AS man entertains only the most superficial idea of heaven, so does he also in respect to hell; indeed, it is so obscure that it can scarcely be called an idea. For as those who have never travelled beyond the limits of their own sylvan cottages may form an idea of the earth, but yet,—for want of knowing the empires, kingdoms, forms of government, and still more particular societies, and the lives of the individuals who compose them,—must needs have a most superficial idea of the earth, indeed, such as scarcely to deserve the name of an idea, so is it also in respect to heaven and hell; when yet there are innumerable things in each, and indefinitely more than in any earth of the universe. This may be seen in some degree from the consideration, that as no two individuals have a similar heaven, so neither have any two a similar hell; and that all souls whatever which have lived in the world since the first creation, are there admitted and collected together.*

693. *As love towards the Lord and the neighbor, together with the joy and happiness thence derived, constitute heaven; so hatred against the Lord and against the neighbor, together with the punishment and torment thence derived, constitute hell. There are innumerable genera, and still more innumerable species of hatreds; and hence the hells are innumerable.*

694. *As heaven, from the Lord, by mutual love, constitutes as it were one man and one soul, and thus regards one end, which*

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is the preservation and salvation of all to eternity, so, on the other hand, hell, from proprium, by self-love and the love of the world, that is by hatred, constitutes one devil and one mind [animus], *and thus regards one end, which is the destruction and damnation of all to eternity. That such is the tendency of each, has been given me to perceive a thousand and a thousand times; wherefore, unless the Lord, every moment and every smallest part of a moment, preserved all, they would inevitably perish.*

695. *But the hells have such a form and order induced by the Lord, that all are kept tied and bound by their lusts and phantasies, wherein the very essence of their life consists; which life, because it is a life of death, is changed into dreadful torments, such as cannot be described. The highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts altogether unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure in this, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond the infinite. The Lord, however, frustrates their efforts, and mitigates the torments they inflict.*

696. *Such is the equilibrium of all and everything in the other life that evil punishes itself, so that in evil is the punishment of evil. It is similar in respect to the false, which returns upon him who is in falsity, hence every one brings punishment and torment on himself, by casting himself into the midst of the diabolical crew, who act as the executioners. The Lord never sends any one into hell, but is desirous to bring all out of hell; still less does he lead into torment; but as the evil spirit rushes into it himself, the Lord turns all punishment and torment to some good and use. It would be impossible that there should be any such thing as punishment, unless use were the end aimed at by the Lord; for the Lord's kingdom is a kingdom of ends and uses,—but the uses which infernal spirits are able to promote, are most vile; and when they are promoting those uses, they are not in so great a state of torment, but on the cessation of such uses, they are sent again into hell.*

697. *There are with every man at least two evil spirits and two angels; by means of the evil spirits he has communication with hell, and by means of the angels with heaven; without such communication with both he could not live a moment. Thus every man is in some society of infernals, although he is entirely ignorant of it; but their torments are not communicated to him, because he is in a state of preparation for eternal life. That society in which a man has been, is sometimes shewn him in*

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the other life, for he returns into it, and thereby into the life which he had in the world, and thence either tends towards hell, or is raised up into heaven. Thus he who has not lived in the good of charity, and has not suffered himself to be led by the Lord, is one of the infernals; and after death, moreover, he becomes a devil.

698. *Besides the hells, there are also vastations, concerning which much is stated in the Word. For man, by reason of actual sins, brings with him into the other life innumerable evils and falses, which he accumulates and conjoins; and this is the case even with those who have lived uprightly. Before they can be elevated into heaven, their evils and falses must be dissipated, and this dissipation is called vastation. There are many kinds of vastations, and the times of vastation are longer and shorter, some in a very short time being taken up into heaven, and some immediately after death.*

699. *In order that I might be a witness of the torment of those who are in hell, and also of the vastation of such as are in the lower earth, I was sometimes let down thither. To be let down into hell, is not to be translated from place to place, but it is an immission into some infernal society, while man remains in the same place. It is permitted me to relate here only the following experience. I perceived plainly that as it were a kind of column encompassed me, which became sensibly increased, and it was insinuated to me that this was the wall of brass spoken of in the Word, formed of angelic spirits, in order that I might be let down safely amongst the unhappy. When I was there, I heard miserable lamentations, and amongst the rest this cry, Oh God, Oh God, be merciful to us, be merciful to us, and this for a long continuance. It was granted me to converse with those miserable persons for some time; they complained chiefly of evil spirits, as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal; but it was permitted me to comfort them.*

700. *The hells, as has been stated, being so numerous, we will, in order to give some regular account of them, speak in the following pages:* I. *Concerning the hells of those who have spent their lives in hatred, revenge, and cruelty.* II. *Concerning the hells of those who have lived in adultery and lasciviousness; also of the hells of the deceitful, and of female deceivers.* III. *Concerning the hells of the covetous; and therein of the filthy Jerusalem, and of the robbers in the wilderness; also of the excrementitious hells of those who have lived merely in carnal pleasures.* IV. *Afterwards concerning other hells which are distinct from these.* V. *Lastly, concerning those who are in vastation. These subjects may be seen treated of at the beginning and conclusion of the following chapters.*

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CHAPTER VII.

1. AND Jehovah said unto Noah, Enter thou and all thy house into the ark, because I have seen thee just before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the man [*vir*] and his wife, and of the beast which is not clean, by twos, the man [*vir*] and his wife.

3. Of the fowl also of the heavens, sevens, the male and the female; to make seed alive upon the faces of the whole earth.

4. For as yet seven days, I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance which I have made from off the faces of the ground.

5. And Noah did according to all that Jehovah commanded him.

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6. And Noah was a son of six hundred years, and a flood of waters was caused on the earth.

7. And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.

8. Of the clean beast, and of the beast which was not clean, and of the fowl, and of every thing which creepeth on the ground.

9. Two by two, entered in to Noah into the ark, male and female, as God had commanded Noah.

10. And it was to seven days; and the waters of the flood were upon the earth.

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11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great abyss disrupted, and the cataracts of heaven were opened.

12. And there was rain upon the earth forty days and forty nights.

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13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14. They, and every wild beast according to his species; and every beast according to his species; and every reptile creeping upon the earth according to his species; and every bird according to his species, every flying thing, every winged thing.

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15. And they entered in unto Noah into the ark; two by two, of all flesh, in which was the breath of lives.

16. And they that entered in, entered in male and female of all flesh, as God commanded him; and Jehovah shut after him.

17. And the flood was forty days upon the earth, and the waters increased and bare up the ark, and it was lifted up from above the earth.

18. And the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters.

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19. And the waters were strengthened very greatly upon the earth, and all the high mountains were covered which were under the whole heaven.

20. Fifteen cubits upwards did the waters prevail, and covered the mountains.

21. And all flesh expired that creepeth upon the earth, as to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth; and every man.

22. Every thing in whose nostrils is the air of the breath of lives, of all that was in the dry [land] died.

23. And he destroyed every substance, which was upon the faces of the ground, from man even to beast, even to the reptile, and even to the bird of the heavens; and they were destroyed from the earth; and Noah only remained, and what was with him in the ark.

24. And the waters were strengthened upon the earth a hundred and fifty days.

THE CONTENTS.

701. The subject here treated of, in general, is the preparation for a new church; as before concerning its intellectual things, so here concerning its voluntary things, (verse 1—5.)

702. After that its temptations are treated of, which are described as to its intellectual things, from verse 6 to 10, and as to its voluntary things, verses 11 and 12.

703. Afterwards concerning the protection of that church, and its preservation, from verse 13 to 15; and the quality of its state, that it was fluctuating, is described, verses 16—18.

704. Finally, it treats of the nature of the last posterity of the Most Ancient Church, which was possessed with the persua-

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sions of the false and the lusts of self-love, so that it perished; from verse 19 to 24.

THE INTERNAL SENSE.

705. THE subject here treated of in particular is the deluge, by which are signified, not only the temptations which the man of the church called Noah must needs sustain before he could be regenerated, but likewise the desolation of those who were not in a capacity to be regenerated. Both temptations and desolations are in the Word compared to and called floods or inundations of waters. Temptations are thus adverted to in Isaiah: "In a small moment have I forsaken thee, and in great mercies will I gather thee; in an *inundation** of wrath I hid my faces from thee for a moment, but in the mercy of eternity will I have compassion on thee, saith Jehovah thy Redeemer; for the *waters of Noah* is this to me, to whom I have sworn that the *waters of Noah* should no more pass over the earth: thus have I sworn that I would not be wroth with thee, nor rebuke thee, O thou afflicted, tossed with tempests, and not comforted," (liv. 7, 8, 9, 11.) The subject here is concerning the church about to be regenerated, and concerning temptations, which are called *the waters of Noah*. The Lord himself also calls temptations an *inundation*, in Luke: "Jesus said, Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man who built a house, and digged deep, and laid the foundation on a rock; and when the *flood* came, the *stream* beat vehemently upon that house, and could not shake it, for it was founded upon a rock," (vi. 47, 48.) That by *inundations* are here meant temptations may appear to every one. *Desolations* also are represented by a deluge in Isaiah: "The Lord causeth to ascend upon them the *waters of the river, strong, and many*, the king of Assyria and all his glory; and he shall come up over all his channels, and he shall pass through Judah; he shall *overflow*, and go over, he shall reach to the neck," (viii. 7, 8.) Here the king of Assyria denotes phantasies, principles of the false, and

* Our author here follows the version of Schmidius, against most others, and amongst them the Hebrew as it stands in the received text. The word in the present Hebrew text is שעף, which occurs no where else in the whole Bible, and is supposed to mean *a little;* but as shortness of duration is expressed by its being added, "I hid my face from thee for *a moment*," several critics have supposed that one of the two words has been inserted by mistake. The word שעף differs but little in appearance from שטף, wherefore, Schmidius concluded the latter, which means *an inundation*, to be the word intended. Our author quotes the passage in two other places, still following the same translation.

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reasonings thence, which desolate man, and desolated the antediluvians. In Jeremiah: "Thus saith Jehovah, Behold, *waters* rise up out of the north, and they shall be an *overflowing flood*, and shall *overflow* the land, and the fulness thereof, the city, and them that dwell therein," (xlvii. 2, 3.) The subject here spoken of is the Philistines, by whom are represented those who assume false principles and reason thence concerning spiritual things, which inundate man, as they did the antediluvians. The reason why both temptations and desolations are in the Word compared to floods, or inundations of waters, and are so called, is because their effects are similar; for evil spirits enter by influx, with their persuasions and the principles of the false, by which they are influenced, and excite similar things in man, and these with the man who is regenerate are *temptations*, but with the man who is not regenerate, they are *desolations*.

706. Verse 1. *And Jehovah said unto Noah, Enter thou and all thy house into the ark, because I have seen thee just before me, in this generation. Jehovah said to Noah* signifies that thus it came to pass,—He is called *Jehovah* because it here treats of charity. *Enter thou, and all thy house*, into the ark, signifies those things that are of the will, which is the *house; to enter into the ark* is here, to be prepared; *because I have seen thee just in this generation*, signifies that he had good, by which he could be regenerated.

707. From this to the fifth verse, almost the same things occur as in the preceding chapter, as indeed is the case in the subsequent verses; so that he who is unacquainted with the internal sense of the Word must necessarily suppose that it is a mere repetition. Similar instances occur in other parts of the Word, especially in the prophets, where the same thing is expressed in various ways, and is sometimes even taken up anew and again described. The reason is, as was before observed, that there are two faculties in man, perfectly distinct from each other, the understanding and the will, and the Word treats distinctly of each. This is the cause of these repetitions; and that it is so in the present instance will appear from what follows.

708. That *Jehovah said to Noah*, signifies, that thus it came to pass, is evident from the consideration, that with Jehovah every thing is, [*non sit nisi quam esse;*] what He says is made and done. Also in the foregoing chapter, verse 13, and in other passages, by *Jehovah's saying*, is signified, to be made and done.

709. It is said *Jehovah*, because the subject now treated of is charity. In the previous chapter, from verse 9 to the end, it is not said *Jehovah*, but *God*, because it there treats of the preparation of Noah, or of the man of the church who is called Noah, as to his intellectual things, which are of faith; but the present passage relates to his preparation as to the things of the

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will, which are of the love. When intellectual things, or the truths of faith, are treated of, the term *God* is used, but when the things of the will, or the goods of love, the term *Jehovah* is employed; for intellectual things, or such as appertain to faith, do not constitute the church, but those of the will, or such as appertain to love. *Jehovah* is in love and charity, but not in faith, except it be the faith of love and charity; wherefore also in the Word, faith is compared to the night, but love to the day, as in the first chapter of Genesis, where speaking of the great luminaries, it is said, that the greater luminary, or the sun, which signifies love, rules by day, and the lesser luminary, or the moon, which signifies faith, rules by night (Gen. i. 14, 16.) It is similar with the prophets, (Jerem. xxxi. 35; chap. xxxiii. 20; Psalm cxxxvi. 8, 9; also Rev. viii. 12.)

710. Hence it is manifest, that Enter thou *and all thy house* into the ark, signifies those things that are of the will; for in the preceding chapter, where intellectual things are treated of, it is expressed otherwise, namely, "Thou shalt enter into the ark, thou, *and thy sons, and thy wife, and thy sons' wives* with thee," (verse 18.) That a house signifies the will, and what is of the will, is evident from various parts of the Word; as from Jeremiah: "Their *houses* shall be transferred to others, their fields and wives together," (vi. 12.) Here *houses*, and *fields*, and *wives*, have reference to such things as appertain to the will. Again in the same prophet: "Build ye *houses*, and inhabit them, and plant gardens, and eat the fruit of them," (xxix. 5, 28.) Here *to build houses and to inhabit* has reference to the will; and *to plant gardens* to the understanding; and so it is in other passages. *The house of Jehovah* also is frequently put for the church, where love is the principal; *the house of Judah* for the celestial church; and *the house of Israel* for the spiritual church; because *a house* is the church, hence the mind of the man of the church,—in which are voluntary and intellectual things, or what are of charity and faith,—is *a house*.

711. That *to enter into the ark* signifies to be prepared, was shewn above, verse 18 of the preceding chapter, but it there signified that he was prepared as to things intellectual, which are the truths of faith; here, however, it denotes a preparation as to the things of the will, which are the goods of love, in order to salvation. Unless man be prepared, that is, instructed in what is true and good, he can never be regenerated, much less can he endure temptations; for the evil spirits who are at that time with him excite his falses and evils, so that unless truths and goods be present, to which falses and evils may be bended by the Lord, and by which they may be dispersed, he must necessarily fall in the temptation. Truths and goods are the *remains* which are reserved by the Lord for such uses.

712. That *I have seen thee just in this generation*, signifies.

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that he had good, by which he could be regenerated, was said and shewn in the preceding chapter, (verse 9,) where *just* signifies the good of charity, and *upright* the truth of charity. It is there said *generations*, in the plural number, because it treats of things intellectual; but here *generation*, in the singular number, because it treats of things appertaining to the will; for the will comprehends in it intellectual things, but the understanding does not comprehend in it those of the will.

713. Verse 2. *Of every clean beast thou shalt take to thee by sevens, the man* [*vir*] *and his wife, and of the beast which is not clean by twos, the man* [*vir*] *and his wife.* By *every clean beast* are signified the affections of good; by *sevens*, that they are holy; by *man and wife* is signified, that truths were conjoined with goods; by *the beast which is not clean* are signified evil affections; by *twos*, that they were relatively profane; by *man and wife* are signified falsities joined with evils.

714. That by *every clean beast* are signified the affections of good, appears from what was said and shewn above concerning beasts, n. 45, 46, 142, 143, 246. The reasons why affections are thus signified is, because man considered in himself and in his own *proprium*, is nothing but a beast, having like senses, appetites, lusts, and also affections in every respect. His good, yea even his highest loves are also very similar, as the love of associates of his own species, and the love of his wife and children, so that there is no real difference between them. The peculiar attribute of man, however, and that in which his superiority to the beasts consists, is his possession of an interior life, which they neither have nor are capable of having. This life is the life of faith and love from the Lord; and were not this present in all those faculties which he enjoys in common with animals, he could never be superior to them. If, for example, his love towards his associates existed only for the sake of himself, without being influenced by something more celestial and divine, he could not thence be characterized as a man, since a similar love prevails amongst the beasts; and so likewise in other instances; wherefore unless the life of love from the Lord were present in his will, and that of faith from the Lord in his understanding, he could never, in the proper sense of the word, become a man. In consequence of the life which he derives from the Lord, he lives after death, because thereby the Lord conjoins him to himself, and thus he acquires a capacity of being in heaven with the angels, and of living to eternity; and although man lives like a wild beast, loving nothing but himself and what belongs to him, still the mercy of the Lord is so great, being divine and infinite, that he never leaves him, but continually, by the instrumentality of angels, breathes into him his own life, which, notwithstanding his perverse reception of it, gives him the capacity of thinking, reflecting upon, and understanding what is good or evil,

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whether it relate to moral, civil, worldly, or corporeal life, and thereby of discerning what is true and false.

715. Now as the most ancient people knew, and when they were in self-abasement acknowledged, that they were nothing but mere beasts, yea, wild beasts, and were men only by virtue of what they derived from the Lord, therefore whatever was in them they not only likened to beasts and birds, but also so denominated them. The things of the will they compared to and called beasts, and those of the understanding, birds; and they distinguished between the good and evil affections; comparing the former to lambs, sheep, kids, goats, rams, cows, and oxen, in consequence of their being good and gentle,, and also because of their use both for food and clothing. These are the principal clean beasts, and such as are evil and savage, and thus unserviceable to life, are the unclean beasts.

716 That by *sevens* are signified what is holy, is evident from its being said above concerning the *seventh day* or *sabbath* (n. 84—87), that the Lord is the *seventh day*, and that by derivation from him every celestial church, or man, yea, the celestial principle itself, as originating in the Lord alone, is most holy. Hence *seven*, in the Word, represents what is holy, and, in the internal sense, as in the present passage, has no reference whatever to mere number; for those who are in the internal sense, as angels and angelic spirits, do not even know what number is, and consequently not what the number seven is. It is here, therefore, by no means meant that there should be taken of every clean beast seven pairs, or that the quantity of good in proportion to evil should be as seven to two, but that the things of the will with which this man of the church was provided, should be good, or holy, in order that by them, as before observed, he might be regenerated. That *seven* denotes what is holy, or such things as are holy, may appear from the rituals in the representative church, where the number seven so frequently occurs. Thus the sprinkling of blood and oil is directed to be done *seven* times; as in Leviticus: "Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and *sanctified* them. And he sprinkled thereof upon the altar *seven times*, and anointed the altar and all its vessels,—to *sanctify them*," (viii. 10, 11.) Here *seven times* would signify nothing whatever, unless it thus represented what was holy; *oil* in this place signifies the holy principle of love. Again, it is said of Aaron when he entered into the holy place, that "he shall take of the blood of this bullock, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle of the blood with his finger *seven times*." In like manner it is related of the altar, that "he shall sprinkle of the blood that is upon it with his finger *seven times*, and *cleanse* it, and *hallow* it," (Levit. xvi. 14, 19.) Here, all and every

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thing mentioned, as well *the blood* as *the mercy-seat, the altar,* and *the east towards which the blood was to be sprinkled,* signify the Lord himself, consequently the holy principle of love, and of course the same is represented by the number *seven.* So also it is written of the sacrifices in Leviticus: "If a soul shall sin through ignorance,—and if a priest that is anointed do sin according to the sin of the people,—he shall kill a bullock before Jehovah,—and the priest shall dip his finger in the blood, and shall sprinkle of the blood *seven times* before Jehovah, towards the vail of the sanctuary," (iv. 2—4, 6.) Here, again, *seven* denotes what is holy, because the subject treated of is expiation, which is of the Lord alone, and thus it treats of the Lord. Similar ordinances were instituted respecting the cleansing of a leper, and they are thus described in Leviticus: "He [the priest] shall take cedar-wood, and scarlet, and hyssop, and shall dip them and the living bird in the blood of the bird that was killed—and shall sprinkle upon him that is to be cleansed from the leprosy *seven times,* and shall pronounce him *clean;* and in like manner of the oil, which is upon his left hand, *seven times* before Jehovah," (xiv. 6, 7, also 27, 51, &c.) It must be manifest to every one that cedar-wood, scarlet, hyssop, oil, the blood of a bird, and consequently the number *seven,* are nothing, except so far as they are representative of what is holy; and if this be abstracted from them, there remains only what is dead or profanely idolatrous. As, however, sacred things are signified thereby, they contain interiorly a divine principle of worship, which is represented only by these externals. The Jews were not aware of their signification, neither, indeed, does any one know at the present day what is represented by cedar-wood, hyssop, scarlet, and a bird; still, however, if they had only been disposed to regard these things as implying something holy, although unknown to them, and would thus have worshiped the Lord, the promised Messiah, who would heal them of their leprosy, or of the profanation of what is holy, they might have been saved; for those who so think and believe are, if they desire it, immediately instructed in the other life what each and every thing represents. In like manner, concerning the red heifer, it is written, that "the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation *seven times,*" (Numb. xix. 4.) Now as the seventh day, or the sabbath, signified the Lord, and from him the celestial man, and the celestial principle itself, therefore in the Jewish church the seventh day was the most holy rite, and hence was established the *sabbath of sabbaths* in the *seventh year* (Levit. xxv. 4), and also the *jubilee,* which was proclaimed after *seven sabbaths* of years, or after *seven times seven years* (xxv. 8, 9). That the *seventh* in the supreme sense denotes the Lord, and thence the holy prin-

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ciple of love, may be confirmed also by the account of the golden candlestick and its *seven lamps*, (Exod. xxv. 31—37; xxxvii. 17—22; Numb. viii. 2, 3; Zech. iv. 2,) of which it is thus written in John: "I saw *seven* golden candlesticks, and in the midst of the *seven* candlesticks one like unto the Son of Man," (Rev. i. 12, 13.) Here it is very evident that *the candlestick with its seven lamps* signifies the Lord, and that *lamps* being the holy or celestial things of love, were therefore *seven* in number. Again, "Out of the throne proceeded lightnings, and thunderings, and voices, and there were *seven* lamps of fire burning before the throne, which are the *seven* spirits of God," (Rev. iv. 5.) The same is meant wherever the number *seven* occurs in the prophets; as in Isaiah: "The light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of *seven* days, in the day that Jehovah bindeth up the breach of his people," (xxx. 26.) Here a *sevenfold light, as the light of seven* days, by no means denotes what is *sevenfold*, but the holy principle of love signified by the sun. See also what was said and shewn above (iv. 15) concerning the number *seven*. Hence then it is manifest that numbers in the Word, whatever they may be, are never employed to denote the measure of quantity; as was also previously demonstrated (vi. 3).

717. From these observations it is also evident, that the present passage treats of the things of man's will, or of such principles in him as are good and holy, these being predicated of the will; for he is here directed to take of the clean beast by sevens, and in the verse following likewise, *of the fowls*, while in the previous chapter (verses 19, 20), it is not said that he should take by sevens, but by twos, or pairs, because intellectual things were there considered, and these are not holy in themselves, but only become so by their union with love, which belongs to the will.

718. That by *man and wife* are meant truths in conjunction with goods may appear from the signification of *man*, and of *wife*, as shewn above,—the former signifying truth, which is of the understanding, and the latter good, which is of the will; and hence there cannot exist in man either the least of thought, affection, or action, in which there is not a kind of marriage of the understanding and will. Without some species of marriage it is impossible for any thing to exist or be produced. In all the organic substances of which man is composed, whether they be compound or simple, yea, even the most simple, there is both a passive and an active principle, which could not even be there, much less could they produce any thing, unless they were conjoined by a kind of marriage like that of man and wife; and it is the same throughout all nature. These perpetual marriages derive their origin and birth from the celestial marriage, and

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by this means the image of the Lord's kingdom is impressed on every thing in universal nature, as well inanimate as animate.

719. That by *the beast which is not clean* are signified evil affections, is evident from what has been previously adduced concerning clean beasts. Those animals are denominated clean which are gentle, good, and useful, and those not clean of which there are various genera and species which have opposite qualities, being fierce, evil, and useless. In the Word these latter are frequently spoken of under their different names of wolves, bears, foxes, swine, &c., and by them are represented divers lusts and vices. Respecting the unclean beasts, or evil affections, being required to be admitted into the ark, it may be observed that the quality of the man of this church is here described by the ark, and also by those things which it contained, or which were introduced into it, that is, which were with the man before he was regenerated; and these were the truths and goods in which, previously to his regeneration, he was instructed and gifted by the Lord (for without truths and goods it is not possible for any one to be regenerated,) and the evils which he also possessed, and which are signified by the unclean beasts. During the process of man's regeneration these are the evils which have to be dispersed, or in other words weakened and attempered by goods; for it is impossible for any evil, either actual or hereditary, to be totally abolished, since it continues inrooted, and is only so far loosened and attempered by goods derived from the Lord as to cease to manifest itself, or to be hurtful. This is an arcanum heretofore unknown, as is also the fact that actual and not hereditary evils are those which are weakened and moderated.

720. That by *two* is represented what is relatively profane is evident from the signification of that number. *Two* signifies not only a marriage—in which case, supposing the marriage to be celestial, it is a holy number—but also the same as *six*, having the same relation to *three* that six days of labour have to the seventh of rest, or the holy day. For this reason, and also in consequence of the Lord's resurrection on the *third* day, that day in the Word is taken for the *seventh*, and has nearly the same signification; hence the Lord's coming into the world, and to glory, and also every advent of his, is described both by the *seventh* and by the *third* day, in consequence of which the two preceding days are not holy, but relatively profane. Thus we read in Hosea: "Come, and let us return unto Jehovah, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After *two* days will he revive us, in the *third* day he will raise us up, and we shall live in his sight," (vi. 1, 2.) In Zechariah: "It shall come to pass in all the land, saith Jehovah, *two* parts therein shall be cut off and die, but

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the *third* shall be left therein, and I will bring the *third* part through the fire, and will refine them as silver is refined," (xiii. 8, 9.) That silver was most pure when purified *seven* times, appears from Psalm xii. 6. Hence then it is evident that as by *sevens* is not meant that number, but what is holy, so by *twos* are not meant merely twos, but things respectively profane; thus it is by no means to be understood here that the unclean beasts, or man's evil affections, were so few in comparison with the clean beasts, or good affections, as to be only in the proportion of two to seven, since evils in man are more numerous than goods.

721. That by *man and wife* are signified falsities in conjunction with evils, appears from what has been just remarked; for here the terms *husband and wife* are predicated of unclean beasts, as they were just before of clean beasts. In the former instance they signified truths conjoined with goods, but here they signify falsities conjoined with evils; according to the nature of the subject, such is the predicate.

722. Verse 3. *Of the fowl also of the heavens by sevens, the male and the female, to make seed alive upon the faces of all the earth.* By *the fowl of the heavens* are signified intellectual things; by *sevens*, such as are holy; and by *male and female*, truths and goods. To make *seed* alive upon the faces of all the earth, signifies the truths of faith.

723. That by *the fowl of the heavens* are signified things intellectual has been shewn before; it is therefore unnecessary to tarry on that subject.

724. It has likewise been shewn that *sevens* signify what is holy; but here they are holy truths,—which are holy on this account, that they proceed from good; for no truth is holy unless it come from good. A man may utter from memory many truths of the Word, but unless they are produced by love or charity, holiness cannot be predicated of them; but if so produced, they are at the same time acknowledged and believed in, and thus spoken from the heart. Just so it is with faith, which is so frequently represented as being alone able to save, unless it originate in love or charity, it is no faith at all, since these alone can sanctify it. The Lord is in love and charity, and not—like man, in whom is nothing undefiled—in a faith separate from these. When faith is disjoined from love, the desire of his own praise or gain rules in man's heart, and moves him to speak. This every one may ascertain experimentally; for if he says to another that he loves him, has a particular respect for him, gives him the preference above the rest of mankind, or the like compliments, and yet thinks otherwise in his heart, how plain is it to see that these are only lip-professions, which he denies, yea, possibly laughs at in his heart! Thus also it is with respect to faith, of which I have been convinced by much experience in

the other world; for those who in the life of the body have preached the Lord and faith with such eloquence, and at the same time such an appearance of devotion, as to beget astonishment in their hearers, and yet did it not from the heart, are in the other life such as bear the greatest hatred towards the Lord, and are most bitter in persecuting the faithful.

725. That by *male* and *female* are signified truths and goods, is plain from its having been said and shewn above that *man* and *male* signify truth, and *wife* and *female* good. The words male and female, however, are predicated of things intellectual, and the terms man and wife of things of the will, for the reason that man [husband] and wife represent a marriage, but not so male and female; for truth cannot spontaneously enter into a marriage with good, although good may with truth,—because there is never any truth given which is not produced from, and thus coupled with, good; if you abstract good from truth there remains nothing but empty sounds.

726. That to make *seed* alive upon the faces of all the earth signifies the truths of faith, is evident from the consideration, that by this church seed was vivified, or made alive, and that by *seed* is meant faith. The remaining posterity of the Most Ancient Church destroyed celestial and spiritual seed in themselves by their filthy lusts and direful persuasions; but to prevent the entire destruction of the celestial seed, those who are called Noah were regenerated, and their regeneration was effected by means of spiritual seed, which is what is signified in the present passage. They are said to be *vivified* who receive life from the Lord, because there is life only in those things which are of the Lord, as must be evident to every one who reflects that there is no vitality in any thing unconnected with eternal life, or which does not regard eternal life. The life which is not eternal is not life, and in a little while perishes; nor can ESSE* be predicated of those things which cease to be, but only of those which always continue to exist; consequently, to live, and to be [ESSE], are only in what is of the Lord, or Jehovah, because all ESSE and eternal life are his. By eternal life is meant eternal happiness, concerning which, see what was said and shewn above, n. 290.

727. Verse 4. *For as yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance which I have made from off the faces of the ground. For as yet seven days* signifies to the commencement of the temptation denoted by *to rain*, of which *forty days and forty nights* expresses the duration. By *I will destroy every substance which I have made from off the faces of the ground*, is signified that the proprium of man is, as it were, destroyed when

* *Esse*, literally TO BE, is employed by the author to express that which exists from itself.

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he becomes regenerate; it also signifies the extinction of those from the Most Ancient Church who destroyed themselves.

728. That *for as yet seven days* here signifies to the commencement of the temptation, is evident from the internal sense of every expression in this verse, the subject treated of being the temptation of the man called Noah. In a general sense this passage relates both to the temptation of that man, and to the total vastation of those of the Most Ancient Church who were reduced to this state; wherefore *for as yet seven days* means not only the beginning of the temptation, but also the end of the vastation. The reason of this signification is, that seven is a holy number, as was said and shewn above, (verse 2 of the present chapter, and chap. iv. 15, 24; also n. 84—87,) and has reference both to the Lord's advent into the world, and to his coming to glory, meaning specifically every advent of the Lord. Now every advent of the Lord is, at the same time, the *beginning* to those who are regenerated, and the *end* to those who are vastated. Thus to the man of this church his coming was the beginning of temptation,—for when man is tempted, then he begins to be made new, or to be regenerated; and it was also the end of those from the Most Ancient Church, who had acquired such a quality that they must inevitably perish. This was also the case with those who lived when the Lord came into the world; for then the church was in its last state of vastation; and then also it was made new. That this is the signification of seven days is evident from Daniel: "*Seventy weeks* are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy of holies. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the prince, shall be *seven weeks*," (ix. 24, 25.) These words, *seventy weeks* and *seven weeks*, mean the same as *seven days*, that is, the coming of the Lord; but because they are a plain prophecy, the times are still more holily and certainly designated by numbers compounded of seven. Hence it is evident that seven, thus applied to times, signifies not only the coming of the Lord, but also the commencement of a new church at that time, as appears from its being said that the holy of holies should be anointed, and Jerusalem restored and rebuilt. It also signifies the last vastation, denoted by the words, seventy weeks are determined upon the holy city, to finish the transgression, and to make an end of sin. It bears the same sense also in other parts of the Word, as in Ezekiel, where, speaking of himself, he says, "I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them *seven* days. And it came to pass at the

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end of *seven days* that the word of Jehovah came unto me, (iii. 15, 16.) Here *seven days* evidently signify the beginning of visitation; for after seven days, while he was sitting with those who were in captivity, the word of Jehovah came to him. Again, in the same prophet: "They shall bury Gog—*seven months*,—that they may cleanse the land. After the end of *seven months* shall they search," (xxxix. 11, 12, 14;) denoting the last term of vastation, and the first of visitation. In Daniel, speaking of Nebuchadnezzar: "Let his heart be changed from man's, and a beast's heart be given unto him; and let *seven times* pass over him," (iv. 16; also 25, 32.) Here in like manner is denoted the end of vastation, and the beginning of the new man. The same was likewise represented by the seventy years of the Babylonish captivity,—for whether it be seventy or seven, and indeed whether it be seven days, or seven years, or seven ages which make seventy years, the same is involved,—and vastation was represented by the years of the captivity, and the beginning of a new church by the deliverance, and the rebuilding of the temple. Similar things were also represented by Jacob's serving Laban, where it is written: "I will serve thee *seven years* for Rachel.—And Jacob served *seven years*.—And Laban said,—Fulfil her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years*. And Jacob did so, and fulfilled her *week*," (Gen. xxix. 18, 20, 26—28.) Here the service of seven years, and also the marriage and liberty which succeeded it have a like signification. The period of these seven years, both here and in Daniel, was called a week. The command given to the children of Israel to go about the wall of Jericho seven times, that it might fall, and its being said that "on the *seventh day* they arose early, about the dawning of the day, and compassed the city after the same manner *seven times*.—And it came to pass at the *seventh time*, when the *seven* priests blew with the *seven* trumpets, the wall fell," (Joshua vi. 10—20,) was also significative, or it would never have been commanded that they should go round the city seven times, and that there should be seven priests and seven trumpets. From these and many other passages, (as Job ii. 13; Rev. xv. 1, 6, 7, 8; xxi. 9,) it may appear that the words *for as yet seven days* denote the commencement of a new church, and the end of the old; and, as it here treats of the man of the church called Noah, and his temptation, and also of the last posterity of the Most Ancient Church who destroyed themselves, by this expression nothing else can be signified than the beginning of Noah's temptation, and the end or final devastation and termination of the Most Ancient Church.

729. That *to rain* signifies temptation, is evident from its having been said and shewn at the beginning of the present chapter that a flood or inundation of waters, which is the same

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as raining in this place, represent both temptation and vastation. It will also be further confirmed by what remains to be stated in the following pages concerning the flood.

730. That *forty days and nights* denote the duration of temptation, is clearly evident from the Word of the Lord, the reason of this signification being that the Lord suffered himself to be tempted during *forty days*, as related in Matt. iv. 1, 2; Mark i. 12, 13; and Luke iv. 1, 2. Now as all things, in general and in particular, that were instituted in the Jewish and the other representative churches before the Lord's coming, were typical of him, so also were the forty days and nights,—which represented and signified temptation in general, and specifically every period of temptation. And since during temptation man is vastated as to every thing corporeal, and which appertains to his *proprium*, (for whatever belongs to the *proprium*, or is corporeal, must necessarily be destroyed by combats and temptations before man is born again, or becomes spiritual and celestial,) therefore the forty days and nights denote also the duration of vastation. The same meaning is here involved, the subject treated of being both the temptation of the man of the new church called Noah, and the devastation of the antediluvians. That the number forty signifies the duration as well of temptation as of vastation, whether it be longer or shorter, appears from Ezekiel: "Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty days;* I have appointed thee each day for a year," (iv. 6;) denoting the duration of the vastation of the Jewish church; and also representing the Lord's temptation, for it is said that he should bear the iniquity of the house of Judah. Again, in the same prophet: "I will make the land of Egypt utterly waste and desolate.—No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited *forty years;* and I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate *forty years,*" (xxix. 10, 11, 12;) denoting also the duration of vastation and desolation; forty, in the internal sense, not being forty years, but only the desolation of faith in general, whether within a longer or a shorter time. In John: "The court which is without the temple leave out, and measure it not, because it is given unto the Gentiles, and the holy city shall they tread under foot *forty and two months,*" (Rev. xi. 2.) And again: "There was given unto him [the beast] a mouth speaking great things, and blasphemies; and power was given unto him to continue *forty and two months,*" (Rev. xiii. 5,) denoting the duration of vastation; for it must be evident to every one that it cannot mean a time of forty and two months. It is here said forty and two which means the same as forty, in consequence of seven days denoting the end of vastation and a

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new beginning, and six denoting labor,—from the six days of labor or combat, that being multiplied together produce forty-two, which is representative both of the period of vastation and of that of temptation, or the labor and combat of the man to be regenerated, and is also a holy number. The round number forty, however, is used instead of the irregular number forty-two, as appears from the above passages from the Apocalypse. That the Israelites were led about for forty years in the wilderness, before they were introduced into the land of Canaan, represented and signified likewise the duration of temptation, as well as the duration of vastation; the duration of temptation was represented by the fact that they were afterwards introduced into the holy land; and the duration of vastation, by the circumstance that all who were above twenty years old at their departure from Egypt died in the wilderness, except Joshua and Caleb. Their temptations were denoted by those things at which they so often murmured, and their vastations by the plagues and destructions they so frequently met with, as will be shewn, by the divine mercy of the Lord, when we come to treat particularly of them. Concerning them it is thus written in Moses: "Thou shalt remember all the way which Jehovah thy God led thee these *forty years* in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or no," (Deut. viii. 2, 3, 16.) Moses being forty days and forty nights on Mount Sinai, also, signified the duration of the Lord's temptation, as appears from what is written,—That he was on Mount Sinai *forty days and forty nights*, neither eating bread nor drinking water, and praying for the people lest they should be destroyed, (Deut. ix. 9, 11, 18, 25 to the end; x. 11. See also Num. xiv. 33—35; xxxii. 13.) The reason why by forty days is signified the duration of temptation is, as has been stated, because the Lord suffered himself to be tempted by the devil for forty days; wherefore, since all things were representative of him, when an idea of temptation was with the angels, that idea was represented in the world of spirits by such things as are in the world. Thus it is with all angelic ideas; while they are descending into the world of spirits, they representatively appear;—thus it was with the number forty, because the Lord was tempted forty days. The present and the future are one with the Lord, and thence in the angelic heaven; that which is to come is present, or that which is to be done is done; hence the representation of temptations and vastations by the number forty, in the representative Church. These are facts which cannot, however, as yet be clearly comprehended, in consequence of the nature of the influx of the angelic heaven into the world of spirits being unknown.

731. That by *I will destroy every substance which I have made from off the faces of the ground,* is signified that the *pro-*

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prium of man is as it were destroyed when it becomes vivified, is evident from what has been said before respecting the *proprium*. The *proprium* of man is altogether evil and false, and so long as it continues active, man is in a state of death, but when he undergoes temptations it becomes dispersed, or, in other words, loosened and attempered by truths and goods from the Lord; and thus it is vivified, and appears as if it were not present. Its ceasing to manifest itself, and being no longer injurious, are denoted by the words, *I will destroy*, although it is never in reality destroyed, but remains quiescent. In this respect, the *proprium* may be compared to black and white, which being variously modified by the rays of light are changed into beautiful colors, as blue, yellow, purple, &c., by which, according to their arrangement, as in flowers for example, divers forms of beauty and loveliness are exhibited, which still, however, retain a relation to their fundamental constituents. But since the final vastation of those who were from the Most Ancient Church is likewise here treated of, therefore *I will destroy every substance which I have made from off the faces of the ground*, signifies also those who perished, as also in the following verse (v. 23). *The substance which I have made*, is every man, or every receptacle of celestial seed, or every member of the church; wherefore also, both in this and in the 23rd verse, the term *ground* is employed, which signifies a man of the church, in whom good and truth are sown. In those who are called Noah, these successively grew up, on the separation of evils and falses, as has been observed, but became suffocated by tares amongst the antediluvians who perished.

732. Verse 5. *And Noah did according unto all that Jehovah commanded him*, signifies, as before, that it was so done. In the preceding chapter, as may be seen at verse 22, it is twice said that Noah did what was commanded, while here it is only once said; the name *God* is also there used, but here it is *Jehovah*. The reason of this is, that it there treated of intellectual things, but here of things of the will. Intellectual things regard those of the will as other and distinct from themselves; while the voluntary things regard those belonging to the understanding as united to or as one with themselves, for the understanding is from the will. This is the reason why it is there twice said and here only once; and also why the Lord is there called *God*, but here *Jehovah*.

733. Verse 6. *And Noah was a son of six hundred years, and a flood of waters was caused upon the earth.* That *Noah was a son of six hundred years*, signifies his first state of temptation; that *a flood of waters was caused upon the earth*, signifies the beginning of that temptation.

734. In the preceding chapter, it treated of intellectual truths, in which the man of the church called Noah was in-

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structed by the Lord, before his regeneration, (verses 13 to the end;) and then in the present chapter, (verses 1 to 5,) it treats of the goods appertaining to the will, with which he was also gifted by the Lord; and because both are treated of, it appears as a repetition. The subject now treated of, however, is his temptation, and this, indeed, in its first state, thus the beginning of temptation, (verses 6—10;) and, as every one may see, a repetition again occurs; for in this verse it is said that Noah was a son of six hundred years when the flood was caused upon the earth,— and in the 11th verse, that it was in the six hundredth year of his life, in the second month, and on the seventeenth day of the month. So in the following verse, (v. 7,) it is said that Noah entered into the ark with his sons and their wives,— and likewise in the 13th verse. Again in the 8th and 9th verses, it said that beasts entered into the ark to Noah,—and the same is also repeated in the 14th, 15th, and 16th verses; from which it is evident that there is here likewise a repetition of what was said before. He who abides in the literal sense only must regard these as mere repeated statements of certain historical facts; but here, as elsewhere, there is never any least expression which is superfluous or unimportant; for it is the Word of the Lord. And hence there is no repetition without a difference of signification. The present passage, as has been previously remarked, describes his first temptation, or his temptation as to intellectual things, and afterwards his temptation as to things of the will. These two temptations succeed each other with the regenerating man; for to be tempted as to things intellectual is entirely different from being tempted as to things voluntary. The temptation as to intellectual things is light, but the temptation as to voluntary things is severe.

735. The reason why temptation as to intellectual things, or as to the falsities in which man is principled, is light, is because man is in the fallacies of the senses; and the fallacies of the senses are such that they cannot but enter, and are therefore easily dispersed. Thus all who take the Word literally where it is spoken according to man's apprehension and consequently according to the fallacies of his senses, if they have believed it in simplicity, because it is the Word of the Lord, readily suffer themselves to be instructed, notwithstanding they are in error. As for example, he who believes that the Lord is angry, and that he punishes and brings evil upon the wicked, is, in consequence of his belief being grounded in the letter of the Word, easily instructed in the real truth. In like manner, he who believes in simplicity that he is able to do good of himself, and that he will receive a reward in the other life if he is good from himself, may easily be taught that the good which he does is from the Lord, and that he, out of mercy, freely dispenses reward. Hence when such persons enter into temptation as to

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things intellectual, or as to these fallacies, they can only be mildly tempted; and this, which is the first temptation, and indeed scarcely appears like temptation, is the subject now treated of. It is otherwise, however, with those who do not believe the Word in simplicity of heart, but confirm themselves in fallacies and falsities because these favor their lusts, and who, impelled by this motive, collect together various reasonings grounded in themselves and their scientifics, and afterwards confirm these by the Word, and thus persuade and impress themselves with the idea that what is false is true.

736. Now *Noah*, or the man of this new church, was of such a nature, that he believed in simplicity what had been handed down from the Most Ancient Church, which was a collection of doctrinal truths reduced into a certain form of doctrine by those denominated Enoch. The native quality of the man of this church was altogether different from that of the antediluvians who perished, and who were called Nephilim; for these immersed the doctrinals of faith in their filthy lusts, and thereby conceived direful persuasions, from which they were unwilling to recede, even when instructed by others, and shewn demonstratively, the falsity of their notions. There are also persons in the present day of these two kinds of genius or natural character; of whom the former can be readily regenerated, but the latter only with extreme difficulty.

737. That *Noah was a son of six hundred years* signifies his first state of temptation, may appear from the consideration, that here and even down to the account of Heber in the eleventh chapter, nothing else is signified by numbers, ages, and names than events; just as also by the ages and names of all in the fifth chapter. That six hundred years here signify the first state of temptation, may be seen from the numbers that here rule, which are *ten* and *six*, of which the latter is twice multiplied by the former; that the number is larger or smaller than those from which it is derived does not change the signification. With regard to the number ten, it was shewn above (chap. vi. 3) that it signifies remains; and that the number six has reference to labor and combat, appears from various parts of the Word. In the preceding verse, the subject treated of was the preparation of the man for temptation, by his being instructed by the Lord in intellectual truths, and in goods appertaining to the will; these truths and goods are *remains*, which are not produced so as to be acknowledged before man is regenerated. With those who by undergoing temptations become regenerated remains are necessary, that the attendant angels may thence bring forth what is required for their defence against the evil spirits who assault man by exciting his falsities. Now as remains are signified by ten, and combat by six, mention is here made of six hundred years,—in which the ruling numbers are ten and

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six,—to signify a state of temptation. That the number six has an especial reference to combat, appears from the first chapter of Genesis, where the six days are spoken of in which man is regenerated, before he becomes celestial; for during these there is continual combat, but on the *seventh* day there is rest; and hence the six days of labor were ordained, and on the seventh the sabbath, which signifies *rest*. For the same reason also a Hebrew servant served *six years*, and on the *seventh* was made free, (Exod. xxi. 2; Deut. xv. 12; Jerem. xxxiv. 14); and they sowed the land *six years*, and gathered its produce, but on the *seventh* allowed it to rest; and they did in like manner with the vineyard, (Exod. xxiii. 10—12); and on the *seventh year* there was a *sabbath of rest* for the land, a *sabbath of Jehovah*, (Levit. xxv. 3, 4.) As the number six denotes labor and combat, so does it also the dispersion of what is false; as in Ezekiel: "Behold, *six* men came from the way of the higher gate, which lieth toward the north, and every man *an instrument of his dispersion* in his hand," (ix. 2.) The same prophet, prophesying against Gog, says "And I will turn thee back, and will leave but the *sixth part* of thee, and will cause thee to come up from the north parts," (xxxix. 2.) In these passages, *six* and a *sixth part* represent dispersion; *the north*, falsities; and *Gog*, those who form doctrinals from external observances, by which they destroy internal worship. So in Job: "He shall deliver thee in *six* troubles, yea, in the *seventh* there shall no evil touch thee," (v. 19,) denoting the combat of temptations. In some instances, where the number six occurs in the Word, it does not signify labor, combat, or the dispersion of what is false, but the holy principle of faith, in consequence of its relation to the number twelve, which represents faith and every thing belonging to it, in the complex, and to the number three, which denotes what is holy. Hence also the genuine derivation of the number six, as employed by Ezekiel, (xl. 5,) where he relates that the man's reed, with which he measured the holy city of Israel, was six cubits and a hand's breadth; and so in other passages. The reason of this derivation is, that in the combat of temptation the holy principle of faith is present, and also that the six days of labor and combat look forward to the holy seventh.

738. Noah is here called a son of six hundred years, because, as we have previously seen, *a son* signifies intellectual truth. He is not called a son, however, in the eleventh verse, because the subject there treated of is his temptation as to the things of the will.

739. That by *a flood of waters* is signified the beginning of temptation, may appear from the fact that the subject here treated of is temptation as to things intellectual, which always precedes, and is comparatively slight, as has been just observed. Hence it is called a flood *of waters*, and not simply, as in the

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seventeenth verse, a flood; for *waters* especially signify the spiritual things of man, or the intellectual things of faith,—and also their opposites, or falsities, as might be confirmed by numerous citations from the Word. That a flood of waters or an inundation, represents temptation, appears from what was stated at the beginning of the chapter, and also from Ezekiel: "Thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an *overflowing* shower in mine anger, and great *hailstones* in my fury to consume it. So will I break down the wall which ye have daubed with untempered mortar," (xiii. 13, 14.) Here *a stormy wind* and *an overflowing shower* signify the desolation of what is false; and *a wall daubed with untempered* [*mortar*] a fiction bearing the semblance of truth. So in Isaiah: "Thou [Jehovah] hast been a refuge from the *inundation*, a shadow from the heat, when the blast of the terrible ones is as an *inundation* against the wall," (xxv. 4.) In this passage an *inundation* denotes temptation as to intellectual things; and it is distinguished from temptation as to what belongs to the will, which is called heat. Again, in the same prophet: "Behold, the Lord hath a mighty and strong one, as *an inundation* of hail, a destroying storm, *a flood of mighty waters overflowing*," (xxviii. 2.) Here the degrees of temptation are described. Again: "When thou passest through the *waters*, I will be with thee; and through the *rivers*, they shall not *overflow* thee; when thou goest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," (xliii. 2.) *Waters* and *rivers* here represent falsities and phantasies, and *fire* and *flame*, evils and lusts. In David: "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the *inundations of many waters*, they shall not come nigh unto him," (Psalm xxxii. 6.) Here *the inundation of waters* denotes temptation; which is also called *a flood* in the same prophet: "Jehovah sitteth upon the *flood*; yea, Jehovah sitteth king for ever," (Psalm xxix. 10.) From these passages, and from what was premised in the early part of this chapter, it is evident that the flood or inundation of waters, here historically described, according to the custom of the most ancient people, means nothing else than temptations and vastations.

740. Verse 7. *And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.* That *Noah entered into the ark from before the waters of the flood*, signifies that he was protected in temptation; by *sons*, as before, are signified truths; by *wife*, goods; and by *sons' wives*, truths conjoined with goods.

741. That *Noah entered into the ark from before the waters of the flood*, signifies that he was protected, is plain to every one. Temptations are the combats of evil spirits with the

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angels attendant upon man; for evil spirits excite all the depraved inclinations and thoughts which a man has had from infancy, thus both his evils and falsities, and condemn him, nothing being more delightful to them than this; indeed, the very essential delight of their life consists in this; but the Lord, by his angels, protects man, and restrains the evil spirits from transgressing their limits, and from inundating him with a more powerful influence than he is capable of sustaining.

742. That by *sons* are signified truths, by *wife* goods, and by *sons' wives* truths conjoined with goods, was shewn at verse 18 of the preceding chapter, where the same words occur. By truths and goods, notwithstanding they are here called sons and wives, those are signified which were with the man called Noah, by means of which he was protected; for such is the most ancient style of the Word, that, although it is connected as a historical relation, it contains within its bosom celestial arcana.

743. Verses 8, 9. *Of the clean beast, and of the beast which was not clean, and of the fowl, and of everything which creepeth upon the ground; two by two, entered in to Noah into the ark, male and female; as God commanded Noah.* By *clean beasts*, as before, are signified affections of good; by *beasts which were not clean*, lusts; by *the fowl*, thoughts, in general; and by *everything which creepeth upon the ground*, the sensual principle and whatever is voluptuous. *Two by two*, signify things corresponding; that *they entered into the ark*, signifies that they were protected; *male and female*, as before, truth and good; *as God commanded Noah*, signifies that it was so done.

744. That by *clean beasts* are signified good affections, has been said and shewn before, when the second verse of the present chapter was explained; it is, therefore, unnecessary to dwell on the subject here. It was also shewn in the same place, that *unclean beasts* denote lusts, or evil affections.

745. That by *the fowl*, are signified thoughts, in general, is evident from what has been often said before concerning fowls, that they signify intellectual or rational things. But above, they were called *fowls of the heavens*, while here they are simply called *fowl*; wherefore, they signify thoughts, in general; for *fowls* are of various kinds, both clean and unclean, and in the 14th verse, they are distinguished into fowl, or bird, the flying thing, and the winged thing. Of these the clean denote true, and the unclean false thoughts; but, by the divine mercy of the Lord, this subject shall be more fully explained hereafter.

746. That by *everything which creepeth upon the ground*, is signified the sensual principle and whatever is voluptuous, was also said and shewn above. The most ancient people compared and likened the sensual desires and gratifications of man to reptiles and creeping things, and even conferred upon them these appellations, because they constitute the extremes of his

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life, creeping as it were upon the surface, and not being permitted to elevate themselves higher.

747. That *two by two* signify things corresponding, may be seen by every one, from this consideration, that two constitute a pair, and no pair can exist unless one corresponds to the other, as truths to goods, evils to falsities; for there is in all things a kind of marriage, or coupling, like that just mentioned derived from the marriage of the understanding with the will, or of intellectual with voluntary things; indeed this consociation exists universally, and without it nothing could subsist.

748. That *they entered into the ark* signifies that they were protected, was shewn in the preceding verse (v. 7), when speaking of Noah, and his sons, and their wives.

749. That *male and female* signify truth and good, is evident from what was stated above when explaining chap. vi. 19, where the terms male and female are predicated of birds, and man and wife of beasts. The reason of this was also there mentioned, as being in consequence of the marriage of voluntary and intellectual things, but not so much of things intellectual regarded in themselves with the things of the will; in the former case they are as man and wife, but in the latter, as male and female. Now as the subject here first treated of is the temptation of the man of this church as to intellectual things, they are here, therefore, as has been observed, called *male and female*, combat or temptation as to intellectual things being thereby understood.

750. That *as God commanded Noah*, signifies that it was so done, was shewn above, both in the foregoing chapter, verse 22nd, and also in verse 5th, of the present chapter.

751. As the temptation of the man of the new church called Noah is the subject here considered, and as the nature of temptation is known to few, if any,—because so few in the present day undergo temptations, and those who do so know no other than that there is something inherent in themselves which thus suffers,—I am permitted briefly to explain the matter. On such occasions wicked spirits excite the remembrance of all the falsities and evils which a man has thought or done from infancy, and this in an indescribably cunning and malicious manner. The angels, however, who are attendant upon man, bring forth his goods and truths, and thereby defend him; but opposition being felt and recognized by man occasions remorse and the pangs of conscience. There are two kinds of temptations, one as to the understanding, another as to the will. When man is tempted as to the things of the understanding, then wicked spirits excite the evil actions of which he has been guilty, here signified by the unclean beasts, and thus accuse and condemn him; and at the same time they call forth his good actions, sig-

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nified by the clean beasts, which they pervert by a thousand devices; and also whatever has been the subject of his thoughts, signified by the fowl; and all that is here signified by everything which creepeth upon the ground. This temptation is slight, and is perceived only by the recollection of these things, and by a certain anxiety thence proceeding. But when man is tempted as to things of the will, then not so much what he has done and thought is excited, but evil genii,—for by that name may the evil spirits of this kind be called,—inflame him with such of their own desires and filthy lusts as he is tainted with, and thus carry on the combat by man's very cupidity itself. This they effect in so malicious and clandestine a manner that it is impossible to suppose them its agents, for they infuse themselves into the life of his impure affections, and in the same instant turn and bend the affection for good and truth into the love of evil and the false, so that man cannot possibly know any otherwise than that it is done of himself, and thus flows in of its own accord. This temptation, of which more will be said hereafter, is most grievous, and is perceived as internal agony and tormenting fire. Multiplied experience has assured me of the correctness of this description, and has also informed me of the period when this influx, or inundation from the evil spirits or genii, takes place, as well as of its origin, nature, and mode of operation; but these we shall, by the divine mercy of the Lord, subsequently detail at length.

752. Verse 10. *And it was till seven days, and the waters of the flood were upon the earth.* By these words, as before, is signified the beginning of temptation.

753. That by *seven days* is signified the beginning of temptation, was shewn at the fourth verse; for the present passage has relation to that which precedes, and this temptation, which was a temptation as to the understanding, being the beginning, or first temptation, is therefore thus expressed. In consequence also of its being a temptation as to the understanding, it is here typified, as at verse 7, by the waters of a flood, called, verse 6, a flood of waters, this properly representing such a temptation, as was there shewn.

754. Verse 11. *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great abyss disrupted, and the cataracts of heaven were opened.* By *the six hundredth year, the second month, and the seventeenth day of the month,* another state of temptation is signified; by *all the fountains of the great abyss being disrupted,* the extreme of temptation as to the will; and by the *cataracts of heaven being opened,* the extreme of temptation as to intellectual things.

755. That by *the six hundredth year, the second month, and the seventeenth day,* is signified another state of temptation,

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follows from what has been previously stated; for, from the 6th to the present verse, the subject treated of was the first temptation, as to the understanding, whereas now it is concerning another temptation, or that appertaining to the will; hence Noah's age is twice mentioned, formerly, as a son of six hundred years, and here, that he was in the six hundredth year, the second month, and the seventeenth day of his life, when the flood took place. It must needs be inconceivable to every one that by the years of Noah's age,—wherever the years, months, and days, are given,—is meant a state of temptation as to things appertaining to the will; but, as was above observed, such was the manner of speaking and writing among the most ancient people, they being especially delighted in thus designating times and names, and thence framing a semblance of true history, and herein their wisdom consisted. That six hundred years are nothing but the first state of temptation, was shewn above (v. 6); and the meaning of the six hundredth year in in the present place is similar. In order, however, to denote another state of temptation, months and days are added, and a particular number of months, which was two, or the second,—two having reference to combat, as may appear from the signification of that number spoken of in the 2nd verse of this chapter, where it was seen to signify the same as six, that is, labor and combat, and also dispersion. The number *seventeen*, however, signifies both the beginning and the end of temptation, by reason of its being composed of the numbers seven and ten. When the number seven denotes the beginning of temptation, it implies *till seven days*, or a week composed of seven days, and that it then has this representation was shewn at the 4th verse of the present chapter; but when it means the end of temptation (as at verse 4th of chap. viii. which follows), then seven is a holy number, to which ten, as representative of remains, is added, because without remains man is incapable of regeneration. That the number seventeen signifies the beginning of temptation, appears from Jeremiah's being commanded to buy a field in Anathoth, of Hanameel, his uncle's son, when "he weighed him the money, even *seventeen shekels of silver*," (xxxii. 9.) It is here used in reference to the Babylonish captivity, whereby is represented the temptation of the faithful, and the devastation of unbelievers; and indeed both the beginning of temptation and its termination, or the period of deliverance, as is evident from the subsequent verses of the same chapter; the captivity being spoken of at the 36th, and the deliverance at the 37th verse. Such a number would never have occurred in the prophecy, unless, like everything else mentioned, it had involved some arcanum. That seventeen signifies the beginning of temptation, is evident also from Joseph's age being seventeen years when he was sent to his brethren, and sold into Egypt (Gen. xxxvii.

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2, etc.). That his being sold into Egypt had a similar representation, will be shewn, by the divine mercy of the Lord, in the explication of that passage; for the historical circumstances there related are representative events, although they really occurred as they are described. But this is a history framed merely for the sake of its signification, which never took place in the manner related in the literal sense. Still those events involved heavenly arcana, even in each particular expression, just as these do. That such should be the case must necessarily appear strange, since, wherever either true history or the semblance of true history occurs, the mind being detained in the letter cannot abstract itself, and hence believes in no ulterior signification or representation. There is however an internal sense, and the life of the Word resides in it and not in the letter, which independently of it is dead. This should be evident to every intelligent person; for without the internal sense, what difference is there between the historical relations in the Word, and those to be met with in any profane writer? Thus what use would there be in knowing the year of Noah's life, and the month and the day when the deluge took place, unless some heavenly arcanum be therein involved! And who cannot see, that all the fountains of the great abyss being disrupted, and the cataracts of heaven opened, is language agreeable to the prophetic style of speaking? Not to mention other considerations to the same purpose.

756. That by *all the fountains of the great abyss being disrupted*, the extreme of temptation as to the will is signified, may appear from what was just now said of temptations being of two kinds, one relating to intellectual and the other to voluntary things, and that the latter are the more grievous; as well as from the consideration that hitherto the subject treated of has been intellectual temptation. It is also confirmed by the signification of *an abyss*,—which denotes lusts and the falses thence originating, as mentioned above, n. 18,—and by the following passages of the Word: "Thus saith the Lord Jehovih, when I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the *abyss* upon thee, and *many waters* shall cover thee," (Ezek. xxvi. 19.) *The abyss* and *many waters* signify the extremity of temptation. In Jonah: "The *waters* compassed me about even to the soul, the *abyss* closed me round about," (ii. 5.) Here *waters* and *the abyss* have a similar meaning. In David: "*Abyss* calleth to *abyss* at the voice of thy *waterspouts*; all thy *waves* and thy *billows* are gone over me," (Psalm xlii. 7,) evidently denoting the extreme of temptation. Again: "He rebuked the Red Sea also, and it was dried up, so he called them through the *abyss* as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy,

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and the *waters covered their enemies,*" (Psalm cvi. 9—11.) Here *the abyss* is distinctly compared to the temptations in the wilderness. By *the abyss,* in ancient times, was signified hell; and phantasies and false persuasions were likened to waters and streams, and also to the vapor proceeding from them. Some of the hells also, of which, by the divine mercy of the Lord, more will be said hereafter, appear as abysses and seas. Thence come the evil spirits who devastate and tempt man, and the phantasies which they infuse and the desires with which they inflame him are like inundations and exhalations issuing thence; for, as has been observed, man through the medium of evil spirits has conjunction with hell, and through that of angels with heaven. Such then is the representation of all the fountains of the great abyss being broken up. That hell is called an abyss, and the filthy things thence issuing streams, is plain from Ezekiel: "Thus saith the Lord Jehovih; In the day when he went down to hell I caused him to mourn; I covered the *abyss* above him, and I restrained the streams thereof, and the *great waters* were shut up," (xxxi. 15.) Hell is also denominated an abyss in John (Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3).

757. That by *the cataracts of heaven being opened* is denoted the extreme of temptation as to the understanding, is evident from the fact that temptation as to the affections of the will or desires can never be separated from temptation as to things intellectual; for if they were separated there would be no temptation, but inundations,—as with those who live in the fire of lusts, in which, like infernal spirits, they perceive the delights of their life. They are called the cataracts of heaven from being an inundation of falsities or reasonings, concerning which it is said also in Isaiah: "He who fleeth from the noise of the fear shall fall into the pit, and he that cometh out of the midst of the pit shall be taken in the snare; for the *cataracts from on high are opened,* and the foundations of the earth do shake," (xxiv. 18.)

758. Verse 12. *And the rain was upon the earth forty days and forty nights,* signifies that this temptation continued; *rain* denotes temptation; *forty days and nights,* its duration.

759. That *rain* here is temptation is clear from what has been said and shewn above concerning floods and inundations; as well as from the consideration that the fountains of the great abyss being broken up, and the cataracts of heaven opened, signify temptations.

760. That *forty days and forty nights* denote duration, was illustrated when explaining the fourth verse. *Forty,* as was there stated, signifies every duration of temptation, whether it be longer or shorter, and indeed a grievous temptation, such as is that of the affections of the will; for man has procured to himself, by continual pleasures, and by self-love and the love of

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the world,—thus by cupidities, which are continuations of those loves,—a life entirely made up of such affections. Now this life can by no means agree with heavenly life, since no one can love worldly and heavenly things at the same time; for to love what is worldly is to look downwards, and to love what is heavenly is to look upwards; and it is still less possible at once to love self and the neighbor; and most difficult of all to love self and the Lord. He who loves himself hates all who are not subservient to himself, and is thus at the extremest distance from heavenly love and charity, which consist in man's loving the neighbor more than himself, and the Lord above all things. How remote man's life is from heavenly life, is then evident; and hence he needs to be regenerated of the Lord by temptations, that his life may be bent into accordance with it. This is the reason why this species of temptation is so grievous, for it approaches, assaults, destroys, and changes the very life of man; whence it is so aptly described by the fountains of the abyss being disrupted, and the cataracts of heaven opened.

761. Spiritual temptation in man is a combat of evil spirits with attendant angels, and this combat is generally felt in his conscience, as has been previously stated and confirmed. Of this warfare it may be further observed, that the angels continually defend man, and avert the injuries which evil spirits intend him; nay, they even defend what is false and evil in him, knowing full well that these falsities and evils come from evil spirits and genii. For man never of himself produces anything false or evil, these proceeding from the evil spirits attendant upon him; who, however, so great is their malignity, at the same time make him believe that they originate in himself; and what is more horrible still, in the very instant of infusing their evils and falsities, and causing man to believe them his own, they also accuse and condemn him, as I can testify from repeated experience. The man who is not in faith towards the Lord cannot be enlightened, but supposes that evil is from himself, and he thus appropriates it to himself, and becomes like the evil spirits who attend him. Such is the condition of man; and as the angels are acquainted with his state, in the temptations of regeneration they even defend his falsities and evils; for otherwise he would sink under them in consequence of being nothing but evil and the false thence originating, these constituting as it were the whole of his nature.

762. Spiritual temptations, however, are at this day little known, not being permitted in the manner they formerly were, because man is not in the truth of faith, and hence would fall under them. Instead, then, of temptations, there are other things, such as misfortunes, sorrows, and anxieties, which arise from natural and corporeal causes, and bodily pains and distempers, serve to subdue and break in some degree the life of

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the pleasures and cupidities of the body, and determine and elevate the thoughts to interior and pious subjects. These, however, are not spiritual temptations, such being experienced only by those who have received a conscience of truth and good from the Lord;—conscience being the plane on which temptations operate.

763. Hitherto temptations have been treated of: what follows is the end of temptation, which was effected preparatory to the founding of a new church.

764. Verse 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* By *entering into the ark* is signified here, as before, that they were saved; by *Noah*, what was of the church; by *Shem, Ham*, and *Japheth*, what was of the churches thence derived; by *the sons of Noah*, doctrinals; and *the three wives of his sons with them*, the churches themselves thence derived.

765. Hitherto the subject treated of is the temptation of the man of the church called *Noah*; first, his temptation as to intellectual things, which are the truths of faith (verses 6 to 10); and afterwards his temptation as to the things of the will, which are the goods of charity (verses 11, 12). The object of these temptations was, that the man of the church, or a new church, might thence arise, the Most Ancient Church having perished. This new church, as we have previously observed, was of a different genius from the Most Ancient Church, being spiritual, and the characteristic of a spiritual church consists in man's being regenerated by the doctrinals of faith; for these being implanted, conscience is insinuated into him to prevent his acting contrary to the truth and good of faith,—and thus he becomes endowed with charity, which governs his conscience, and under the influence of which he begins to act. Hence it is evident that a spiritual man is not one who supposes faith to be saving without charity, but one who makes charity the essential of faith, and acts accordingly. The object of the temptations here described was the existence of such a man or church, and the subject now under consideration is this very church. That the church is still treated of may also appear from there being a repetition as it were of the same thing, for it is here said, *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;* and to the same purport at verse 7, but in different words: *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark.* As, however, the church is here treated of, therefore his sons, *Shem, Ham, and Japheth*, are mentioned, and when this is the case they signify the man of the church; but when they are merely spoken of as sons, without their names being given, they represent

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the truths of faith. There is also a further repetition of what was said above at verses 8, 9, respecting the beasts and fowls entering into the ark, at the 14th, 15th, and 16th verses; but this is done with an appropriate variety, here applicable to the state of the church.

767. That *to enter into the ark* signifies the salvation of the man of the church called Noah, and of the other churches mentioned, which descended or were derived from him, is manifest from what has been previously said of entering into the ark.

768. That by Noah is meant what was of the church, and by *Shem, Ham, and Japheth*, what was of the churches thence derived, appears from the circumstance of their not being here called his sons, as before (v. 7), but they are themselves mentioned by name; and when thus spoken of they signify the man of the church. The man of the church is not only the church itself, but every thing belonging to it; it being a general expression for whatever is of the church, as was before remarked concerning the Most Ancient Church being called Man, and concerning the other churches which were mentioned by name. Thus by *Noah*, and by *Shem, Ham, and Japheth*, is signified whatever appertains to this church, and to the churches derived from it, in one complex. Such is the style and mode of speaking adopted in the Word; and hence when *Judah* is named in the prophets, the celestial church, or whatever is of that church, is generally understood; when *Israel* is mentioned, most commonly the spiritual church, or whatever is of that church, is signified; and when *Jacob* is spoken of, by him is denoted the external church. With every particular man of the church there is both the internal and the external of the church; the internal is where the true church is; the external is what is thence derived, denominated *Jacob*. The case is otherwise where they are not mentioned by name, in consequence of *Judah, Israel*, and *Jacob* there referring to the kingdom of the Lord representatively. The Lord alone is Man, and the all of his kingdom; and as the church is the Lord's kingdom upon earth, the Lord alone is the all of the church. The all of the church is love or charity; wherefore man, or what is the same thing, any one mentioned by name [in the Word], signifies love or charity, that is, the all of the church, and then wife denotes simply the church thence derived, as in the present instance. In regard to the nature of the churches represented by *Shem, Ham, and Japheth*, more will be said, by the divine mercy of the Lord, in the following pages.

769. That by *the sons of Noah* are meant doctrinals, is evident from the signification of *sons* spoken of above; for a church cannot exist without doctrinals; hence they are here not only mentioned by name, but also said to be his sons.

770. That *Noah's wife* signifies the church itself, and *the*

three wives of his sons with them, the churches thence derived, is plain from what was just now observed, namely, that when the man [*homo*] of the church is named, thereby is signified the all of the church, or, as it is called, the head of the church, and then *wife* denotes the church itself, as was before shewn, (n. 252, 253.) It is otherwise when man [*vir*] and wife, or male and female, are mentioned in the Word; for then by *man* and *male* are meant things intellectual, or the truths of faith, and by *wife* and *female*, things of the will, or the goods of faith.

771. Now as every particular expression in the Word is from the Lord, and consequently contains a divine principle, it is evident that there cannot be a single word or iota in it which does not signify and involve something spiritual. This is true in the verse under consideration, with reference to the expression *three wives*, as well as *wives of sons* and that they were *with them*; but as it would be tedious to explain what the particulars involve, it is sufficient to give a general idea of the most general significations.

772. Verses 14, 15. *They, and every wild beast according to his species; and every beast according to his species; and every reptile creeping upon the earth according to his species; and every bird according to his species, every flying thing, every winged thing. And they entered in unto Noah into the ark; two and two, of all flesh in which was the breath of lives.* By *they* is signified the man of the church in general; by *every wild beast according to his species*, is signified every spiritual good; by *every beast according to his species*, every natural good; by *every reptile creeping upon the earth according to his species*, every sensual and corporeal good; by *every bird according to his species*, every spiritual truth; by *flying thing*, natural truth; and by *winged thing*, sensual truth. That *they entered in unto Noah into the ark*, signifies, as above, that they were saved; *two and two* signifies, as before, pairs; *of all flesh in which is the breath of lives*, signifies a new creature, or that they received new life from the Lord.

773. That by *they* is meant, in general, the man of the church, or every thing belonging to this church, is manifest from the consideration that it refers to those who have been just before mentioned,—Noah, Shem, Ham, and Japheth, who, although they are four, still constitute a one. In *Noah*,—by whom in general is meant the Ancient Church,—are contained as in a parent, or seed, the churches thence derived. Hence by the word *they* is signified the Ancient Church; all those churches which are called Shem, Ham, Japheth, constitute together the church which is called the Ancient Church.

774. That by *every wild beast according to his species* is signified every spiritual good; by *every beast according to his species*, every natural good; and by *every reptile creeping upon*

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the earth, every sensual and corporeal good, was said and shewn above, n. 45, 46, 142, 143, and 246. That the wild beast represents spiritual good, may, at first sight, indeed, appear improbable; but that this is its true signification is clear from the series of things mentioned,—*they*, that is, the man of the church, being first mentioned; next the *wild beast*; afterwards the *beast*; and lastly, the *reptile*; wherefore *wild beast* involves what is higher and more excellent than beast. The reason is, because the expression in the Hebrew language signifies also an animal in which there is a living soul; so also here, it does not signify a wild beast, but an animal in which there is a living soul, for the expression in either case is the same. That by *animals, beasts, and reptiles creeping upon the earth*, are signified things of the will, has been previously stated and confirmed, and will be further shewn when we come to treat of the signification of *birds*.

775. It is because there are genera and species of all things, of spiritual goods as well as of natural goods, and also of the sensual and corporeal goods thence derived, that it is here said concerning each, *according to his species*. There are so many genera of spiritual goods, and also of spiritual truths, that it is impossible to enumerate them, and still less can we mention their species. In heaven, all goods and truths, both celestial and spiritual, are so accurately arranged into genera, and these again into species, that there is not one which is not carefully distinguished, and they are so innumerable that the specific differences may be said to be indefinite. Hence may appear the poverty and almost nothingness of human wisdom, which is well nigh utterly ignorant of the existence of spiritual good and truth, and is entirely so of their real quality. From celestial and spiritual goods, and the truths thence derived, exist and descend natural goods and truths; for there is not a single natural good or truth which does not exist and subsist from spiritual good, and this from celestial. Were what is spiritual to be separated from what is natural, that which is natural would be annihilated. All things originate in this way. Every thing, both in general and in particular, is from the Lord. From him is the celestial principle; by the celestial from him exists the spiritual principle; by the spiritual, the natural; and by the natural, the corporeal and sensual; and as each thus exists from the Lord, so also does it subsist, for, as is acknowledged, subsistence is perpetual existence. Those who conceive otherwise of the existence and origin of all things,—as the worshipers of nature, who derive them all from her,—have adopted such fatal principles that the phantasies of the beasts of the forest may be said to possess more of truth; yet there are many such persons who seem to themselves to excel the rest of mankind in wisdom.

776. That by *every bird according to his species* is signified every spiritual truth, by *flying thing*, natural truth, and by *winged thing*, sensual truth, is evident from what has been previously stated concerning birds, n. 40. The most ancient people likened the thoughts of man to birds, because the things of the understanding in respect to those of the will are as birds compared with beasts. As mention is here made of birds, and the flying thing, and winged thing, and these succeed each other, as intellectual, rational, and sensual truths in man; to remove all doubt of their having such a signification, it may be expedient to adduce some additional passages from the Word in confirmation, from which it will also appear that beasts have such a signification as we have stated. It is said in David: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the *beasts* of the field, the *birds* of the air, and the *fish* of the sea," (Psalm viii. 6—8;) speaking of the Lord, whose dominion over man and what belongs to him is thus described; for how in any other sense could he be said to have dominion over *beasts* and *birds?* Again: "Praise the Lord ye—fruitful trees, and all cedars, *wild beasts*, and all *cattle*, the *reptile*, and *flying fowl*," (Psalm cxlviii. 7, 9, 10.) *Fruitful trees* signify the celestial man; *cedars*, the spiritual man; *wild beasts*, all *cattle*, and the *reptile*, are their goods, and *flying fowl*, their truths, by which the name of Jehovah can be glorified, but not by *wild beasts*, *cattle*, *reptiles*, and *flying things*. In profane writers, indeed, such remarks may be made hyperbolically, but in the Word of the Lord, there is nothing hyperbolical, but every thing is significative and representative. So in Ezekiel: "The *fishes* of the sea, and the *fowls* of the heaven, and the *wild beast* of the field, and every *reptile creeping* upon the earth, and all the men that are upon the face of the earth, shall shake at my presence," (xxxviii. 20.) That *wild beast* and *fowls* in this passage have a spiritual signification, is very evident; for what glory would it be to Jehovah that *fishes*, *fowls*, and *beasts*, should tremble? or can any one suppose that such expressions could be holy, unless they involved what is holy? Again, in Jeremiah: "I beheld, and, lo, there was no *man*, and all the *birds* of the heavens were fled," (iv. 25;) denoting the extinction of all good and truth, for here also *man* signifies the good of love. Again, in the same prophet: "They are burned up, so that none can pass through them; neither can *men* hear the voice of the *cattle*; both the *fowl* of the heavens and the *beast* are fled; they are gone," (ix. 10;) denoting, in like manner, the departure of all truth and goodness. Again: "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the *beasts* are consumed, and the *birds*; because they said, He shall not see our

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last end," (xii. 4.) The *beasts* are the goods, and the *birds* the truths which perished. In Zephaniah: "I will consume *man* and *beast;* I will consume the *fowls* of the heaven, and the *fishes* of the sea, and the stumbling-blocks with the wicked; and I will cut off *man* from off the land," (i. 3.) Here *man* and *beast* represent the things appertaining to love and the goodness thence derived; *the fowls of the heaven and the fishes of the sea,* what belong to the understanding, and consequently truths, which are called stumbling-blocks, because goods and truths are so to the wicked; but this cannot be said of beasts and birds. That these are things appertaining to man is also plainly declared. Again, in David: "The trees of Jehovah are full [of sap,] the cedars of Lebanon which he hath planted, where the *flying things* make their nests," (Psalm civ. 16, 17.) *The trees of Jehovah and the cedars of Lebanon* signify the spiritual man; and *flying things,* his rational or natural truths, which build as it were nests. It was moreover a common saying, by which were signified truths, that *birds* would make nests in the branches of trees; as in Ezekiel: "In the mountain height of Israel will I plant it, and it shall bring forth a branch and bear fruit, and be a goodly cedar, and under it shall dwell *every fowl of every wing*, in the shadow of the branches thereof shall they dwell," (xvii. 23;) speaking of the church of the Gentiles, which was spiritual, and was denoted by the *goodly cedar. Fowls of every wing* signify truths of every kind. Again, in the same prophet: "All the *fowls* of heaven made their nests in his boughs, and under his branches did all the *wild beasts* of the field bring forth their young, and under his shadow dwelt all great nations," (xxxi. 6;) speaking of *Ashur*, which is the spiritual church, and is called *a cedar; the fowls of heaven* are its truths, and the *beasts of the field* its goods. So in Daniel: "The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the *beast* of the field had shadow under it, and the *fowls* of heaven dwelt in the boughs thereof," (iv. 12, 21.) Here the *beasts* signify goods, and the *fowls of heaven* truths, as may be clear to every one; for otherwise what could be intended by saying that fowls and beasts dwelt therein? Similar also is the meaning where the Lord says, "The kingdom of God—is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and waxed a great tree; and the *fowls of heaven* lodged in the branches of it," (Luke xiii. 19; Matt. xiii. 31, 32; Mark iv. 31, 32.)

777. It is hence manifest that the *bird* signifies truth, the *flying thing* natural truth, and the *winged thing* sensual truth, and also that thus are truths distinguished. Sensual truths, such as are acquired by the senses of sight and hearing, are called winged things, because they are of the lowest kind, and such also is the signification of wings applied to other things.

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778. As *fowls of the heavens* signify intellectual truths, and consequently thoughts, they also signify their opposites, as phantasies or falsities, which, because they are of the thoughts of man, are also called fowls; as where it is said: "The carcases of this people shall be meat for the *fowls* of the heaven, and for the *beasts* of the earth," (Jerem. vii. 33; xvi. 4; xix. 7; xxxiv. 20; Isaiah xviii. 6; Ezek. xxix 5; xxxix. 4.) The Lord also compares phantasies and false persuasions to fowls, where he says, the "seed which fell by the way side—the *fowls* came and devoured it up," (Matt. xiii. 4; Luke viii. 5; Mark iv. 4, 15.)

779. That *they entered in unto Noah into the ark* signifies that they were saved, was said and shewn above. That *two and two* signifies pairs, may be seen in the preceding chapter, (verse 19,) where also it is shewn what is meant by pairs.

780. That *of all flesh in which is the breath of lives* signifies a new creature, or that they received new life from the Lord, may appear from the signification of flesh, which represents man in general, and specifically the corporeal man, as we have previously seen. Hence *flesh in which is the breath of lives*, signifies one who is regenerated; for in his *proprium* there is the Lord's life, which is the life of charity and faith. Every man is mere flesh, until the life of charity and faith is breathed into him by the Lord, when the flesh becomes vivified, and he is made spiritual and celestial, and is called a new creature, because he is created anew (Mark xvi. 15).

781. Verse 16. *And they that entered in, entered in male and female of all flesh, as God commanded him: and Jehovah shut after him. They that entered in*, signify the things that were with the man of the church; *male and female of all flesh* entered in, signifies that there were with him truths and goods of every kind; *as God commanded*, signifies that he was prepared for their reception; *and Jehovah shut after him*, signifies that he had no longer such communication with heaven as the man of the celestial church enjoyed.

782. The subject hitherto treated of, from verse 11, has been the church as preserved among those who are called Noah; and what now follows is a description of its state, which is indeed here first explained. The quality of the state of that church is afterwards described; every single verse, yea, every single expression, involving some peculiar state. And because the state of the church is now about to be described, what was just before said is here repeated; indeed, it is repeated twice,—"and *they entered in*, male and female *of all flesh entered in*;" when yet in the verse just preceding, it was said: "and *they entered in* unto Noah into the ark, *two and two, of all flesh*." This repetition in the Word signifies that another state is treated of; for otherwise, as must be obvious to every one, it would be altogether unnecessary.

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783. Hence it is evident that *they that entered in* signify the things that were with the man of the church; and that *male and female of all flesh*, signify that truths and goods of every kind were with him; for male and female represent truths and goods, as was said and shewn above. That *as God commanded*, signifies that he was prepared to receive them, was also previously shewn; *to command*, with the Lord, is to prepare and do.

784. That *Jehovah shut after him* signifies that man no longer had such communication with heaven as was enjoyed by the man of the celestial church, becomes evident when it is known that in the Most Ancient Church they enjoyed internal communication with heaven, and thus through heaven with the Lord. They were principled in love towards the Lord,—and all who are in love towards the Lord are as angels, only with this difference, that they are clothed with a material body,—and their interiors were opened, and continued open even from the Lord. It was otherwise, however, with this new church, which was not in love towards the Lord, but in faith, and by faith in charity towards the neighbor; hence they could not, like the most ancient people, enjoy internal communication with heaven, but only external. As it would require a lengthened detail to describe the particular nature of both these modes of communication, we will content ourselves with observing, that every man,—yea, even the wicked,—has communication with heaven, by means of attendant angels, with a difference, however, as to the degrees of proximity or remoteness; otherwise man could not possibly exist. The degrees of communication are indefinite; the spiritual man cannot have such communication of the celestial man, because the Lord dwells in love rather than in faith. This, then, is what is signified by the expression, Jehovah shut after him. Since those days heaven has never been open as it was to the man of the Most Ancient Church; for although many in succeeding times have conversed with spirits and angels, as Moses, Aaron, and others, yet it has been in a mode differing altogether from that which prevailed in the primeval ages, as will be shewn, by the divine mercy of the Lord, in a future part of this work. The reason why heaven was shut up involves a great arcanum; and also why at this day it is so closed, that man does not know that he is attended by spirits, much less by angels, but supposes himself to be altogether alone when he is separate from worldly company and in meditation with himself, when, nevertheless, he is continually in consort with spirits, who observe and perceive what he thinks, intends, and devises, as clearly and openly as if it were exposed to the view of the whole world. Man is altogether ignorant of this, although it is a certain truth, and thus heaven is closed in respect to him, in consequence of his not being

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principled in faith, and still less in the truth of faith, and least of all in charity; for were heaven open to him he would be exposed to the greatest danger. This was also signified by Jehovah God casting out the man, and causing cherubim to dwell on the east of the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives, as above, chap. iii. 24; see also n. 301—303.

785. Verses 17, 18. *And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters.* By *forty days* is signified the duration of the church called Noah; by *the flood,* falsities, which still inundated it; by *the waters increased, and bare up the ark, and it was lifted up above the earth,* is signified its fluctuation; and by *the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters,* is signified that thus its fluctuations increased.

786. That *forty days* signify the duration of the church called Noah, was shewn above, verse 4. Here forty days are spoken of, there, forty days and forty nights, because the duration of *temptation* was there signified, in which nights denote anxieties.

787. Hence it follows that by the *flood,* are signified the falsities which still inundated it; for there is no flood or inundation but that of falsities. It has been previously shewn, at verse 6, that a flood of waters denotes temptation, this being also an inundation of falsities excited by the evil spirits who are at such times present with man; and the meaning of the present passage is similar, except that there is now no temptation denoted, and therefore it is here simply called the flood, and not a flood of waters.

788. That by *the waters increased, and bare up the ark, and it was lifted up above the earth,* is signified the nature of its fluctuation, and that by *the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters,* is signified that its fluctuations thus increased, cannot be seen unless the state of this church, called Noah, be first shewn. Noah was not the Ancient Church itself, but, as it were, its parent or seed, as was before observed; but Noah, with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient. Every man of the church denominated Noah was of the posterity of the Most Ancient Church, and consequently in a similar state as to hereditary evil with those who perished; and they who were in such a state could not be regenerated and made spiritual, like those who have not the same kind of hereditary condition. The quality of this hereditary condition was shewn above, n. 310;

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but in order to give a clearer idea of this subject, it may be expedient to offer the following observations. Those who are of the seed of Jacob, as the Jews, cannot be regenerated like the Gentiles; there being inherent in them a principle contrary to faith, not only in consequence of principles received from infancy and afterwards confirmed, but also in consequence of hereditary disposition. The fact of this may appear, in some degree, from the consideration, that they are of a different genius, yea, of different manners and features, from all other people, from whom they may easily be distinguished, all which they derive hereditarily. This is also true as to their interiors, of which external manners and features are the types; wherefore, also, converted Jews fluctuate more than any other people between what is true and what is false. This was the case with the first men of the church which is called Noah, because they were of the stock and seed of the Most Ancient people. These are the fluctuations which are described here, and afterwards in the further account of Noah, where it is said that he was "*a man of the ground, and planted a vineyard, and drank of the wine and was drunken, so that he lay uncovered in the midst of his tent,*" (chap. ix. 20, 21.) That the men denominated Noah were few in number, was evident to me from the circumstance of the man of that church being represented in the world of spirits as a tall and slender person, clothed in white, in a confined chamber. These were, however, the persons who possessed and preserved among them the doctrinals of faith.

789. The fluctuations of the man of this church are here described; first, by the *waters*—that is, the falsities—*increased;* next, *and bare up the ark;* then, *and it was lifted up above the earth;* afterwards, *and the waters were strengthened, and were greatly increased upon the earth;* and lastly, *and the ark went upon the faces of the waters.* To describe the particular degrees of each fluctuation, would be both tedious and superfluous; suffice it to know that they are described in this passage. It may, however, be expedient to state what is signified by the ark being lifted up above the earth, and going upon the faces of the waters, which cannot be known to any one unless he be first instructed how man is detained from evils and falses; and as this is an arcanum, we will devote a few words to its elucidation. Such is the depravity of man in general, that did not the Lord keep back even the regenerate from evils and falses, he would cast himself headlong into hell; indeed, the very instant he is left entirely to himself, he does rush thitherward impetuously, as has been made known to me by much experience, and as was also represented by the horse spoken of above, n. 187, 188. This detention from evils and falsities consists in man's elevation, so that he is enabled to look down upon them, they being perceived to be beneath. Of this elevation, by the divine

mercy of the Lord, more will be said hereafter; but suffice it here to observe that it is this which is denoted by the ark being lifted up above the earth, and going upon the faces of the waters.

790. That *waters*, both here and in the following verses, signify falsities, may be seen from the passages of the Word quoted in the introduction to the present chapter, and also at the 6th verse, where mention is made of a flood or inundation of waters. It was there shewn that inundations of waters denote desolations and temptations, which imply the presence of falsities, since desolations and temptations are nothing else than inundations of falsities excited by evil spirits. The reason why such waters signify falsities, is, because in a general sense waters in the Word signify what is spiritual, that is, what is intellectual, rational, and scientific; and hence they represent their contraries, for every falsity is a species of scientific, and resembles what is rational and intellectual, because it is the subject of thought. That waters denote spiritual things, is evident from very many passages of the Word; but that they also signify falsities, may be confirmed from the following, in addition to those we have before adduced. "This people refuseth the *waters* of Shiloah which go softly;—therefore, behold, the Lord bringeth up upon them the *waters of the river, strong and many*;—and he shall come up over all his channels, and go over all his banks," (Isaiah viii. 6, 7.) Here *waters going softly* signify spiritual truths; and *waters strong and many*, falsities. Again, in the same prophet: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia [Cush]; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the *faces of the waters;* [saying] Go, ye swift messengers, to a nation scattered and peeled—whose land the *rivers* have spoiled," (xviii. 1, 2;) speaking of the falsities existing in *the land shadowing with wings*. Again: "When thou passest through the *waters* I will be with thee, and through the *rivers*, they shall not *overflow* thee," (xliii. 2.) Here *waters and rivers* signify difficulties, as well as falsities. So in Jeremiah: "What hast thou to do in the way of Egypt, to drink the *waters* of Sihor? or what hast thou to do in the way of Assyria, to drink the *waters of the river?*" (ii. 18.) Here *waters* signify falsities originating in reasonings. Again, in the same prophet: "Who is this that cometh up as a *flood*, whose *waters* are moved as the *rivers?* Egypt riseth up like a *flood*, and [his] *waters* are moved like the *rivers*, and he saith, I will go up, and will *cover the earth*, I will destroy the city, and the inhabitants thereof," (xlvi. 7, 8.) Here also *waters* denote falsities derived from reasonings. In Ezekiel: "Thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the *abyss* upon thee, and *great waters shall cover thee;* when I shall bring

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thee down with them that descend into the pit," (xxvi. 19, 20.) *Waters* signify evils and the falsities thence derived. In Habakkuk: "Thou didst walk through the *sea* with thy horses, the mud of *great waters*," (iii. 15.) *Waters* represent falses. In John: "The serpent cast out of his mouth *water as a flood* that he might cause her to be *carried away of the flood*," (Rev. xii. 15.) Here *waters* mean both falses and lies. Also in David: "Send thy hand from above, rid me, and deliver me out of *many waters*, from the hand of strange children, whose mouth speaketh *a lie*, and their right hand is a right hand of *falsehood*," (Psalm cxliv. 7, 8.) Here *many waters* evidently signify falses, as do likewise *strange children*.

791. Hitherto it has treated of Noah, or the regenerate denominated Noah, who were in the ark elevated above the waters; what now follows relates to the posterity of the Most Ancient Church, who were under the waters, or who were submerged in the waters.

792. Verses 19, 20. *And the waters were strengthened very greatly upon the earth, and all the high mountains were covered which were under the whole heaven. Fifteen cubits upwards did the waters prevail, and covered the mountains.* By *the waters were strengthened very greatly upon the earth*, are signified the false persuasions which thus continued to increase; by *all the high mountains were covered which were under the whole heaven*, is signified that all the goods of charity were extinguished. *Fifteen cubits upwards did the waters prevail, and covered the mountains*, signifies that nothing of charity remained; *fifteen* signifies so few as scarcely to amount to any.

793. The antediluvians who perished constitute the subject of the remainder of the present chapter, as may appear from every particular of the description. Those who are in the internal sense of the Word can, even from a single expression, immediately discover the matter under consideration, and still more readily can they discern it from several expressions associated together. When a new subject is taken up, either other words are immediately employed, or the same words are connected in a different manner. The reason of this is, that some expressions are peculiar to spiritual, and others to celestial things; or what amounts to the same, some are exclusively employed in reference to the understanding, and others to the will. The word *desolation*, for example, belongs to spiritual, and *vastation* to celestial things; *city* has relation to spiritual, and *mountains* to celestial things; and so in other instances. The like is true in regard to the connecting together of expressions; and what must needs appear surprising to every one, in the Hebrew tongue these are often distinguishable by the sound; for in whatever appertains to the class of spiritual things, the first three vowels commonly prevail, while in what relates

to the celestial class, the last two are most frequently met with. From this it is known that in the present verse a different subject is entered upon; which is also evident from the repetition spoken of above, it being here again said, *and the waters were strengthened very greatly upon the earth,* although the same remark had been made in the preceding verse. What follows corroborates this statement.

794. That by *the waters were strengthened very greatly upon the earth,* is signified the increase of false persuasions, is clear from what has been previously said and shewn concerning the waters of a flood or inundation signifying falsities; and still more from its being said in the present passage that the waters were strengthened exceeding exceedingly, this being the superlative form of the original tongue. Falsities are the principles of what is false and the persuasions of what is false; and that these increased immensely among the antediluvians is evident from what has been said above concerning them. Persuasions of what is false increase immensely when men immerse truths in their lusts, or cause them to favor self-love and the love of the world; for they thus pervert truths, and by a thousand methods force them to agreement with their desires. And hence how common it is for him who imbibes or frames to himself a false principle to confirm it by many a scientific of which he is in possession, nay, even by the Holy Word itself! Is there a single heresy which has not originated in its author's imbibing the principles of what is false, and confirming them in this manner, forcing into agreement whatever does not favor their principles, and by various strained explanations compelling the most discordant facts into assent? For example; where it is a received principle that faith saves without the goods of charity, do we not find that the abettors of such a tenet can compose an entire system of doctrine from the Word in favor thereof, without ever regarding, or even attending to, or so much as seeing, what the Lord has said, that the tree is known by its fruit, and whatsoever tree doth not bring forth good fruit is cut down and cast down into the fire? (Matt. vii. 16—20; xii. 33.) What is more pleasing than for a man to live according to the flesh, and yet be saved, if so be that he only knows what is true, although he does not at all practise what is good? Every desire which a man favors forms the life of his will; and every principle or persuasion of what is false forms the life of his understanding; and these lives make a one when the truths or doctrinals of faith are immersed in lust. Every man thus forms to himself, as it were, his own soul, and his life after death is fixed accordingly. Wherefore nothing is of more importance to man than to know what is true; when he knows what is true in such a manner that it cannot be perverted, then it cannot be so immersed in lusts as to produce these deadly effects. What should be

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more dear to a man than his life to eternity? If he destroy his soul during the life of the body, does he not destroy it for ever?

795. That by *all the high mountains were covered which were under the whole heaven,* is meant that all the goods of charity were extinguished, is evident from the signification of mountains among the most ancient people. Mountains with them represented the Lord, for the reason that they worshipped him upon mountains, because they are the highest parts of the earth. On this account mountains denoted celestial affections,—which they also regarded as the highest,—consequently love and charity, and thus the goods of love and charity, which are celestial. In an opposite sense, they who are haughty are called *mountains* in the Word, and thus a mountain denotes self-love itself. The Most Ancient Church is also signified in the Word by mountains, in consequence of their elevation above the earth, and being, as it were, nearer to heaven. That mountains represent the Lord, and all celestial things thence derived, or the goods of love and charity, is manifest from the following passages of the Word; from which also their particular signification may be known, since all the expressions of the Word, both general and particular, have a sense according to the subject to which they are applied. Thus we read in David: "The *mountains* shall bring peace— and the *hills* in righteousness," (Psalm lxxii. 3) where *mountains* denote love towards the Lord, and *hills* neighborly love; such as prevailed in the Most Ancient Church, which, in consequence of being principled in such love and charity, is represented in the Word by *mountains and hills.* So in Ezekiel: "In the *mountain* of my holiness, in the *mountain of the height of Israel,* saith the Lord Jehovih,—there shall all the house of Israel, all of them in the land, serve me," (xx. 40.) Here the *mountain of holiness,* signifies love towards the Lord; and the *mountain of the height of Israel,* charity towards the neighbor. Also in Isaiah: "It shall come to pass in the last days, that the *mountain of the house of Jehovah* shall be established in the top of the *mountains,* and shall be exalted above the *hills,*" (ii. 2,) referring to the Lord, and hence to every thing celestial. Again, in the same prophet: "In this *mountain* shall Jehovah of hosts make unto all people a feast of fat things, —and he will destroy in this *mountain* the faces of the covering," (xxv. 6, 7.) Here *mountain* is put for the Lord, and hence for every thing celestial. Again: "There shall be upon every *high mountain,* and upon every *high hill,* rivers and streams of waters," (xxx. 25.) *Mountains* here are the goods of love; and *hills* the goods of charity, whence come the truths of faith, which are *rivers and streams of waters.* Again: "Ye shall have a song as in the night, when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe, to come into

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the *mountain of Jehovah*, to the *rock of Israel*," (xxx. 29.) *The mountain of Jehovah* is the Lord with respect to the goods of love; and *the rock of Israel* the Lord with respect to the goods of charity. Again: "Jehovah of hosts shall come down to fight upon *mount* Zion, and upon the *hill* thereof," (xxxi. 4.) In this passage, as in many others in the Word, *mount Zion* signifies the Lord, and hence every thing celestial, which is of love; and *hills* the inferior celestial principle, which is charity. Again: "O Zion, that preachest good tidings, ascend into the *high mountain*; O Jerusalem, that preachest good tidings, lift up thy voice with strength," (xl. 9.) *To ascend into a high mountain and preach good tidings*, is to worship the Lord from a principle of love and charity, these being inmost things, and therefore called *highest*; for whatever is inmost is denominated *highest*. Again: "Let the inhabitants of the *rock* sing, let them shout from the *top of the mountains*," (xlii. 11.) *The inhabitants of the rock* are those who are in charity; and *to shout from the top of the mountains* is to worship the Lord from love. Again, in the same prophet: "How beautiful upon the *mountains* are the feet of him that *proclaimeth* good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation," (lii. 7.) *To proclaim upon the mountains*, signifies in like manner to preach the Lord from the doctrine of love and charity, and to worship him from the same principles. Again: "The *mountains* and the *hills* shall break forth before you into singing, and all the trees of the field shall clap their hands," (lv. 12;) denoting to worship the Lord from the principles of love and charity, represented by *mountains and hills*, and from the faith thence derived, or *the trees of the field*. Again: "I will make all my *mountains* a way, and my pathways shall be *exalted*," (xlix. 11.) Here *mountains* signify love and charity; and a *way and pathways* the truths of faith thence originating; they are said to be *exalted* when derived from love and charity, which are inmost. Again: "He that putteth his trust in me shall possess the land, and shall inherit the *mountain of my holiness*," (lvii. 13;) referring to the kingdom of the Lord, where is nothing but love and charity. Again: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my *mountains*, and mine elect shall inherit it," (lxv. 9.) *Mountains* represent the kingdom of the Lord and celestial goods; and Judah the celestial church. Again: "Thus saith the *high* and *lofty* One that inhabiteth eternity, whose name is Holy, I dwell in the *high and holy* [place]," (lvii. 15.) *Altitude* denotes holiness, and hence *mountains from their height above the earth* represent the Lord and his holy celestial things, on which account also the Lord published the law from *mount Sinai*. The Lord also refers to love and charity by the term *mountains*, where, speaking of the consummation of the age, he says, "Then

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let those who are in Judea flee into the *mountains,*" (Matt. xxiv. 16; Luke xxi. 21: Mark xiii. 14;) *Judea* in this passage is the vastated church.

796. Inasmuch as the Most Ancient Church performed the sacred rites of worship upon mountains, therefore both this church and all the representative churches of that time, even amongst the Gentiles, adopted the custom of sacrificing on mountains, and of building high places. This was the case with Abraham (Gen. xii. 8; xxii. 2), also with the Jews before the temple was built (Deut. xxvii. 4—7; Josh. viii. 30; 1 Sam. ix. 12—14, and 19; x. 5; 1 Kings iii. 2—4); with the Gentiles (Deut. xii. 2; 2 Kings xvii. 9—11; and with the idolatrous Jews (Isaiah lvii. 7; 1 Kings xi. 7; xiv. 23; xxii. 43; 2 Kings xii. 3; xiv. 4; xv. 4 and 35; xvi. 4; xvii. 9—11; xxi. 3; xxiii. 5, 8, 9, 13, 15.)

797. Hence then it is plain, that by the waters covering the mountains, is signified that false persuasions had extinguished all the good of charity.

798. That *fifteen cubits upwards did the waters prevail, and covered the mountains,* signifies that nothing of charity was left, and that *fifteen* signifies so few as to be scarcely any, is evident from the signification of the number five previously spoken of (chap. vi. 15), where it is shewn that five, in the style according to which the Word is written, or in the internal sense, represents few; and as the number fifteen is composed of five which is few, and of ten or remains, as was before shewn (chap. vi. 3,) this number fifteen means that with them there were scarcely any remains,—the persuasions of the false being so great as to extinguish all goodness. As we have previously stated, false principles, and more especially false persuasions, such as prevailed among these antediluvians, so totally closed up and secluded remains, that it was impossible they should be brought forth,—and had they been so, they would instantly have become falsified; for, such is the nature of persuasions, that they not only reject all truth, and imbibe whatever is false, but also pervert the truth which gains admission.

799. Verses 21, 22. *And all flesh expired that was creeping upon the earth, as to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth; and every man. Every thing in whose nostrils was the breath of the spirit of lives, of all that was in the dry* [land] *died.* By *all flesh expired that was creeping upon the earth,* is signified that they who were of the last posterity of the Most Ancient Church became extinct. *As to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth,* signifies their persuasions,—in which the *fowl* denotes the affection of the false, the *beast,* lusts, the *wild beast,* pleasures, and the *reptile,* things corporeal and terrestrial; which in one complex are called *every man. Every*

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thing in whose nostrils was the breath of the spirit of lives, signifies those who were from the Most Ancient Church, *in whose nostrils was the breath of the spirit of lives*, that is, who were in the life of love and of faith thence derived; *of all that was in the dry* [land,] are those in whom nothing of this life any longer remained; and *died* signifies that they ceased to exist.

800. That *all flesh expired that creepeth upon the earth*, signifies the utter extinction of the last posterity of the Most Ancient Church, is evident from what follows, where they are described as to their persuasions and lusts. They are here first called flesh that creepeth upon the earth, in consequence of having become altogether sensual and corporeal,—sensual and corporeal things, as has been previously observed, being likened by the most ancient people to reptiles; wherefore when flesh is said to creep on the earth, thereby is signified a man who has become merely sensual and corporeal. That flesh means every man in general, and specifically the corporeal man, was said and shewn above.

801. From the description of these antediluvians it may be seen what was the style of writing among the most ancient people, and hence what was the prophetic style. They are here described even to the end of the present chapter; in this verse as to their persuasions, and in the following verse (v. 23) as to their lusts;—that is, as to their state, both in reference to the understanding and to the will; for although, correctly speaking, they had neither voluntary nor intellectual things, still their contraries must be so named. Thus persuasions of the false, as belonging to thought and ratiocination, are to be ascribed to the understanding, although they are entirely opposed to it; and cupidities in like manner may be said to appertain to the will, although they are not proper to it. These people are described, then, first as to the persuasions of the false, and next as to their lusts; which is the cause of the repetitions,—although in a different order,—in this and in a subsequent verse (v. 21, 23.) Such also is the prophetic style. The reason of this peculiar construction is, that there are two perfectly distinct lives in man, one of intellectual and the other of voluntary things. Man lives from both; and, although they are separated at the present day in the human mind, still one enters by influx into the other, and, so far as is possible, they unite together; and both the fact of their union and the mode in which it takes place, might be confirmed and illustrated by many considerations. Since, then, man consists of these two faculties, the understanding and the will, and one enters by influx into the other, when he is described in the Word he is described separately as to each faculty; which is the cause of repetitions, since without them the description would be imperfect. The same rule applies to everything else; for all things are regulated by the subjects to which they

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actually belong, since they are of the subjects because they are from the subjects. Things separated from their subjects or substances are not things; which is the reason why things are thus described in the Word as to each constituent part,—the description being so rendered full and complete.

802. The subject here is *persuasions*, and in verse 23, cupidities, as is known from the circumstance of the fowl being first mentioned, and afterwards the beast; the fowl denoting all that belongs to the intellectual or rational principle, and the beast, those which appertain to the will. But when lusts are described, as in the following verse, the beast is first spoken of, and then the fowl; the reason being, as we have before observed, because there is a reciprocal influx of the one into the other,—the description of which is hereby rendered full and complete.

803. That *as to fowl, as to beast, and as to wild beast, and as to every reptile creeping upon the earth*, signifies their persuasions, —in which the *fowl* denotes affections of the false, the *beast*, lusts, the *wild beast*, pleasures, and *the reptile creeping upon the earth*, corporeal and earthly things,—is evident from what has been stated before; (concerning *fowls*, n. 40, 776—778, and concerning *beasts*, n. 45, 46, 142, 143, 246.) Now as fowls signify things intellectual, rational, and scientific, they also denote their contraries,—as perverted rationals, falsities, and affections of the false. The persuasions of the antediluvians are here fully described, as containing in them the love of the false, lusts, pleasures, and corporeal and earthly affections; all of which are included in false persuasions,—notwithstanding that man supposes a false principle or persuasion to be something simple and uncompounded. In this he is much deceived, the contrary being the fact; for every distinct human affection derives its existence and nature from the understanding and will conjointly; so that the whole man, as to every thing of his understanding and every thing of his will, is in each particular affection, yea, in the least particulars or minutest things of his affection, as has been proved to me by a variety of circumstances. Of these let it suffice to mention only this, that in another life the quality of a spirit may be known from a single idea of his thought; yea, the angels possess a faculty derived from the Lord, by which, on barely looking at any one, they know instantly his nature;—and they are never mistaken. Hence it appears that every single idea of man, and every single affection, yea, every minutest thing of his affection, is an image and effigy of him, that is, that there is something therein which partakes, in a nearer or more remote degree, of all his intellect and of all his will. Thus then are described the direful persuasions of the antediluvians, consisting of affections of the false, affections of evil or lusts, pleasures, and things corporeal and terrestrial. All these dwell in such persuasions, not only in general, but also in

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the least particulars or smallest things of persuasion, if men are under the dominion of corporeal and earthly loves. Did man but know the extent of evil contained in every false principle or persuasion, he would be horrified; for it is in a degree an image of hell. If, however, he imbibe falsities ignorantly and innocently they are easily removed.

804. It is added *every man* for the purpose of denoting that these representative types refer to man, this being a general concluding clause, which comprehends all that has been previously stated. Such clauses occur frequently in the Word.

805. That *every thing in whose nostrils was the breath of the spirit of lives*, means those who were of the Most Ancient Church, and had possessed the breath of lives in their nostrils, or the life of love and of faith originating therein, is evident from what was said above, n. 94—97. Life was signified among the most ancient people by the breath in the nostrils, or respiration,—this being the life of the body corresponding to spiritual things, as the motion of the heart is the life of the body corresponding to celestial things. As it here treats of those antediluvians who derived hereditarily from their parents seed of a celestial origin, which they extinguished or suffocated, therefore it is said here, *every thing in whose nostrils was the breath of the spirit of lives*. In these words also there lies concealed something still more exalted, as was intimated above, n. 97; which is, that the man of the Most Ancient Church had internal respiration, consequently respiration which accorded with and resembled that of angels. But of this, by the divine mercy of the Lord, more will be said in the following pages. This respiration was varied according to all the states of their internal man; but in process of time, it became so changed with succeeding generations, that this last posterity, in whom everything angelic perished, could no longer respire with the angelic heaven. This was the real cause of their extinction; hence it is now said that they expired, and that every thing in whose nostrils was the breath of the spirit of lives died. After this period internal respiration ceased, and at the same time communication with heaven and consequently heavenly perception, —and external respiration succeeded. And because the communication with heaven ceased, the men of the ancient, or new church, could no longer remain celestial men, like the most ancient people, but became spiritual. Of these, however, by the divine mercy of the Lord, we shall subsequently treat more at large.

806. Hence it now follows, that by *all that was in the dry* [*land*], are signified those in whom nothing of such life any longer remained; and that they died, that they ceased to exist; the word *dry* is here adopted to denote that all the life of love and faith was extinguished. It is dry where there is no water,

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which denotes a state in which there is no longer any thing spiritual, still less celestial. The persuasion of the false extinguishes, and as it were suffocates all that is spiritual and celestial, as any one may know by his own experience, if he but attend to it. Those who have once conceived opinions, be they never so false, abide in them so obstinately, that they are unwilling even to hear any thing contradictory to them; and thus they never suffer themselves to be instructed, even though the truth be set before their eyes. This is especially the case while any one is devoted to an erroneous opinion from a notion of its sanctity; for then he rejects all truth, perverting what he admits, and thus immerses himself in phantasies. Such are they who are here represented by *dry* [*land*], on which there is neither water nor grass. So also in Ezekiel: "I will make the rivers *dry*, and sell the land into the hands of the wicked, and I will make the land waste, and all that is therein," (xxx. 12.) *To make the rivers dry*, denotes the removal of whatever is spiritual. And in Jeremiah: "Your land is become *dry*," (xliv. 22.) The word *dry* denotes a land desolated and vastated, so that there was no longer any truth and goodness.

807. Verse 23. *And he destroyed every substance which was upon the faces of the ground, from man even to beast, even to the reptile, and even to the bird of the heavens; and they were destroyed from the earth; and Noah only remained, and what was with him in the ark. He destroyed every substance*, signifies the lusts which originate in self-love; *which was upon the faces of the ground*, signifies the posterity of the Most Ancient Church; *from man even to beast, even to the reptile, and even to the bird of the heavens*, signifies the nature of their evils;—*man* being that nature itself; *the beast*, lusts; *the reptile*, pleasures; and *the bird of the heavens*, the falsities thence derived. *And they were destroyed from the earth*, is the conclusion,—that the Most Ancient Church expired; *and Noah only remained, and what was with him in the ark*, signifies the preservation of those who constituted the new church; *what was with him in the ark*, signifies all things which were of the new church.

808. That *he destroyed every substance*, signifies the lusts originating in self-love, is manifest from these being subsequently described by representatives. Substance is predicated of whatever belongs to the will, because all things arise, or exist, and subsist in man from the will, this being his very essential substance, or the man himself. The cupidities of the antediluvians had their ground in self-love. There are two most universal genera of lusts,—one is grounded in self-love, and the other in the love of the world; for as man desires nothing but what he loves, therefore all his cupidities are grounded in love. With these antediluvians self-love prevailed, and consequently its lusts; for they so loved themselves as to suppose themselves gods,

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being so persuaded of this as to acknowledge no God superior to themselves.

809. That, *which was upon the faces of the ground*, denotes the posterity of the Most Ancient Church, is evident from the signification of ground, given above, where it was shewn to be the church, and consequently whatever belongs to the church; and as it is here said that every substance was destroyed which was upon the faces of the ground, it means that all of the Most Ancient Church who were of such a character were destroyed. It is here called *ground*, instead of *earth* as in the preceding verse (v. 21), in consequence of the church never being predicated of the understanding, but invariably of the will; for the scientific or rational principle of faith by no means constitutes the church, or the man of the church, but charity, which belongs to the will, from which is derived everything that is essential. Thus neither do doctrinals constitute the church, unless both in general and in particular they have relation to charity; for in such case charity is the end, and from the end the nature of the doctrinals is determined, as to whether they be of the church or not. The church of the Lord, like the kingdom of the Lord in the heavens, has its ground solely in love and charity.

810. That *from man even to beast, even to the reptile, and even to the bird of the heavens*, signifies the nature of their evils, —*man* denoting that nature itself, *the beast*, lusts, *the reptile*, pleasures, and *the bird of the heavens*, the falsities thence derived, —is evident from the signification of all these expressions given above, wherefore we shall not here dwell longer on the subject.

811. That *they were destroyed from the earth*, is the conclusion,—that the Most Ancient Church expired; and that *Noah only remained, and what was with him in the ark*, signifies the preservation of those who constituted the new church; and that *what was with him in the ark* signifies all things which were of the new church, is so self-evident that it needs no further explication.

812. Verse 24. *And the waters were strengthened upon the earth a hundred and fifty days.* This is the last term of the Most Ancient Church, *a hundred and fifty* denoting both a last and a first term.

813. That these words signify the last term of the Most Ancient Church, and that *a hundred and fifty* denotes a limit which is both last and first, cannot so well be confirmed by citations from the Word, as the more simple numbers which frequently occur. It is, however, deducible from the signification of the number fifteen, (see above, v. 21,) which signifies so few as to be scarcely any; and still more from the fact that the number a hundred and fifty is composed of that number multiplied by ten, which denotes remains. The multiplication of a few, as that of a half, a fourth, or a tenth part, diminishes the amount

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of the product, so that at length it is next to nothing, and consequently, represents the end or last term. This number occurs with a similar meaning in the following chapter (viii. 3,) where it is said, *After the end of the hundred and fifty days, the waters were abated.* Numbers in the Word are to be understood altogether abstractedly from the sense of the letter, being inserted, —as we have previously said and shewn,—only to carry on the historical series which is in the literal sense. Thus, where the number seven occurs, it denotes what is holy, altogether irrespective of the times and measures to which it happens to be joined; for the angels who perceive the internal sense of the Word know nothing of time and measure, and still less of the number by which it is expressed,—and yet they fully understand the Word when read by man; wherefore, when any number occurs, they form no idea of it as a number, but perceive instead all that it represents. Thus in the present instance, they recognize in the number a hundred and fifty, the last term of the Most Ancient Church; and in the following chapter (v. 3), the first commencement of the ancient or new church.

CONTINUATION RESPECTING THE HELLS.

OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN HATRED, REVENGE, AND CRUELTY.

814. *THOSE who have indulged in mortal hatred, and in consequence thereof breathe vengeance, and seek the life of another, are confined in a very deep cadaverous hell, filled with a horrible stench, similar to that which arises from dead bodies; and, wonderful to relate, they are so delighted with the fœtor as to prefer it to the most delicious odours. This is owing to their direful nature, and to the phantasies thence derived; for, from this hell there actually exhales such a stench, that when it is opened,—which is seldom done, and then only for a little while,—no spirits can remain in its vicinity, in consequence of the fœtor. Some genii, or rather furies, being let out thence, that I might become acquainted with their quality, so infected the surrounding sphere with a poisonous and pestilential exhalation, that the spirits about me could not remain, and my stomach at the same time became so much affected as to occasion vomiting. On manifesting themselves, an infant was first seen, having a not unhandsome countenance, and carrying a concealed dagger,—and him they sent to me, bearing in his hand a vessel; from these representatives I became aware that their purpose was to commit murder, either by dagger or poison, under an appearance of innocence. Their bodies were*

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bare, and of the blackest hue. But they were presently sent back into their cadaverous hell, when I had an opportunity of observing the manner in which they descended. They proceeded towards the left, in the plane of the left temple, and this to a considerable distance, before sinking down; and, when they began to fall, they first entered into a fire which now presented itself, then into a fiery smoke, resembling that of a furnace, and presently beneath that furnace, and towards its front, to a place where there were several very dark caverns tending downwards. In the way they were continually meditating and contriving mischiefs, without any provocation, and especially against the innocent. During their descent through the fire, they uttered many lamentations. To distinguish them when sent forth, that it may be known whence they come, and what is their nature, they have a kind of ring, to which are affixed what appear sharp brazen points, which they press with their hands, and twist about. This work denotes their quality, and is a token of their being bound.

815. *Those who are so delighted with hatred and revenge as not to be content with killing the body merely, but who also desire to destroy that soul which the Lord has redeemed, are let down through an exceedingly dark and narrow passage towards the lowest parts of the earth, to a depth proportioned to the degree of their hatred and revenge; and then they are struck with grievous alarm and horror, and being kept at the same time in the lust of vengeance, they descend to depths more and more profound as this becomes increased. Afterwards they are sent to a place beneath Gehenna,* where appear terrible serpents, of monstrous size, with large bellies, by whose bites they are tormented. Both the appearance of these serpents and the pain they produce are sensibly perceived, as if they were real; for such things are exquisitely felt by spirits, being as much suited to their life as corporeal things are to those who are in the body. And in the meantime they live in direful phantasies, and continue so for ages, until they no longer know that they were men; for otherwise the life which they have contracted by repeated indulgence in hatred and revenge cannot be extinguished.*

816. *Since there are innumerable genera, and still more numerous species of hatred and revenge, and as no two genera have a precisely similar hell, it is impossible to give an account of each in its order; I will therefore speak only of those which I have seen, as in clear day-light, yea, in light still clearer than that of day, but before the internal sight; for, by the divine mercy of the Lord, it is granted me to be present with spirits. A certain person came to me, who appeared of noble rank. At his first approach he intimated, by feigned gestures, that he had many things which he was desirous to communicate, asking me whether*

* See this place more particularly spoken of, n. 825.

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I was a Christian; to which I answered in the affirmative. He said that he was of the same religion, and wished to be alone with me, because he had something to say which others must not hear; but I replied, that in a spiritual state of existence people cannot be alone, as men suppose themselves to be in the world, and that many spirits were then present. He, however, came nearer and took his station behind me, towards the back part of the head, when I immediately perceived him to be an assassin; and while he was in that situation I felt as it were a stroke through the heart, and soon after another in the brain, such as would have easily killed a man; but being protected by the Lord, I feared nothing. What art he made use of I do not know. He, supposing that I was dead, said to some other spirits who were present, that he was just come from a man whom he had murdered, by thus giving him a mortal wound from behind,—boasting that he had the art of striking so dexterously, that no one could be aware of it till he fell down dead, and that none would imagine but that he was innocent. From this I became aware that he was lately dead, and had been an assassin in the natural world. The punishment of such persons is dreadful; for after enduring infernal torments for a succession of ages, they at length acquire a most detestable and monstrous countenance, of ghastly appearance, and more like lurid tow than a face. Thus they put off everything human, until all who see them are horrified; wherefore they wander about like wild beasts in dark places.

817. *A certain spirit came from an infernal den towards the left; and entering into conversation with me, I was enabled to perceive that he was a villain. The wickedness he had been guilty of in the world was discovered in the following manner. He was let down into the lower earth, in a direction a little forwards and towards the left, to a considerable depth, and there began to dig a hole in the ground similar to a grave, for the interring of a corpse; hence a suspicion arose that he had committed some act of murder during his life in the body. Immediately afterwards there appeared a bier covered with black cloth; and presently one rising from the bier came to me, and in an affecting tone informed me that he was dead, and was of opinion that he had been poisoned by that man; adding that he thought this at the hour of death, but was still ignorant whether or not his suspicion was well grounded. The wicked spirit, on hearing this, confessed that he was guilty of the murder. After confession followed punishment. He was twice rolled in the dirty hole which he had dug, until both his face and body were made as black as an Egyptian mummy; and thus he was carried on high and presented to the view of spirits and angels, while this cry was uttered, "What a devil!" His whole frame then became frigid, and he was in this state cast into hell among the cold infernals.*

818. *Beneath the back-parts* [sub natibus] *there is a dread-*

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ful hell, where the inhabitants seem to strike at each other with knives, aiming them, like furies, at each other's breasts; but at the instant of giving the blow, the knive is always taken away from them. These are they who have borne such violent hatred against others that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened, to the end that I might see the nature of mortal hatred, but only in a small degree on account of their dreadful cruelties.

819. *There is a capacious stagnant lake towards the left in a plane with the lower parts of the body, whose length is greater than its breadth. About its front bank there appear to the neighboring inhabitants monsters of serpents, such as frequent stagnant lakes, breathing a pestilent exhalation. On the left bank, a little farther, are those who eat human flesh, and devour each other,* [*and who are seen*] *with their teeth sticking in one another's shoulders. Still towards the left, but at a greater distance, there are seen great fishes and large sea-monsters, which devour men and then vomit them up again. And yet more remotely, or on the opposite bank, there appear some horribly deformed faces, particularly those of old women, running to and fro like mad persons, so monstrous that it is impossible to describe them. On the right bank dwell those who endeavor to kill each other with frightful instruments of various kinds, according to the terrible animosities of their hearts; the midst of the lake is everywhere black like a bog or morass. Sometimes I have seen spirits brought to this lake, and on expressing my surprise, have been informed by some who came from thence, that those spirits were such as had indulged in deadly hatred against their neighbor, which burst forth as often as occasion offered, and that in this they perceived their greatest delight, nothing being more agreeable to them than to accuse their neighbor of crimes, to bring upon him the penalties of the law, and even to take away his life, if undeterred by the fear of punishment. Into such forms are men's dispositions to hatred and cruelty changed after the life of the body, the phantasies originating in them having all the vividness of reality.*

820. *Those who during their life in the world have practised robbery and such as have been pirates, are delighted with fœtid and stinking urine above all other liquids; and they appear to themselves to have their habitations in the midst of such things, and likewise in stagnant lakes of a disagreeable odor. A certain robber approached me, gnashing his teeth, the noise of which was as plainly heard as if it had proceeded from a man; an astonishing circumstance, since those spirits have no teeth. He confessed that he would much rather live in filthy urinous places, than among the clearest and purest waters, for that the smell of urine was his chief delight; and added that he was particularly*

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pleased to pass his time amidst tubs of this liquid, and there to have his abode.

821. *There are some who present outwardly a fair aspect, and upright life, so that none would suspect their integrity; who study by every method to put on such an appearance, for the sake of being advanced to honors, and of enriching themselves without the loss of reputation. Wherefore, they do not act openly but through others, using them as instruments for obtaining, by deceitful artifices, the property of their neighbors, without any regard to the distress of the families whom they thereby reduce to indigence. They would themselves be personal agents in this villany, without any remorse of conscience, could they only escape public notice; and are, of course, equally guilty as if they were so. These are secret robbers, and the kind of hatred peculiar to them is conjoined with haughtiness, greediness of gain, unmercifulness, and deceit. Such persons in the other life are desirous of being deemed guiltless, insisting that they have done no evil,—because it had never been discovered; and in order to clear themselves from every imputation of guilt they strip off their clothes and shew themselves naked, thus testifying their innocence. During their examination it is clearly evident, from their every expression and every idea of thought, what sort of spirits they are, although this is unknown to themselves. These spirits, in the other life, are ready to destroy such of their companions as offend them, without the slightest remorse; they moreover carry in their hands an axe and a hammer, and seem to have another spirit with them, whom they strike as he stoops down, but they are cautious of shedding blood, because they are fearful of death. It is not in their power to cast these instruments out of their hands, although they attempt it with all their might, to prevent the barbarity of their dispositions from being apparent to spirits and angels. They reside at an intermediate distance between the two feet in front.*

822. *There is one kind of hatred towards the neighbor which finds its delight in doing injuries, and in annoying every one; and the more mischief it occasions the better it is pleased. Many of the lowest of the people are of this character; but there are also persons of higher rank whose disposition is similar, although they are outwardly better behaved, in consequence of the superiority of their education, and the apprehension they entertain of legal punishment. After death, the upper part of the body of these spirits appears naked, and their hair dishevelled; they annoy one another by rushing forward and placing the palms of their hands on each other's shoulders, when leaping over their heads, they quickly return to the assault and beat one another grieviously. Those who are better behaved, of whom we were last speaking, act in a similar manner, but to save appearances, they first salute each other, and then going round, make their assault behind,*

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striking with their fists; when, however, they see each other in front, they again proffer their salutations, and passing round again make their assault behind. They are seen at some distance to the left, in a middle altitude.

823. *Whatever a man has done, or even thought, in the life of the body, returns successively in the other life. When feelings of enmity, hatred, and deceit recur, the persons against whom they have been indulged, and whose injury has been clandestinely contrived, are also presented, and that immediately, as will, by the divine mercy of the Lord, be more fully described hereafter. It is, in consequence of a perception of the thoughts of all being communicated in the other life, that those entertained against others appear openly, the most lamentable states being induced when the hidden feelings of enmity burst forth.*

With the wicked, all their evil deeds and thoughts thus vividly return; but with the good, it is not so, all their states of goodness, friendship, and love, recurring with the greatest possible delight and happiness.

GENESIS.

CHAPTER THE EIGHTH.

CONTINUATION RESPECTING THE HELLS.

OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS, AND, ALSO, OF THE HELLS OF THE DECEITFUL, AND OF CRAFTY WOMEN.

824. *UNDER the heel* of the right foot is the hell inhabited by those who have taken delight both in cruelty and in adulteries, therein perceiving the greatest satisfaction of their lives. It is a surprising circumstance that such as have been cruel during their life in the body, have also been adulterers above all others; they have their abode in that hell, where they exercise cruelties by the most wicked contrivances. They form to themselves, by their phantasies, vessels and instruments, like pestles and mortars, such as are employed in bruising herbs, with which they bruise and torture whomsoever they can. They also construct broad axes, similar to those used by executioners, and a sort of awl, or*

* The reader is requested to observe, that the author is speaking of the situation of these societies according to their respective correspondence to the human frame.

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auger, with which they cruelly torment each other, not to mention other direful practices. In that hell there are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this day that hell increases,—owing its increase especially to those of the Christian world so called who have placed their chief delight in adulteries, these for the most part being also cruel. Sometimes their delight is changed into the stench of human excrement, which, on opening the hell, exhales very abundantly; and when perceived in the world of spirits it instantly brings on faintness, as I have experienced. This excrementitious stench by turns prevails and ceases in the hells; for it is their delight arising from adulteries which becomes changed into this smell. In process of time, when they have passed their appointed period under such circumstances, they are left solitary, and sit in torment, becoming like deformed skeletons, although still continuing to live.

825. *In the plane of the soles of the feet, at some distance forward, there is a hell, called Gehennah, inhabited by immodest women, who have placed their whole delight in adulteries, and who considering them not only lawful, but also reputable, have inveigled the guiltless and innocent to such practices under various assumed appearances of character and credit. There is visible in that hell a kind of fiery appearance, such as is often seen shining in the air from a great fire; and it is attended also with heat, which it was given me to feel by the warmth thence communicated to my face; and a stench exhales thence similar to that arising from burnt bones and hair. This hell is sometimes changed into dreadful serpents, which bite the inhabitants, who desire death, but cannot die. Some of the women being liberated thence, mentioned, on coming to me, that it is burning hot there, but that when they are allowed to approach any society of good spirits, their heat becomes changed into intense cold; and at such times they experience in themselves an alternation of heat and cold, passing from one extreme to the other, and are thereby miserably tortured. Nevertheless there are intervals during which they are in the excitement of their fiery lust; but their states become changed in the manner described.*

826. *There have been some of both sexes from that part of the world called Christendom, who during their life in the body have regarded adulteries as not only lawful, but even holy, thus considering what they have impiously denominated community of wives as sacred. I observed that these were sent to Gehennah, but when they came thither, a change took place; the fiery appearance of Gehennah, which is of a reddish cast, becoming on their arrival whitish, and it was perceived that they could not agree together. That wicked band was, therefore, separated, and conveyed to the region behind,—thus, as it were, into another world, where they had to be immersed in stagnant lakes,*

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and thence passed to a new Gehennah appointed for them. There was heard in Gehennah a kind of hissing, which is indescribable, —but the hissing or murmur of Gehennah was duller than that of the spirits who had defiled holiness by adulteries.

827. *Those who ensnare by pretending a regard for conjugial love, and for love towards children, behaving themselves in such a manner that a husband has no suspicion but that they are chaste, innocent, and friendly, and who, under these and various other pretences, commit adultery with the greater security, are in a hell beneath the back-parts* [sub natibus], *among the filthiest excrements; and, because they rank with the treacherous, they become vastated to such a degree as to be like mere bones. Such persons do not even know what conscience is. I have conversed with them, and they are surprised that any one should have a conscience, and should say that adulteries are contrary to it. They were informed that it is as impossible for such unconscientious adulterers to come into heaven as for a fish to live in the air, or a bird in the æther, because on the instant of their approach, they would feel as it were suffocated, their adulterous delight becoming changed into a most offensive stench; and further, that they must needs be thrust down into hell, and become finally like bony substances, possessing scarcely any vitality, because they have acquired to themselves a life so wicked, that, on losing it, there remains almost nothing of life truly human.*

828. *Such as desire nothing more than to deflower virgins, or those who find their greatest delight in the spoils of virginity, without regard to marriage or issue, and who after securing the objects of their lusts conceive an inversion towards them and then leave them to prostitution, suffer the most grievous punishment in the other world. For their life here has been opposed to all order, natural, spiritual, and celestial; and not only is it contrary to conjugial love,—which in heaven is accounted most holy,— but also to innocence, which they wound and destroy, by seducing innocent beings into a course of prostitution, who might have been initiated into conjugial love. For, as is well known, the first delights of love introduce virgins to chaste conjugial love, and conjoin the minds of the married partners; and since the sanctity of heaven is founded on conjugial love, and on innocence, the destroyers of such love must necessarily be interiorly homicides. These persons appear to themselves to be seated on a furious horse, which throws them on high, so that to their great terror they fall down, seemingly at the peril of their lives. Afterwards they appear to themselves to be under the belly of a furious horse, and presently to enter through his posteriors into his belly; and then they suddenly fancy that they are in the belly of a filthy harlot, who becomes changed into a great dragon,—and there they remain covered up in torment. This punishment returns many times in the course of hundreds and thousands of years, until they become*

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touched with horror at these lusts. I have been informed that the offspring of such parents are worse than other children, in consequence of deriving an hereditary constitution from the father partaking of his nature; wherefore children are seldom born from such connections, or if they are born, they do not remain long in this life.

829. *Those who indulge in lascivious thoughts during the life of the body, giving a lascivious turn to what others converse about, even when the subject is holy, and continue these practices in middle and old age, when they have no natural lasciviousness to plead in excuse, do not desist from such thoughts and conversation in another life. Now, as in that life their thoughts are communicated and sometimes are turned before other spirits into obscene representations, whereby offence is given, they are punished by being laid in a horizontal position in the presence of the spirits whom they have offended, and are turned round like a roll with a quick motion from left to right, then transversely in another position, and afterwards in a third, naked or half naked, according to the quality of their lasciviousness, until they thus become affected with shame. They are subsequently rolled about by the head and feet transversely like a hinge, by which resistance and at the same time pain are occasioned; for two forces are then in action, one tending roundways and the other backwards, and this is attended with a painful sense of tearing asunder. When this is completed they have permission granted them to withdraw from the sight of spirits, and then a sense of shame is instilled into them; nevertheless they are still not without temptations to continue the same evil practices, but so long as they are in a state of shame and grief they are careful against yielding to them. This punishment was seen at some distance towards the front.*

There are also boys, youths, and young men, who, in consequence of the impetuosity of youth have conceived wicked and pernicious principles, supposing that wives,—and especially such as are young and beautiful,—ought not to be confined to their husbands, but to be free to themselves and their like, the husband remaining only as the head of the family, and the educator of the children. These are distinguished in the other life by their boyish tone of voice, and reside at some height backwards. Such among them as have confirmed themselves in these principles, and in a practice conformable thereto, are miserably tormented in the other world, by having their joints put out and in alternately;—which is effected by spirits who have the art to excite in others a phantasy as if they were still in the body, and at the same time a sense of bodily pain. By these contortions and retortions, and the struggles they make in opposition to them, they are so lacerated as to seem to themselves torn into minute fragments, with exceeding great pain; and this punishment is re-

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peated, until being struck with horror at their principles they desist from such thoughts.

830. *Those who deceive others by artful dissimulation, making a show of friendliness in the countenance and discourse while they conceive inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in a hell more terrible than that of others, and indeed more terrible than the hell of murderers. They appear to themselves to be living among serpents, and the more pernicious their stratagems have been so much the more dreadful, poisonous, and numerous do the serpents which encompass and torment them appear. They know no otherwise than that these serpents are real, inasmuch as they occasion similar pains and torments,—which possibly few will believe, although it is a certain fact. These are they who purposely or with premeditation exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each. In general they are not tolerated in societies, but are expelled; for whatever any spirit thinks is immediately known and perceived by neighboring spirits, and consequently every species of deceit is recognized. Hence at length such deceitful spirits sit down in solitude, being expelled from all society; and then they appear with their faces dilated, so as to be four or five times the breadth of an ordinary face, with a broad fleshy cap of a whitish color upon their heads, like images of death sitting in torment. There are others who are by nature deceitful, but not with premeditation, nor clandestinely, under a feigned countenance. These are immediately known, and their thoughts manifestly perceived, when they boast of wishing to appear wiser than others; they have not such a hell as the former. More, however, will be said of the deceitful, by the divine mercy of the Lord, in a future part of this work.*

831. *There are some of the female sex, who have lived in the indulgence of their inclinations, regarding only themselves and the world, and making the all of life and its delight to consist in external decorum, in consequence of which they have been particularly esteemed in polished society. They have thus, by practice, acquired the talent of insinuating themselves into the good graces of others, by specious pretences and a fair exterior, for the purposes of gaining an ascendancy over them; and hence their life has been one of simulation and deceit. They used to frequent churches like other people, but for no other end than to appear upright and pious,—being, moreover, destitute of conscience, and exceedingly prone to wickedness and adulteries, when able to conceal them. Such persons in the other life think as they did here, knowing not what conscience is, and making a mock of those who speak of it. They enter into the affections of others by a pretended honesty, piety, compassion, and innocence, which with them are the means of deceiving; and whenever external restraints*

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are removed, they plunge into the most wicked and obscene practices. These are they who, in the other world, become enchantresses or sorceresses, of whom there are some denominated sirens, who become expert in arts unknown on earth; and they are like sponges, imbibing all wicked artifices, from being of such a genius as readily to practise them. The artifices unknown here, which they learn in the spiritual world, are these:—they can speak as if from a different place to that in which they are, the voice being heard as if proceeding from good spirits elsewhere; they can be, as it were, present with several persons at the same time, thus persuading others that they are present everywhere, and they speak like several together, and in various places at the same moment; they have the power of averting the influx from good spirits, yea, even that of angelic spirits, perverting it instantly by various methods in favor of themselves; they can assume another's likeness by ideas which they conceive and fashion to themselves,—and can inspire every one with an affection for them, by insinuating themselves into the real state of another's affection; they can suddenly withdraw themselves out of sight, and become invisible; they have the power of representing to the view of spirits a bright flame encompassing the head, and this, which is an angelic token, to several at the same moment; they can feign innocence by various methods, even by representing infants whom they kiss; they also excite others, whom they hate, to murder them, because they are conscious of being themselves immortal, and afterwards they accuse them as murderers, and divulge their crime. From my own experience, I may state that they have stirred up in my memory whatever evils I have thought and done, and this by the most cunning contrivances; and while I have been asleep, they have discoursed with others altogether as from me on subjects false and obscene, so that the spirits who heard it were persuaded it was from me; not to mention many other things of a similar kind. Their nature is so persuasive that no one suspects them, and hence their ideas are not communicated like those of other spirits; for they have eyes resembling those ascribed to serpents, seeing every way at once, and having their thoughts present every where. These sorceresses or sirens are punished grievously, some in Gehennah, others in a kind of court among snakes; some by being as it were torn asunder, and subjected to various collisions, attended with the utmost pain and torture. In process of time they are separated from all society, and become like skeletons, from head to foot. A continuation of this subject is annexed to the end of the chapter.

CHAPTER VIII.

1. AND God remembered Noah, and every wild beast, and every beast which was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

2. The fountains also of the abyss, and the cataracts of heaven were stopped, and the rain from heaven was restrained.

3. And the waters receded from off the earth, in going and returning; and at the end of the hundred and fifty days the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day, upon the mountains of Ararat.

5. And the waters were in going and decreasing until the tenth month; in the tenth [month], on the first of the month, the tops of the mountains appeared.

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6. And it came to pass, at the end of forty days, that Noah opened the windows of the ark which he had made:

7. And he sent forth a raven, and it went forth going to and fro, until the waters were dried up from off the earth.

8. And he sent forth a dove from himself, to see if the waters were abated from off the faces of the ground.

9. And the dove found no rest for the sole of her foot; and she returned to him into the ark, because the waters were on the faces of the whole earth: and he put forth his hand and took her, and pulled her in unto himself into the ark.

10. And he stayed yet other seven days; and he continued to send forth the dove out of the ark;

11. And the dove returned to him in the evening time; and, lo, in her mouth was an olive-leaf plucked off; and Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the beginning, in the first of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and he saw, and behold, the faces of the ground were dry.

14. In the second month, on the seven and twentieth day of the month, was the earth dried.

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15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

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17. Bring forth with thee every wild beast that is with thee, of all flesh, both of fowl, and of beast, and of every reptile creeping upon the earth; that they may diffuse themselves over the earth, and be fruitful, and be multiplied upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every wild beast, every reptile, and every bird, every thing creeping upon the earth, according to their families, went forth out of the ark.

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20. And Noah builded an altar to Jehovah; and took of every clean beast, and of every clean bird, and offered whole burnt-offerings upon the altar.

21. And Jehovah smelled an odour of rest; and Jehovah said in his heart, I will not again curse the ground any more for man's sake; for the fashion of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

22. For during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

THE CONTENTS.

832. THE subject which now follows, according to the series, is concerning the man of the new church, who is called Noah; and, indeed, concerning his state after temptation, even to his regeneration, and so on.

833. His first state after temptation, and his fluctuation between the true and the false, until truths begin to appear, is treated of, verses 1—5.

834. His second state is in the parts; first, when the truths of faith are not as yet; afterwards when they are conjoined with charity; and the last, when the goods of charity shine forth, verses 6—14.

835. His third state, when he begins to act and think from charity, which is the first state of the regenerate, verses 15—19.

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate, verses 20, 21.

837. Lastly, the new church, raised up in the place of the former, is described, verses 21, 22.

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THE INTERNAL SENSE.

838. IN the two preceding chapters, the new church called *Noah*, or the man of that church, was treated of; first, as to his preparation to receive faith, and by faith, charity; next, as to his temptation; and afterwards as to his protection, when the Most Ancient Church perished. The subject of what here follows, is his state after temptation, which is described exactly in the order in which it was effected, and in which it is effected with all who become regenerate; for the Word of the Lord is such, that wherever it speaks of one person, it treats of all men, and of every individual, with a difference according to the disposition of each; this being the universal sense of the Word.

839. Verse 1. *And God remembered Noah, and every wild beast, and every beast, which was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. God remembered*, signifies the end of temptation, and the beginning of renovation; and by *Noah*, is signified, as before, the man of the Ancient Church. *Every wild beast and every beast, which was with him in the ark*, signifies all that he had; and *God made a wind to pass over the earth and the waters assuaged*, represents the disposal of all things into their order.

840. That *God remembered* signifies the end of temptation and the beginning of renovation, is evident from what precedes and follows. *God remembered* signifies, in particular, he is merciful, for his remembrance is mercy; and this is especially seen after temptation, because new light then shines forth. So long as temptation continues, man supposes the Lord to be absent, because being disturbed by evil genii, to such a degree as sometimes to be reduced to a state of despair, he can scarcely believe that any God exists, although the Lord is then more intimately present than he can ever conceive. When, however, temptation ceases, then he receives consolation, and begins to believe that the Lord is present; and this being the case here, God is said to remember, to denote the end of his temptation, and the beginning of his renovation. The word *God* is here used, and not *Jehovah*, because as yet man was in a state antecedent to that of regeneration; but when he becomes regenerate, then mention is made of Jehovah, as at the end of this chapter, verses 20, 21. The reason of this is, because faith was not yet conjoined with charity, for man is first said to be regenerate when he acts from charity. In charity Jehovah is present, but not so in faith prior to its conjunction with charity. Charity is the very *esse* and life of man in the other world; and as it is Jehovah who is *esse* itself and life itself, so before man is, and lives, *Jehovah* cannot be said to be with him, but *God*.

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841. That by *Noah* is signified, as before, the man of the Ancient Church; and by *every wild beast, and every beast which was with him in the ark*, everything that belonged to him, is clear from what was previously stated concerning Noah, and concerning the signification of wild beast, and beast. The term *wild beast* is taken in a two-fold sense in the Word, denoting both those things in man which are alive, and those which are dead. It denotes what is alive, because its correlative in the Hebrew tongue signifies a living thing; and in consequence of the most ancient people, in their humiliation, acknowledging themselves to be as wild beasts, this world became also a type of what is dead in man. In the present passage, by wild beasts are represented both what is alive and what is dead in one complex; for, as is customary with man after temptation, the living and the dead, or the things of the Lord, and those of man's *proprium*, appear so confused that he scarcely knows what is true and good; the Lord then, however, reduces and disposes all things in order, as will be subsequently shewn. That a wild beast signifies what is alive in man, may be seen in the preceding chapter (vii.), verse 14, and in the present chapter, verses 17 and 19; that they also represent the things which are dead in man, is evident from what was observed above respecting wild beasts and beasts, n. 45, 46, 142, 143, 246.

842. That *God made a wind to pass over the earth, and the waters assuaged*, signifies the disposal of all things into their order, is evident from the signification of wind in the Word. All spirits, both good and bad, are compared and likened to wind, and in the original tongue both spirits and winds are expressed by the same word. In temptations,—which are here the waters that assuaged, as was shewn above,—evil spirits cause an inundation, in consequence of entering by influx in great multitudes with their phantasies, and exciting similar phantasies in man; and when these spirits or their phantasies are dispersed, it is said in the Word to be done by a wind, and indeed by an east wind. Every man individually is similarly circumstanced during temptation and when the commotions or waters of temptation cease, as man in general, as has been given me to know by repeated experience; for evil spirits in the world of spirits sometimes associate themselves in troops, and thereby excite disturbances until they are dispersed by other bands of spirits, generally coming from the right, consequently from the eastern quarter, who strike such fear and terror into them, that they think of nothing but how they may escape. Thus those who had associated themselves are dispersed into all quarters, and thereby the societies of spirits formed for evil purposes are dissolved. The troops of spirits who disperse them are called the east wind; and there are also innumerable other methods of dispersion, denominated east winds, of which, by the divine

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mercy of the Lord, more will be said hereafter. When evil spirits are thus dispersed, the state of commotion and turbulence is succeeded by serenity, or silence, as is also the case with man when tempted; for during that state he is in the midst of such a band of spirits, but when they are driven away or dispersed, there follows as it were a calm, which is the commencement of the disposal of all things into order. Before reducing anything into a state of order, it is most usual to bring the whole into a kind of confused mass, or chaos as it were, for the purpose of disjoining what do not well cohere together, and when they are disunited, then the Lord disposes them into order. This process may be compared with what is observable in nature, where all things, both in general and particular, are first reduced to a kind of confused mass before being disposed or arranged regularly. Thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would be rendered pestiferous by the accumulation of unwholesome vapor. So in like manner in the human body, unless every part of the blood, as well what is heterogeneous as what is homogeneous, did continuously and successively flow together into one heart, to be there commingled, there would ensue a fatal coagulation of the liquids, which would render it impossible for the particular component parts to be distinctly disposed to their respective uses. Thus also it is with man in the course of his regeneration. That wind, and especially that the east wind, signifies the dispersion of falses and evils, or, what is the same, of evil spirits and genii, and afterwards an arranging into order, is evident from the Word; as from Isaiah: "Thou shalt disperse them, and the *wind* shall carry them away, and the *whirlwind* shall scatter them, and thou shalt rejoice in Jehovah, and glory in the Holy One of Israel," (xli. 16.) Here, dispersion is compared to wind, and scattering to a whirlwind, which is said of evils; then they who are regenerate, shall rejoice in Jehovah. In David: "Lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an *east wind*," (Psalm xlviii. 4—7.) In this passage is described the terror and confusion occasioned by an *east wind*, the description being taken from what passes in the world of spirits, which is involved in the internal sense of the Word. In Jeremiah: "He will make their land astonished. I will scatter them as an *east wind* before the enemy; I will regard them with the neck, and not with the faces in the day of their calamity," (xviii. 16, 17.) Here in like manner *the east wind* denotes the dispersion of falses. Similar also was the representation of the east wind by which the Red Sea was dried

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up, that the children of Israel might pass over, as described in Exodus: "Jehovah caused the Red Sea to go back, by a strong *east wind* all that night, and made the sea dry, and the waters were divided," (xiv. 21.) The signification of the waters of the Red Sea was similar to that of the waters of the flood in the present passage, as is evident from this consideration, that the Egyptians, by whom are represented the wicked, were drowned therein, while the children of Israel, who represent the regenerate, as does Noah here, passed over. By the Red Sea, as by the flood, is denoted condemnation also, and temptation, consequently by the east wind is signified the dissipation of the waters or evils of condemnation, or temptation, as is evident from the song of Moses after they had passed over (Exod. xv. 1—19); and from Isaiah: "Jehovah shall utterly destroy the tongue of the Egyptian sea, and with his mighty *wind* shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the *remnant* of his people which shall be left from Assyria, like as it was to Israel in the day that he came out of the land of Egypt," (xi. 15, 16.) Here *a highway for the remnant of the people left from Assyria* denotes a disposing into order.

843. Verse 2. *The fountains also of the abyss and the cataracts of heaven were stopped, and the rain from heaven was restrained.* These words signify that temptation ceased; *the fountains of the abyss* signify evils of the will; *the cataracts of the heaven,* falses of the understanding; and *rain,* temptation itself in general.

844. From this to the sixth verse it treats of the first state of the man of this church subsequent to temptation; and what is said in the present verse signifies the cessation of temptation. His temptation, both as to the things of the will and as to those of the understanding, has been previously spoken of; and its termination as to voluntary things is here meant by the fountains of the abyss being stopped; and its cessation as to the understanding, by the cataracts of heaven being stopped. That these expressions have such a signification, was asserted and demonstrated in the preceding chapter (vii. 11); and that rain denotes temptation itself was also shewn in the same chapter (verse 12), wherefore there is no need to dwell longer on the subject.

845. The reason why *the fountains of the abyss* signify temptation as to the things of the will, and *the cataracts of heaven* temptation in reference to things of the understanding, is, that it is the will of man which is influenced by hell, and not so much the intellectual principle, unless it be immersed in lusts which are of the will. Evils, which are of the will, are what condemn man and sink him down to hell, and falses only so far as they become conjoined with evils; then one follows the

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other. This may be proved by numerous instances of those who, being in falses, are yet saved; as is the case with many amongst the gentiles, who have lived in natural charity and in mercy, and with numbers of Christians who have believed in simplicity of heart. Their ignorance and simplicity are their excuse, because in them there may be innocence; but it is otherwise with those who have confirmed themselves in falses, and have thus contracted such a life of the false, as to refuse and oppose all truth, since this life must necessarily be vastated before anything of truth and thereby of good can be inseminated. It is, however, still worse with those who from cupidity have confirmed themselves in falses, so that falses and lusts constitute one life; for these are they who sink themselves down into hell. This is the cause of temptation as to voluntary things being signified by the fountains of the abyss, which are the hells, and temptation as to intellectual things by the cataracts of heaven, which are the clouds, from which comes rain.

846. Verse 3. *And the waters receded from off the earth, in going and returning; and at the end of the hundred and fifty days the waters were abated. The waters receded from off the earth, in going and returning*, signifies fluctuations between the true and the false; and that *the waters abated at the end of the hundred and fifty days*, signifies that temptations ceased. *A hundred and fifty days*, here, as above, signify a termination.

847. That *the waters receded from off the earth*, signifies *fluctuations between the true and the false*, is evident from the previous statement that the waters of the flood, or inundations, with respect to Noah, denote temptations; for as it here treats of the first state after temptation, the waters receding in going and returning can represent nothing else than fluctuation between truths and falses. The nature of this fluctuation, however, can only be known after man becomes acquainted with the nature of temptation, for such as the temptation is, such is the fluctuation succeeding to it. When the temptation is celestial, then the fluctuation is between good and evil; when it is spiritual, between the true and the false; and when it is natural, the fluctuation is between what agrees with and what is contrary to his natural desires [*cupiditates*]. There are several kinds of temptations, which in general may be divided into the celestial, spiritual, and natural, and these ought never to be confounded with each other. Celestial temptations can have no place except with those who are principled in love towards the Lord; and spiritual with those only who are in charity towards their neighbor. Natural temptations are altogether distinct from these, and are not indeed truly temptations, but merely anxieties arising from the assault of natural loves, in consequence of misfortunes, diseases, or a depraved condition of the blood and other fluids of the body. From this short

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account it may, in some degree, be seen that temptation is anguish and anxiety occasioned by whatever opposes or resists any particular kind of love. Thus with those who are in love towards the Lord, whatever assaults this love produces an inmost torture, which is celestial temptation; also with such as are in love towards the neighbor, or charity, whatever assaults this love occasions torment of conscience, and this is spiritual temptation. With those who are merely natural, what they frequently call temptations, and the pangs of conscience, are not truly so, but only anxieties arising from the assault of their loves, as when they foresee and are sensible of the loss of honor, the good things of the world, reputation, pleasures, bodily life, and the like; nevertheless these troubles are wont to be productive of some good. Temptations are moreover experienced by such as are principled in natural charity, and consequently by all kinds of heretics, gentiles, and idolaters, arising from every assault on the life of the faith which they cherish. These straitnesses, however, bear only a faint resemblance to spiritual temptations.

848. When temptation is finished, there is, as it were, a fluctuation, and if the temptation was spiritual, it is a fluctuation between the true and the false. The necessity of this may appear sufficiently evident from the consideration, that temptation is the beginning of regeneration; and, as all regeneration has for its end, that man may receive new life, or rather that he may receive life, and from being no man, may become a man, or from dead be made living, therefore when his former life, which is merely animal, is destroyed by temptations, he cannot but fluctuate between the true and the false. Truth is of the new life, falsity of the old; and unless the former life be destroyed, and this fluctuation take place, it is impossible for any spiritual seed to be sown, because there is no ground. When, however, all this is effected, man scarcely knows what is true and good, and indeed hardly whether there be such a thing as truth in existence. Thus, for example, when reflecting about the goods of charity, or, as they are commonly called, good works, he considers whether he can do them from himself or not, and that in whatever he does from himself there is merit, then he is in such obscurity and darkness, that when informed no one can do good from himself or from *proprium*, and still less can any one possess merit, but that all good is from the Lord, and all merit is his alone, he can do nothing but express his astonishment. He is also similarly circumstanced with respect to all the other truths of faith; but however great the obscurity and darkness of his mind, it becomes sensibly, although gradually enlightened. Regeneration is accurately represented by man's birth as an infant. His life is then of the most obscure kind; he knows almost nothing, and therefore at first receives

only general impressions from the various objects around him. These impressions, however, by degrees become more distinct as particular ideas are conveyed, which in their turn become the mediums of those which are still more specific. Thus general notions become illustrated by individual ones, and thus man becomes not only acquainted with the existence of things, but also with their nature and quality. So it is with every one who emerges out of temptation; and the state of those in another life, who having been in falses, become vastated, is also similar. This state is denominated *fluctuation*, and is here described by the waters receding in going and returning.

849. Hence then it plainly follows, that *the waters abated at the end of a hundred and fifty days* signifies that temptations ceased. That *a hundred and fifty days* signify a termination, is manifest from what was said of this number in the foregoing chapter, (v. 24); thus here it is the termination of the fluctuation and the beginning of a new life.

850. Verse 4. *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.* The *ark rested* signifies regeneration; *the seventh month* what is holy; *the seventeenth day of the month* what is new; and *the mountains of Ararat* light [*lumen*].

851. That *the ark rested* signifies regeneration, is evident from the fact that the ark signifies the man of this church; and all things which it contained, whatever appertained to him; as has been repeatedly shewn before. When, therefore, the ark is said to *rest*, it signifies the regeneration of this man. The series of the literal sense indeed may seem to imply that the ark resting denotes the cessation of the fluctuations succeeding to temptation, spoken of in the preceding verse; but fluctuations which are doubts and obscurities concerning what is true and good, do not cease, but continue for a long time, as will be seen from what follows. Hence it is evident, that there is a continual change of circumstances in the internal sense; and as they are arcana, it may be expedient to observe, for their clearer exposition, that the spiritual man, like the celestial, after enduring temptations, becomes *the rest of the Lord*, and further, that he also becomes *the seventh*, not indeed *the seventh day*, as the celestial man, but *the seventh month*. Concerning the celestial man as being the Lord's rest, or the Sabbath, and the seventh day, see above, n. 84—88. As, however, there is a difference between the celestial and the spiritual man, the rest of the former is expressed in the original language, by a word which means *the Sabbath*, while the rest of the latter is expressed by another term, from which the name *Noah*, which properly means *rest*, is derived.

852. That the *seventh month* signifies what is holy, is abundantly evident from what has been said before, (n. 84—87, 395,

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716). This holiness corresponds to what was said of the celestial man (chap. ii. 3), where it is written that the seventh day was sanctified, because God rested thereon.

853. That the *seventeenth day* signifies what is new, is plain from what has been shewn concerning the same number in the preceding chapter (vii. 11, n. 755,) where it signifies a beginning; and every beginning is new.

854. That *the mountains of Ararat* signify light [*lumen*], is evident from the signification of a mountain, which is the good of love and charity (n. 795); and from the signification of Ararat, which is light,—and, indeed, the light of the regenerate. New light, or the first light of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are like the rays of light, love or charity being like flame; and the light of him who is being regenerated does not arise from the truths of faith, but from charity, the truths of faith being the rays of light thence emitted. Thus it is clear that the mountains of Ararat signify such light. This is the first light perceived after temptation, and being the first, it is obscure, and is called *lumen*, not *lux*.*

855. Hence now it is evident that this verse, in the internal sense, signifies, that the spiritual man is a holy rest, in consequence of being endowed with new intellectual light derived from charity. These truths are perceived by the angels in a variety so wonderful, and an order so delightful, that could man but obtain a single such idea, it would open to him thousands and thousands of others in an increasing ratio, of so exalted a character, as to be utterly indescribable. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be an unpolished historical relation; as when it is here said, that the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

856. Verse 5. *And the waters were in going and decreasing until the tenth month; in the tenth* [*month*], *on the first of the month, the tops of the mountains appeared.* That *the waters were in going and decreasing* signifies that falses began to disappear; *the tenth month* signifies the truths which are of *remains*; that *on the first of the month the tops of the mountains appeared*, signifies the truths of faith, which then began to appear.

857. That *the waters were in going and decreasing* signifies that falses began to disappear, is evident from the words themselves, as well as from what is shewn above (v. 3), where it is said, that the *waters receded in going and returning*. Here, however, it is said, that *the waters were in going and decreasing*, and by this, as by the former phrase, is denoted fluctuation between the true and the false, although, in the present instance,

* *Lux* is employed by the author to denote the light of the spiritual man.

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the decrease of those fluctuations is represented. Fluctuations exist after temptation, as was observed, in consequence of man's ignorance of what is true, but in proportion as they cease, so the light [*lux*] of truth appears. The reason of this is, that so long as man continues in such a state, the internal man, that is, the Lord by the internal man, cannot operate upon the external. In the internal man are *remains*, or the affections of the good and the true spoken of above; in the external are lusts and the falses thence derived: and so long as these latter continue unsubdued and unextinguished, the way for goods and truths from the internal, or more correctly, through the internal from the Lord is closed. Temptations, therefore, have for their end the subjugation of the externals in man, that they may thereby be rendered obedient to what is internal; as may appear to any one who reflects, that so soon as man's loves are assaulted and broken,—as during misfortunes, sickness, and grief of mind,—his lusts begin to subside, and he at the same time begins to talk piously; but as soon as he returns to his former state, the external man gets the dominion, and he scarcely thinks at all on such subjects. The like happens at the hour of death, when corporeal things begin to be extinguished; and hence every one may see what the internal man is, and what the external; and also the nature of remains, and the mode in which cupidities and pleasures, which are of the external man, hinder the Lord's operation by the internal. Hence, likewise, the effect of temptations, or of the internal pains denominated the stings of conscience, in rendering the external man obedient to the internal, is evident to all. The obedience of the external man consists solely in this, that the affections of the good and the true are not hindered, resisted, and suffocated by cupidities and the falsities thence originating. The domination of lusts and falsities is here described by the waters which were in going and decreasing.

858. That *the tenth month* signifies the truths which are of remains, is manifest from the signification of the number *ten*, which is *remains* (n. 576), taken in connection with what was said above concerning remains in the internal man.

859. That *on the first of the month the tops of the mountains appeared* signifies the truths of faith, which then begin to be seen, is evident from the signification of mountains (n. 795), which denote the goods of love and charity. Their tops begin to be visible when man is regenerated, and a conscience is given him, and thereby charity; and he who supposes that he sees the tops of the mountains, or the truths of faith, from any other ground than from the goods of love and charity, is altogether deceived; since without these, Jews and profane Gentiles behold them alike. The tops of the mountains are the first dawnings of light [*lux*] which appear.

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860. Hence also it may be seen, that all regeneration proceeds from evening to morning, as is stated six times over in the first chapter of Genesis, where the regeneration of man is treated of. Here evening is described in verses 2, 3; and morning in verses 4, 5. In the present verse the first dawning of light, or the morning of this state, is described by the tops of the mountains appearing.

861. Verse 6. *And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.* It came to pass *at the end of forty days*, signifies the duration of the former state and the beginning of the following one; *Noah opened the window of the ark which he had made*, signifies another state, when the truths of faith appeared to him.

862. That it came to pass *at the end of forty days*, signifies the duration of the former state, and the beginning of the following one, is evident from the signification of *forty*, which was explained at n. 730; where, the subject being temptation, it is said, *forty days and forty nights*, which signified the duration of the temptation. But because the subject here treated of is the state following temptation, *forty days* are named, but not *forty nights*. The reason is, because charity, which in the Word is compared to and called day, now begins to appear; and as faith which precedes is not as yet so conjoined with charity, it is compared to and called night, as in chap. i. 16; and in other parts of the Word. Faith is also called night in the Word, from the fact of its receiving its light [*lux*] from charity, as the moon does from the sun; and hence faith is compared to and called the moon, and love or charity is likened to and denominated the sun. Forty days, or the duration which they signify, have respect both to what precedes and to what follows, wherefore it is said, at the end of forty days: thus they denote the duration of the former state, and the beginning of that now treated of. Here then commences the description of the second state of the man of this church after temptation.

863. That *Noah opened the window of the ark which he had made*, signifies another state, when the truths of faith appeared to him, is evident from the last words of the preceding verse, *the tops of the mountains appeared*, and from their signification, as well as from the signification of a *window*, (see n. 655,) which is, the intellectual principle, or, what is the same, the truth of faith; and likewise from this being the first dawning of light. Concerning the intellectual principle, or the truth of faith, signified by a window, it may be observed here as above, that no truth of faith can possibly exist except it spring from the good of love or charity, as there can be nothing truly intellectual, unless it be grounded in the will-principle. If the will be removed, there is no intellectual principle, as has been occasionally shewn before; and thus if you remove charity there is no faith;

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but since the will of man is mere cupidity, to prevent the immersion of his intellectual principle, or the truth of faith, in his lust, the Lord miraculously provided that the understanding should be separated from the will of man, by a certain medium, which is conscience, and in this he implanted charity. Without this miraculous providence no person could have been saved.

864. Verse 7. *And he sent forth a raven, and it went forth, going to and fro, until the waters were dried up from off the earth.* By *he sent forth a raven, and it went to and fro,* is signified that falsities still occasioned disturbance; by *a raven* is signified falsities; and by *going to and fro,* is signified that such was their state; *until the waters were dried up from off the earth,* signifies the apparent dissipation of falsities.

865. That by *he sent forth a raven, and it went forth, going to and fro,* is signified that falsities still occasioned disturbance, is evident from the signification of *a raven,* and *of going forth to and fro,* of which more will be said hereafter. In this passage is described the second state of the regenerating man after temptation, when the truths of faith, like the first dawning of light, began to appear. Such is the nature of this state, that falsities are continually occasioning disturbance, so that it resembles the morning twilight, whilst somewhat of the obscurity of night, here signified by a raven, still remains. Falsities, with the spiritual man, and especially before his regeneration, are like the dense spots of a cloud. The reason is, because he can know nothing of the truth of faith, except by what is revealed in the Word, where every thing is stated in a general way; and general truths are but as the spots of a cloud, for every single general truth comprehends in it thousands and thousands of particulars, and each particular thousands and thousands of individual truths, all general truths being illustrated by the individual facts which constitute particulars. These specific truths are never therefore revealed to man, because they are both indescribable and inconceivable, and consequently can neither be acknowledged nor believed in, as being contrary to the fallacies of the senses in which man is born, and which he does not easily permit to be destroyed. It is, however, altogether otherwise with the celestial man, who possesses perception from the Lord; for in him particular truths, and the individual facts of which they are composed, are capable of being insinuated. For example, a true marriage is that of one man with one wife; this is representative of the celestial marriage, and is consequently admissive of heavenly happiness, which a marriage of one man with several wives is not. Now the spiritual man, who knows this to be true from the Word of the Lord, acquiesces in it, and hence admits as a point of conscience, that marriage with more wives than one is a sin, but he knows no more; whilst the celestial man perceives a thousand particular truths, confirming

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the general truth, so that marriage with several wives excites his abhorrence. As the spiritual man is only acquainted with general truths, and has his conscience formed from these, and as the general truths of the Word are accommodated to the fallacies of the senses, it is evident that innumerable falsities, which cannot be dispersed, will adjoin and insinuate themselves into them;—it is these falsities which are here signified by the raven which went forth going to and fro.

866. That *a raven* signifies falsities, may appear from what was said and shewn above concerning birds in general, that they signify intellectual, rational, and scientific truths, and also their opposites, which are reasonings and falsities. Both of these are described in the Word by various species of birds; intellectual truths by birds which are gentle, beautiful, and clean, and falsities by those which are ravenous, ugly, and unclean, in each case varying according to the species of truth or falsity. Gross and dense falsities are denoted by owls and ravens; by owls, because they live in the darkness of night, and by ravens, because they are of a black color; as in Isaiah: "The *owl* also, and the *raven* shall dwell in it," (xxxiv. 11;) speaking of the Jewish Church as being the habitation of mere falsities, represented by the owl and the raven.

867. That by *going to and fro* is signified that such was their state, is evident from the nature of the falsities with man, when in his first and second state after temptation, for they then fly about as it were, so as to go forth and return;—for the reason mentioned above, that man at that time is necessarily only in the knowledge of the most general truths, into which there is an influx of the phantasies arising from corporeal, sensual and worldly ideas, which are opposed to the truths of faith.

868. That *until the waters were dried up from off the faces of the earth*, signifies the apparent dissipation of falsities, may appear from the state of man when he is regenerated. It is universally believed in the present day that evils and falsities in man are entirely separated and abolished during regeneration, so that when he becomes regenerate, nothing of the evil or falsity remains, but that he is clean and righteous, like one washed and purified with water. This notion is, however, utterly erroneous; for not a single evil or falsity can be so shaken off as to be abolished; but whatever has been hereditarily derived in infancy, or acquired by man's own act and deed, remains; so that man, notwithstanding his being regenerate, is altogether evil and false, as is vividly perceived by souls after death. The truth of this fact may appear sufficiently evident from the consideration, that there is nothing good and true in man except from the Lord, and that all evil and falsity are from *proprium*, hence that every man, and every spirit, yea, and every angel,

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is left for a single moment to himself, would rush spontaneously into hell; wherefore also it is said, in the Word, that the heavens are not pure. This the angels acknowledge, and whosoever refuses to acknowledge it cannot dwell with them, for it is the mercy of the Lord alone which delivers them; yea, which draws and keeps them out of hell, lest they should precipitate themselves thither of their own accord. The angels perceive manifestly that they are thus kept by the Lord from falling into hell, and it is also evident in some degree to good spirits; but evil spirits, like evil men, do not believe it, although it has been often proved to them experimentally, as will be shewn, by the divine mercy of the Lord, in a future part of this work. Since, therefore, the state of man is such, that not a single evil or falsity can be so entirely separated as to be completely abolished, because his proper life consists in the evil and the false, the Lord, out of his divine mercy, whilst regenerating man, so evercomes his evils and falses by temptations, that they appear as it were dead, although they are not really so, being only subdued to prevent their resisting the goods and truths which are from the Lord. At the same time also, the Lord, by means of temptations, confers on man a new faculty of receiving goods and truths, by gifting him with ideas and affections of the good and the true, to which evils and falses may be bended or turned; and by insinuating into his general knowledges, particulars, and into these single truths, which had been stored up in him, and of which he is altogether ignorant, in consequence of their being interior to the sphere of his capacity and perception. These truths, nevertheless, are of such a nature that they serve as receptacles or vessels into which charity may be insinuated by the Lord, and by charity, innocence; by the wonderful arrangement of which, in man, spirits, and angels, a kind of rainbow may be represented; wherefore the rainbow became the sign of the covenant (chap. ix. 12—17),—of which, by the divine mercy of the Lord, we shall speak more particularly in the explanation of that chapter. When man is thus formed, he is said to be regenerate, all his evils and falses still remaining, as well as all his goods and truths. He who is evil, experiences in another life a return of all his evils and falsities, altogether as he was in them during the life of the body, and they are then turned into infernal phantasies and punishments; but he who is good enjoys the reproduction of all his states of goodness and truth, as friendship, charity, and innocence, with their delights and happiness immensely increased and multiplied. This, then, is what is signified by the drying up of the waters, which is the apparent dissipation of falsities.

869. Verse 8. *And he sent forth a dove from himself to see if the waters were abated from off the faces of the ground.* By

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a dove, are signified the truths and goods of faith in the man about to be regenerated; *he sent forth a dove from himself to see*, signifies a state of reception as to the truths and goods of faith; *if the waters were abated*, signifies falsities which impeded; *the faces of the ground*, are those things which are with the man of the church; it is said *ground*, because it is the first state, when man becomes a church.

870. That by *a dove* are signified the truths and goods of faith in the man about to be regenerated, is evident from its signification in the Word; especially from the dove which alighted upon Jesus when he was baptized, of which it is written in Matthew: "Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like *a dove*, and lighting upon him," (iii. 16, 17; also Mark i. 9—11; Luke iii. 21, 22; John i. 32.) Here the dove signifies nothing else than the holy principle of faith, baptism itself signifying regeneration. Hence in a new church about to be established, the dove signifies the truth and good of faith, which they receive from the Lord by regeneration. The like was represented and involved by the young pigeons or turtle-doves offered in sacrifice, and as burnt-offerings, in the Jewish church (Levit. i. 14, to the end; chap. v. 7—10; xii. 6, 8; xiv. 21, 22; xv. 14, 29, 30; Numb. vi. 10, 11; Luke ii. 22—24;) as may appear from each of these passages. That they had some such signification must be obvious to every one from this consideration alone, that unless they were representative, every injunction respecting them would be void of meaning, and in no respect divine; for the external of the church is of itself inanimate, but it derives life from what is internal, and what is internal lives from the Lord. That the dove in general signifies the intellectuals of faith, is evident also from the prophets; as Hosea: "Ephraim is also like a *silly dove* without heart: they call to Egypt, they go to Assyria," (vii. 11.) Again: Ephraim "shall tremble as a *bird* out of Egypt, and as a *dove* out of the land of Assyria," (xi. 11.) Here *Ephraim* denotes the intelligent; *Egypt*, such as are in science; *Assyria*, the rational; and *a dove*, those things which are of the intellectuals of faith. It here treats also of the regeneration of the spiritual church. So in David: "O deliver not the soul of the *turtle-dove* to the wild beast," (Psalm lxxiv. 19.) The *wild beast* denotes those who have no charity; and *the soul of the turtle-dove*, the life of faith. See also what was said and shewn above,(n. 40, 766,) respecting birds, as signifying intellectual things,—the gentle, beautiful, and clean, being intellectual truths and goods; and the ravenous, deformed, unclean, and useless, their opposite falses, like the raven, which is here opposed to the dove.

871. That *he sent forth a dove from himself to see*, signifies

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a state of reception as to the truths and goods of faith, is evident from the order of events; as well as from what follows when treating of the three states of man's regeneration subsequent to temptation,—signified by his sending forth the dove three times. The words here proximately involve his exploration; for it is said that he sent forth a dove from himself *to see if the waters were abated*, that is, whether falsities were still so abundant that the goods and truths of faith could not be received. But there is no exploration with the Lord, because he knows all things, in general and in particular; wherefore in the internal sense these expressions do not signify exploration, but state,—and here the first state, when falsities still impeded,—which is signified by the words *if the waters were abated*.

872. That *the faces of the ground* are those things which are with the man of the church, and that it is called *the ground* because it is the first state when man becomes a church, appears from the signification of ground, of which it was said above that it is the man of the church,—who is called the *ground* when the goods and truths of faith are capable of being sown in him; before that he is called the *earth*;—as in the first chapter of Genesis, where before man has become celestial, *the earth* is predicated of him, but when he has become celestial, in the second chapter, *the ground* and *the field* are predicated of him; and so it is also in the present chapter. That the signification is in the internal sense, may be seen merely from the expressions earth and ground, not only here, but everywhere in the Word. By the ground in a universal sense is signified the church, and because it signifies the church, it signifies also the man of the church; for as has been previously stated, every man of the church is a church.

873. Verse 9. *And the dove found no rest for the sole of her foot; and she returned to him into the ark, because the waters were on the faces of the whole earth; and he put forth his hand and took her, and pulled her in unto himself into the ark. The dove found no rest for the sole of her foot*, signifies that nothing of the good and truth of faith could as yet take root; *she returned to him into the ark*, signifies good and truth with him appearing as if it were of faith; *because the waters were on the faces of the whole earth*, signifies falsities which still overflowed; *he put forth his hand*, signifies his own power; *and took her, and pulled her in unto himself into the ark*, signifies that he did what was good and thought what was true from himself.

874. Here is described the first state of the regeneration of the man of this church after temptation, which is common to all who become regenerate, in which they imagine they do good and think what is true of themselves; the Lord permits them so to believe in consequence of the extreme obscurity of their perceptions. In reality, however, all the good they do, and all the

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truth they think, whilst influenced by such a false idea, is not the good and truth of faith; for whatsoever a man brings forth from himself cannot be good, since it proceeds from an impure and unclean fountain, whence no good can ever emanate. In such a state men think of their own merit and righteousness, and some are even led to despise others in comparison with themselves, as the Lord teaches (Luke xviii. 9—14), whilst others fall into other errors and evils; for, in this state, a man's own lusts commingle themselves with what he thinks and does, which thus appears outwardly as if it were good, when yet within it is defiled; wherefore the good which he then does is not the good of faith. It is similar with regard to the truth which he thinks; so that although it may be most true, whilst he remains in *proprium*, being in itself indeed a truth of faith, still the good of faith is not in it; and all truth, in order that it may be the truth of faith, ought to have in it the good of faith from the Lord, when it first becomes both good and true.

875. That *the dove found no rest for the sole of her foot*, signifies that nothing of the good and truth of faith could as yet take root, is evident from the signification of a *dove*,—the truth of faith; and from the signification of *rest for the sole of the foot*,—which is, to take root. The reason why the truth of faith could not take root is subsequently given, namely, because falsities still overflowed; but, how the case is cannot be understood, unless it be known how the regeneration of the spiritual man is effected. With this man the knowledges of faith collected from the Word of the Lord, or from doctrinals thence derived,—which the Ancient Church had from what was revealed to the Most Ancient Church—were to be implanted in the memory, that by them his intellectual mind might be instructed. But so long as falsities overflow it is impossible for truths of faith to be inrooted, however they may be sown; for they remain on the surface, or in the memory only, nor can *the ground* be fitted to receive them until, as was before observed, the falsities are so entirely dissipated that they cease to appear. Real ground is prepared in the intellectual mind of this man, and when so prepared, the good of charity is insinuated therein by the Lord; whence comes the conscience, from which he afterwards acts, or rather from which the Lord produces the good and truth of faith. Thus the Lord distinguishes the intellectual things of this man from what appertain to his will, so that they are in nowise united; for, were they united, he must necessarily perish for ever. With the man of the Most Ancient Church, as with the celestial angels, voluntary and intellectual things made a one; but neither with the man of this church, nor with the spiritual man, are they united, although it seems as if the good of charity which he does were from his will,—but this is only an appearance and a fallacy. All the

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good of charity which he does is of the Lord alone, not by the will, but by conscience; for were the Lord to leave him to act from his own will in the least degree, instead of good he would do evil from motives of hatred, revenge, and cruelty. So it is also with respect to the truth which the spiritual man thinks and speaks; for were it not from conscience, and thus from the good of the Lord, he could no more think and speak what is true, than the diabolical crew when they feign themselves angels of light, as is most clearly seen in the other life. Hence the mode in which regeneration is effected, and the nature of the regeneration of the spiritual man, which consists in a separation of the intellectual from the will principle, by means of conscience, which is formed of the Lord in the understanding, and by virtue of which, whatever he does seems to proceed from his will, notwithstanding it is in reality from the Lord.

876. That *she returned to him into the ark*, signifies good and truth appearing as it were of faith, may be seen from what has been already said, as well as from what follows. In the internal sense, to return to the ark does not signify freedom, but to be sent forth from the ark and not to return,—as is evident from what follows in the twelfth verse, where it is said, that he sent forth the dove, and she returned not again unto him any more; as well as from verses 15 and 16, in which it is stated, that Noah was commanded to go forth out of the ark; and from verse 18, where it is said, that he went forth. The ark signifies his state before regeneration; and while in that state, he was in captivity or in prison, beset on every side by evils and falsities, or by the waters of the flood; wherefore that the dove returned to him into the ark, signifies that good and truth, understood by the dove, came back to him again. Whatever good a man supposes he does of himself, this returns to him, because he regards himself, or does it that it may be seen before the world, or in the sight of angels, or that he may merit heaven, or be the greatest in heaven, such motives being in the *proprium* and in every idea thereof, although it appears in its external form to be the good and truth of faith. The genuine good and truth of faith is inwardly good and true, entering by influx from the inmost, that is, through the most interior principles of man from the Lord; but when it is grounded in *proprium*, or merit, then the interiors are defiled and the exteriors appear clean; like a filthy harlot, with a beautiful countenance; or an Ethiopian, or rather, an Egyptian mummy, clad in a white garment.

877. That *the waters were on the face of the earth* signifies falsities which were still overflowing, is evident from the signification of the waters of a flood being falsities, as was shewn above; and thus from the very words themselves.

878. That *he put forth his hand* signifies his own power, and

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that *he took her, and pulled her in unto himself into the ark,* signifies that he did what was good, and thought what was true, from himself, may appear from the signification of the hand, which is power, consequently here his own proper power from which he acted; for to put forth the hand, and take the dove, and pull her in unto himself, is to apply and attribute to himself the truth, understood by the dove. That by the hand is signified power, as well as ability, and thence confidence, is evident from many passages in the Word; as from Isaiah: "I will punish the fruit of the stout heart of the king of Assyria,—for he saith, By *the strength of my hand* I have done it, and by my wisdom, for I am prudent," (x. 12, 13.) Here the *hand* manifestly denotes man's proper power, to which he attributes what he thinks and does, and which is the cause of his being punished. Again, in the same prophet: "He [Moab] shall spread forth his *hands* in the midst of them, as he that swimmeth spreadeth forth [*his hands*] to swim; and he shall bring down their pride, together with the spoils of their *hands,*" (xxv. 11.) Here the *hand* denotes his own proper power, grounded in inordinate self-consequence, thus in pride. Again, "Their inhabitants were *short of hand,* they were dismayed and confounded," (xxxvii. 27.) To be *short of hand* is to be powerless. Again: "Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no *hands?*" (xlv. 9.) To have *no hands* signifies to have no ability. So in Ezekiel: "The king shall mourn, and the prince shall be clothed with desolation, and the *hands* of the people of the land shall be troubled," (vii. 27.) Here *hands* denote powers. In Micah: "Woe to them that devise iniquity, and work evil upon their beds; when the morning is light they practise it, because their *hand* is their god," (ii. 1.) *The hand* here denotes their own proper power, in which they confide as in their god. So in Zechariah: "Woe to the idol shepherd that forsaketh the flock! the sword shall be upon his *arm,* and upon the eye of his *right hand;* his *arm* shall be clean dried up, and the eye of his *right hand* shall be utterly darkened," (xi. 17.) Because the *hands* signify power, therefore man's evils and falsities, in all parts of the Word, are called the *works of their hands,*—evils being from the *proprium* of his will, and falsities from the *proprium* of his understanding. That they actually proceed thence, is sufficiently evident from the nature of the *proprium* of man, which is nothing but evil and the false, as may be seen above, n. 39, 41, 141, 150, 154, 210, 215. As in a general sense hands denote power, therefore they are often in the Word attributed to Jehovah or the Lord; and in that case by hands, in the internal sense, is understood omnipotence; as in Isaiah: "Jehovah, *thy hand* is lifted up," (xxvi. 11;) denoting the divine power. Again, in the same prophet: "Jehovah shall stretch

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out *his hand*, all are consumed," (xxxi. 3;) denoting the divine power. Again: "Concerning the work of *my hands* command ye me;—*my hands* have stretched out the heavens, and all their host have I commanded," (xlv. 11, 12;) denoting divine power. The regenerate are frequently called, in the Word, the work of the hands of Jehovah. Again: "My *hand* hath laid the foundation of the earth, and my *right hand* hath spanned the heavens," (xlviii. 13.) Here the *hand* and *right hand* denote omnipotence. Again; "Is my *hand* shortened at all that it cannot redeem, or have I no power to deliver?" (l. 2;) denoting the divine power. So in Jeremiah: "Thou hast brought forth thy people Israel out of the land of Egypt, with signs and with wonders, and with a *strong hand*, and with a *stretched-out arm*," xxxii. 17, 21,) denoting the divine power; in this instance, at verse 17, it is called power, and at verse 21, hand. It is frequently said, that by a *strong hand*, and a *stretched-out arm*, the people of Israel were brought forth out of Egypt. In Ezekiel: "Thus saith the Lord Jehovih: In the day when I chose Israel, and *lifted up my hand* unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt; when—*I lifted up my hand* unto them to bring them forth out of the land of Egypt," (xx. 5, 6, 23.) In Moses also: "Israel saw that *great hand* which Jehovah did upon the Egyptians," (Exod. xiv. 31.) From these examples it is now manifest that by the hand is signified power; yea, it is so perfectly significative of power, that it was even made a representative, as appears from the miracles which were done in Egypt, where Moses was commanded to stretch out his rod, or his hand. Thus, for example: "Moses *stretched forth his rod*, and the Lord rained hail upon the land of Egypt," (Exod. ix. 22.) "Moses *stretched forth his hand*,—and there was a thick darkness," (Exod. x. 22.) "Moses *stretched forth his hand* and rod over the sea Suph, and it became dry;—and he *stretched forth his hand*, and the sea returned," (Exod. xiv. 21, 27.) No one who is at all disposed to think aright, can believe that there was any power in the hand or rod of Moses; but because the raising and extending of the hand signified divine power, it was even made a representative in the Jewish Church. In like manner when Joshua stretched forth his spear, it had similar signification,—concerning which it is written, "Jehovah said unto Joshua, *Stretch out the spear that is in thy hand* toward Ai, for I will give it into thy *hand*. And [when] Joshua *stretched out the spear that was in his hand*,—they entered into the city and took it,—and Joshua drew not his *hand* back wherewith he *stretched out the spear*, until he had utterly destroyed all the inhabitants of Ai," (Joshua viii. 18, 19, 26.) Hence also the nature of the representatives, which constituted the externals of the Jewish Church, is manifest; and hence it may be seen that the Word contains

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statements which do not, in their external sense, seem to be representative of the Lord and of his kingdom, as what is here said of stretching out the hand, and all other circumstances of a similar kind, the true meaning of which cannot be comprehended whilst the mind dwells only in the historical relations of the letter. It appears likewise from this fact, how completely the Jews departed from the true understanding of the Word and of the rites of their Church, when they placed all worship in externals, and attributed power to the rod of Moses and the spear of Joshua, which yet possessed no more virtue than any other wood; but because they represented the Lord's omnipotence, and this was understood in heaven when by command they stretched forth the hand or the rod, therefore signs and miracles were effected by them. The same is true in reference to what is written of Moses, that when he was on the top of the hill, and lifted up his *hands*, Joshua prevailed, but when he let them down the enemy prevailed, and therefore that "they stayed up his *hands*," (Exod. xvii. 9, 11, 12.) It is true also of the laying on of hands to consecrate,—as was done by the people to the Levites (Numb. viii. 9, 10, 12), and by Moses to Joshua when he appointed him to be his successor (Numb. xxvii. 18, 23),—that thus power was conferred; and hence at the present day the ceremonies of inauguration and benediction are by the imposition of hands. How much the hand signified and represented power, may appear from what is written in the Word respecting Uzzah and Jeroboam. It is said of Uzzah that he "*put forth* (*his hand*) to the ark of God, and took hold of it," for which he died, (2 Sam. vi. 6, 7.) The ark represented the Lord, consequently whatever is holy and celestial; that Uzzah *put forth* upon the ark represented his own proper power, or the *proprium* of man; and because this is profane, the word *hand* is not mentioned, although it is understood; and for this reason,—lest it should be perceived by the angels that so profane a thing had touched what was holy. Concerning Jeroboam, we read: "It came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he *put forth his hand* from the altar, saying, Lay hold on him. And his *hand* which he *put forth* against him dried up, so that he could not pull it in again to him. And he said unto the man of God, Entreat now the faces of Jehovah thy God, and pray for me that my *hand* may be restored me again. And the man of God entreated the faces of Jehovah, and the king's *hand* was restored him again, and became as before," (1 Kings xiii. 4, 6.) Here likewise, by *putting forth the hand* is signified his own power, or the *proprium*, which is profane. Because he wished to violate what was holy, by putting forth his hand against the man of God, therefore it became dried up; but as he was an idolater, and consequently incapable of pro-

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fanation, as was before observed, his hand was restored to him. That the hand signifies and represents power, is evident from the representatives in the world of spirits, where a certain naked arm is sometimes presented to view, which is so strong, that it appears capable of crushing bones, and bruising as it were to nothing their inmost marrow. Hence it excites so much alarm, that all who see it are ready to melt at heart, for it actually possesses this strength.

879. Verses 10, 11. *And he stayed yet other seven days, and he continued to send forth the dove out of the ark. And the dove returned to him in the evening time, and lo, in her mouth was an olive-leaf plucked off; and Noah knew that the waters were abated from off the earth.* By *he stayed yet other seven days*, is signified the beginning of the second state of regeneration;—*seven days* here denote what is holy, because now charity is treated of. *He continued to send forth the dove out of the ark*, signifies a state of reception as to the goods and truths of faith; *the dove returned to him in the evening time*, signifies that they began by little and little to appear;—for *the evening time* is as the dawn before the morning; *and behold an olive-leaf plucked off in her mouth*, signifies some little of the truth of faith;—a *leaf* is truth; *the olive* the good of charity; *plucked off*, that the truth of faith is thence derived; and *in her mouth*, that it was manifested. *And Noah knew that the waters were abated from off the earth*, signifies that these things were so, because the falsities which had previously acted as impediments were now less abundant than before.

880. That *he stayed as yet seven days*, signifies the beginning of the second state of regeneration, is evident from the fact that this is a description of the period intervening between the first state, spoken of before (v. 8, 9), and the second, which is described here (v. 10, 11). This period that intervenes, in order that all things may be connected together historically, is expressed by its being said that *he stayed*. The nature of the second state of regeneration may be seen in some degree from what was adduced above respecting the first state, in which the truths of faith could not as yet take root in consequence of being hindered by falsities. The truths of faith first become inrooted, when man begins to acknowledge and believe them, for previously they have not taken root: what is heard from the Word and retained in the memory is merely inseminated, for rooting never commences until man accepts and receives the good of charity. Every truth of faith takes root from the good of faith, that is, from the good of charity; being like a seed cast into the earth in the winter season or whilst it still remains cold, when it lies there indeed, but without putting forth roots. As soon, however, as the heat of the sun warms the ground, as occurs at the commencement of spring, then the seed begins first to strike

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root in itself, and afterwards to shoot it down into the earth. So it is also with spiritual seed; what is implanted never becomes rooted, until it is warmed as it were by the good of charity, when the primary radicle is formed, and this afterwards becomes lengthened. There are three principles in man, which concur and unite together,—the natural, the spiritual, and the celestial. The natural principle never receives any life except from the spiritual, nor the spiritual but from the celestial, nor the celestial unless from the Lord alone, who is life itself. To give, however, a fuller idea of the subject, we must state that the natural principle is the receptacle or vessel into which the spiritual is received; and the spiritual is the receptacle or recipient vessel into which the celestial is poured, and thus through the celestial life from the Lord. Such is the nature of influx. The celestial principle is all the good of faith, and with the spiritual man it is the good of charity. The spiritual principle is truth, which never becomes the truth of faith unless there be in it the good of faith, or the good of charity, in which is life itself from the Lord. In order that this may be seen in a clearer point of view, we may observe that it is the natural principle of man which does the work of charity, either with the hand or the mouth, consequently by the organs of the body; but this in itself is dead, having no life underived from the spiritual principle; nor has the spiritual any but what it receives from the celestial, which is from the Lord; hence it is said to be a good work, since there is nothing good except from the Lord. This being seen, it must be manifest to all, that in every work of charity the act itself is nothing but a something material, which derives from the truth of faith its animating principle; further that, the truth of faith is only a kind of inanimate something, receiving from the good of faith whatever it possesses of life; and lastly, that the good of faith derives its life from the Lord alone, who is good itself and life itself. Hence it appears why the celestial angels are not disposed to hear of faith, and still less of works, n. 202, since they derive both faith and works from love, making faith to depend upon love, and doing the works of faith from a principle of love; so that with them both works and faith vanish away, and love alone, with the good thence derived, in which the Lord is, remains. Those angels, in consequence of having such celestial ideas, are distinguished from the angels denominated spiritual; their thought and the language thence derived being far more ineffable than those of the spiritual angels.

881. That the number *seven* signifies what is holy, because now charity is treated of, is evident from what was said above, n. 395, 716. The number seven is also inserted here, in order that all things may have a historical coherence; for seven and seven days, in the internal sense, add nothing but a certain

sanctity, which this second state derives from the celestial principle, that is, from charity.

882. That *he continued to send forth the dove out of the ark*, signifies a state of reception as to the goods and truths of faith, is manifest from what was stated when explaining verse 8, where nearly the same words occur; with this difference, however, that he is there said to send forth the dove from himself, because,—as is there also explained,—he then did what was true and good from himself, or believed that he did it of his own proper power, which is *from himself*.

883. That *the dove returned to him in the evening time*, signifies that the goods and truths of faith began by little and little to appear, and that the *evening time* is as the dawn before the morning, is also evident from what has been said before, at verse 5, as well as from the fact of its being here said to be evening time,—concerning which expression see what was stated in the first chapter of Genesis, where it is six times said, that *the evening was and the morning was*. The word evening relates to regeneration, and specifically to that state in which the regenerate person is still in obscurity, or when as yet but little of light is present with him; the morning is described in the subsequent verse 13, by his removing the covering of the ark, and seeing. It is because the evening signifies the dawn before the morning, that mention is so often made of the evening in the Jewish Church. For the same reason also they commenced their sabbaths and festivals in the evening; and Aaron was commanded to light the holy lamp in the evening (Exod. xxvii. 20, 21).

884. That *and behold an olive-leaf plucked off in her mouth* signifies some little of the truth of faith; that the *leaf* is truth, the *olive* the good of charity; to be *plucked off*, that the truth of faith was thence derived; and *in her mouth*, that it was manifested, may appear from the signification of the *olive*, and is indeed evident from the words themselves. That it was but a little, is evident from the circumstance of its being only a single leaf.

885. That a *leaf* represents truth, appears from the Word throughout. Wherever man is compared to or called a tree, there fruit denotes the good of charity, and leaves truth thence derived; as in Ezekiel: "By the river upon the bank thereof, on this side and on that side, shall grow every *tree* for meat, whose *leaf* shall not fall, neither shall the *fruit* thereof be consumed; it shall bring forth new *fruit* according to its months, because its waters they issued out of the sanctuary, and the *fruit* thereof shall be for meat, and the *leaf* thereof for medicine," (xlvii. 12; see also Rev. xxii. 2.) In this passage a *tree* signifies the man of the church, in whom is the kingdom of the Lord; *fruit*, the good of love and charity; the *leaf*, truths

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thence derived, which serve for the instruction and regeneration of mankind,—wherefore it is said to be *for medicine*. Again, in the same prophet: "Shall he not pull up the *roots* thereof, and cut off the *fruit* thereof, that it wither? It shall wither in all *the plucked-off* [*leaves*] of its germ," (xvii. 9;) speaking of the *vine*, or of the church vastated, whose *fruit*, or goodness, and *the leaf of its germ plucked off*, or truth, thus withers. Also in Jeremiah: "Blessed is the man that trusteth in Jehovah;—he shall be as a *tree* planted in the waters;—his *leaf* shall be *green*; and he shall not be anxious in the year of drought, neither shall he cease from yielding *fruit*," (xviii. 7, 8.) Here the *green leaf* denotes the truth of faith, and consequently faith itself grounded in charity. Likewise in David (Psalm i. 3). Again: "There are no *grapes* on the vine, nor *figs* on the *fig-tree*, and the *leaf* shall fall," (viii. 13.) *Grapes on the vine* represent spiritual good; *figs on the fig-tree*, natural good; and the *leaf which thus falls*, truth; see also Isaiah xxxiv. 4. Similar things are understood by the fig-tree which Jesus saw, and on which he found nothing but leaves, wherefore it was withered (Matt. xxi. 19, 20; Mark xi. 13, 14, 20). The Jewish church, in which there was no longer any remains of natural good, is here specifically meant by the *fig-tree*, and the doctrinals of faith, or the truth preserved in it, by the *leaves*. A vastated church is such, that it knows what is true, but is not disposed to understand it; and those are in a similar state who say that they know what is true, or the truths of faith, and yet are destitute of the good of charity; for they are only the leaves of a fig-tree, which will become dried up.

886. That *the olive-tree* signifies the good of charity, is not only evident from the signification of *the olive*, but also from that of *oil* in the Word; for it was the oil of olives, combined with spices, with which the priests and kings were anointed, and olive oil was used for the lamps, concerning which see Exod. xxx. 24, and xxvii. 20. The reason why olive oil was employed in anointing, and for the lamps, was, because it represented every thing celestial, and consequently all the good of love and charity; for oil is the very essential of the tree, and as it were its soul, just as the celestial principle, or the good of love and charity, is the essence itself, or the animating principle of faith; hence its representative character. That oil denotes the celestial principle, or the good of love and charity, might be confirmed by numerous passages from the Word; but as it is the olive which is here mentioned, we shall only adduce some citations in proof of its signification. It is written in Jeremiah: "Jehovah called thy name a green *olive-tree*, fair and of goodly fruit," (xi. 16;) speaking of the Most Ancient or celestial church, which was the foundation of the Jewish church; wherefore all the representatives of the latter church had reference to things celes-

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tial, and through celestial things, to the Lord. So in Hosea: "His branches shall spread, and his honor shall be as the *olive-tree*, and his smell as Lebanon," (xiv. 16.) This is said of a church about to be planted, *whose honor, as the olive-tree*, is the good of love and charity, *and whose odor, as Lebanon*, is the affection of the truth of faith thence derived; *Lebanon* is here used for cedars, which signify what is spiritual, or the truths of faith. In Zechariah: "Two *olive-trees* were by it [the candlestick], one upon the right side of the bowl, and the other upon the left side thereof.—These are the two *sons of pure oil* standing near the Lord of the whole earth," (iv. 3, 11—14.) Here the *two olive-trees* denote the celestial and spiritual principles,—thus love, which is of the celestial church, and charity, which is of the spiritual church; these are at *the right and the left of the Lord. The candlestick* signifies the Lord, which it represented in the Jewish church; and *the lamps* celestial things, from which such as are spiritual proceed, as the rays of light, or light itself, from flame. In David: "Thy wife [shall be] as a fruitful vine by the sides of thy house, thy sons as *olive* plants," (Psalm cxxviii. 3.) Here *the wife as a vine* denotes the spiritual church, and *sons* denote the truths of faith, which are called *olive plants*, because they are from the goods of charity. So in Isaiah: "Yet gleaning-grapes shall be left in it as the shaking of an *olive-tree*, two or three berries in the top of the uppermost bough," (xvii. 6.) This is said of the remains in man, an *olive* denoting celestial remains. In Micah: "Thou shalt tread the *olive*, but thou shalt not anoint thee with *oil*; and sweet wine, but thou shalt not drink wine," (vi. 15.) And in Moses: "Thou shalt plant vineyards and dress them, but shalt not drink the wine.—Thou shalt have *olive-trees* throughout all thy coasts, but thou shalt not anoint thyself with the *oil*," (Deut. xxviii. 39, 40;) speaking of the abundance of doctrinals respecting the goods and truths of faith, which in consequence of their evil nature they had rejected. From these passages it may be seen, that a leaf signifies the truth of faith, and an olive the good of charity; and that the leaf of the olive which the dove brought in her mouth signifies that there now appeared with the man of the Ancient Church some little of the truth of faith derived from the good of charity.

887. That *the waters were abated from off the earth*, signifies that these things were so because the falsities which had previously acted as impediments were not so abundant as before, is evident from the signification of the same expressions given before, at verse 8. With respect to the falsities which had hindered the reception of the goods and truths of faith being less abundant than before, it may be observed that in this, the second state of regeneration, all the falsities which man has acquired to himself remain with him, so that not one, as was

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previously stated, is entirely abolished; when, however, man is regenerated, truths are inseminated, to which the falsities are bended by the Lord, and thus appear as if they were shaken off; and the goods with which he is endowed are also mediums to this end.

888. Verse 12. *And he stayed yet other seven days; and sent forth the dove, and she returned not again unto him any more. He stayed yet other seven days,* signifies the beginning of a third state; *seven days* signify what is holy; *and he sent forth the dove,* signifies a state of reception as to the goods and truths of faith; that *the dove returned to him no more,* signifies a state of freedom.

889. That *he stayed yet other seven days,* signifies the beginning of a third state, and that *seven* signifies what is holy, appears from what has been said before respecting the second state, where the words are similar.

890. That *he sent forth the dove* signifies a state of reception as to the goods and truths of faith, is also evident from what was said at verse 10; for the words and the sense are the same, only that the former treats of the second state, and this of the third. The third state is described by the circumstance that the dove did not return, as well as by Noah's removing the covering of the ark, and, lastly, by his going forth out of the ark, because the faces of the ground were dry, and the earth was dried.

891. From these considerations then it follows, that *the dove returned not again unto him any more,* signifies a state of freedom; and, moreover, from the consideration, that *the dove,* or the truth of faith,—with the other birds and also beasts, and consequently Noah,—was no longer kept in the ark on account of the waters of the flood. So long as he remained in the ark, he was in a state of slavery, or captivity and imprisonment, being tossed about by the waters of the flood, or by falsities,—and this state, with that of temptation, is described in the preceding chapter, verse 17, by the waters increasing and lifting up the ark from off the earth; and at verse 18, by the waters prevailing, and the ark going upon the faces of the waters. His state of liberty is described in the following verses, (v. 15—18 of this chapter,) not only by Noah's going forth from the ark, but also by the proceeding of all that were with him, consequently first of all by the passing out of the dove, that is, of the truth of faith originating in good; for all freedom is derived from the good of faith, that is, from the love of goodness.

892. When man becomes regenerate, then he first enters upon a state of liberty, being previously in slavery; for he is a slave whilst under the dominion of lusts and falsities, and at liberty when governed by the affections of the good and the true. How this is, man never perceives, in any degree, so long as he remains in a state of servitude, and he first begins to re-

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cognise it when entering on a state of liberty. Whilst he continues a slave,—that is, so long as cupidities and falsities have the dominion,—he supposes himself to be in freedom; but it is a gross falsity, since he is then carried away by the delight of his cupidities, and of the pleasures thence derived, that is, by the delight of his loves, and in consequence of this being agreeable to him, he appears to himself to be free. Every one under the guidance of any particular love, so long as he follows whithersoever it leads him supposes himself free; but the truth is, he is at such times associated with and carried along, as it were, by a torrent of diabolical spirits, who hurry him away. He imagines this to be a state of the utmost liberty, because he believes, that were he deprived of it, his life would become most miserable and scarcely deserving the name of life; and he is led into this belief, not merely from his ignorance of the existence of any other life, but also from the fact of his having received an impression on his mind that none can enter into heaven except by miseries, poverty, and a privation of pleasures. This, however, is an erroneous idea, as has been given me to know by much experience, of which, by the divine mercy of the Lord, more will be said hereafter. Man never comes into a state of liberty, so as to be under the guidance of the love of goodness and truth from the Lord, prior to his regeneration. When in this state he is then first enabled to know and perceive what freedom is, because he then knows and perceives what life is, and the nature of true delight, and of happiness; for previous to this he is not even conscious of what is good, sometimes calling that the greatest good which is the greatest evil. When those who are in a state of liberty from the Lord see, and especially when they feel, the life of lusts and falsities, they shrink away from it, as though they saw hell open before their eyes. Because, however, the nature of a life of liberty is utterly unknown to most persons, it may be expedient here briefly to state that it consists solely in being led by the Lord. But since there are many obstacles to man's believing that such a life is a life of liberty,—arising both from the fact that temptations must be endured in order to obtain deliverance from the dominion of diabolical spirits, and also from man's ignorance of any other delight and good than what is grounded in lusts originating in selfish and worldly loves; and, moreover, from the false opinion generally conceived in reference to whatever relates to heavenly life,—therefore, by the divine mercy of the Lord, sensible evidences of this truth will be adduced in a future part of this work, these being more likely to convince than any reasonings on the subject.

893. Verse 13. *And it came to pass in the six hundredth and first year, in the beginning, in the first of the month, the waters were dried up from off the earth; and Noah removed the*

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covering of the ark, and he saw, and behold the faces of the ground were dry. It came to pass in the six hundredth and first year, signifies the last termination; *in the beginning, in the first of the month,* signifies the first termination; *the waters were dried up from off the earth,* signifies that falsities did not then appear; *Noah removed the covering of the ark, and he saw,* signifies the light of the truths of faith, which he acknowledged and believed, falsities being removed; *and behold the faces of the ground were dry,* signifies regeneration.

894*a*. That *it came to pass in the six hundredth and first year* signifies the last termination, is evident from the signification of *six hundred,* (see chap. vii. 6—n. 737,) which is a beginning, and, indeed, there the beginning of the temptation, the end of which is here designated by the same number, after an entire year had passed,—so that it came to pass at the end of a year; wherefore it is also added, that it occurred *in the beginning, in the first of the month,* by which is denoted the first termination. Every entire period is marked in the Word either by a day, a week, a month, or a year, even although the actual duration of that period is a hundred or a thousand years; as the days mentioned in the first chapter of Genesis, by which are denoted periods of the regeneration of the man of the Most Ancient Church. A day and a year have no other signification in the internal sense than that of time, and since time represents state, therefore a year is frequently employed in the Word to denote both time and state; as in Isaiah: "To proclaim *the acceptable year* of Jehovah, and *the day* of vengeance of our God; to comfort all that mourn," (lxi. 2;) speaking of the Lord's advent. Again, in the same prophet: "The *day* of vengeance is in my heart, and the *year* of my redeemed is come," (lxiii. 4.) Here also both *day* and *year* are put for time and state. So in Habakkuk: "O Jehovah, revive thy work in the midst of the *years,* in the midst of the *years* make known," (iii. 2.) Here *years* denote time and state. So in David: "Thou art God himself, and thy *years* are not consumed," (Psalm cii. 27.) Here *years* signify times, and shew that with God time is not. In like manner, in the present passage, a year, as applied to the flood, refers by no means to any particular year, but to a period undetermined by any particular number of years, and it denotes at the same time state; see also above, n. 482, 487, 488, 493.

894*b*. Hence now it is evident, that *in the beginning, in the first of the month,* signifies the first termination. The arcana which are still included in these expressions, are of too recondite a nature to admit of being described further than by stating, that there is no determinate period of man's regeneration in which he may say, I am now perfect; for there are states of evil and of the false in every man without end, not only such

as are simple, but also there are mixed states, with great diversity, all of which must, as was previously remarked, be so entirely shaken off as no longer to appear. In some states man may be said to be more perfect, but in numberless others not so; those, however, who are regenerated in the life of the body, and who have lived in faith towards the Lord and in charity towards their neighbor, are continually being perfected in the other life.

895. That *the waters were dried up from off the earth* signifies that falsities did not then appear, is evident from what has been said; it signifies, in particular, that falsities were separated from the voluntary things of the man of this church. *The earth* here denotes the will of man, which is nothing but mere lust, wherefore it is said that the waters were dried up from off *the earth*. His *ground*, wherein truths are sown, is in the intellectual part, as was before observed, never in the will, which with the spiritual man is separated from the understanding; wherefore in the following clause of this verse we read, the faces of the ground were dry. With the man of the Most Ancient Church the ground was in his will part, in which the Lord inseminated goods, in consequence of which he was enabled to know and perceive what was true, or by love to obtain faith; but were this the case now, man must necessarily perish eternally, since his will is altogether corrupt. Hence it may be seen how insemination is effected into the will and understanding of man. The man of the Most Ancient Church had revelations, by which he was initiated from infancy into the perception of goods and truths, and as these were inseminated into his will, he had a perception of innumerable others without fresh instruction; so that from one general truth he became acquainted with particular and individual truths from the Lord, which in the present day must be first learned to be known. It is scarcely possible, however, now to acquire a thousandth part of the knowledge which they possessed; for the man of the spiritual church knows only what he learns, retaining what he thus knows, and believing it to be true; nay, should he acquire what is false, he is impressed with this also as with the truth; and since he has no other perception than that it is so, he becomes so thoroughly persuaded as to believe it. Those who have conscience possess in consequence a kind of dictate, which, however, only suggests that such a thing is true, because they have heard and learned it to be so. This forms their conscience, as is manifest from the condition of those who have a conscience of what is false.

896. That *Noah removed the covering of the ark, and he saw*, signifies the light of the truths of faith, which he acknowledged and believed, falsities being removed, may appear from the signification of removing a covering, which is to take away whatever

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obstructs the light. Inasmuch as the ark denotes the man of the Ancient Church about to become regenerate, no other thing can be signified by the covering than that which prevented him from seeing heaven, or the light, which was the false; wherefore on its removal it is said he saw. To see, in the Word, signifies to understand, and to have faith; in the present instance, to acknowledge truths and to have faith in them. It is one thing to know truths, and another to acknowledge them, and to have faith in them. To know, is the first step towards regeneration; to acknowledge, the second; and to have faith, the third. The difference between knowing, acknowledging, and believing, may appear from the consideration that the worst of mankind may know, and yet not acknowledge,—as the Jews, and those who by specious reasonings endeavor to destroy doctrinal truths. Infidels may also acknowledge, and when in particular states may zealously preach, confirm, and persuade others; but none can believe except the faithful. Those who have faith know, acknowledge, and believe; they are also possessed of charity and conscience; wherefore faith can be predicated of no one,—or, in other words, it cannot be said that any one believes,—unless he also have charity and conscience. This then it is to be regenerate. Merely to know what relates to faith is an act of the memory without the consent of the rational principle; to acknowledge what is of faith is the assent of the rational principle led by certain causes, and with a view to certain ends; but to have faith is an act of the conscience, or of the Lord operating by means of the conscience. This is very evident from the state of men in another life; for those who only know what is true are many of them in hell, as are also some who acknowledge, because during their life in the body they did so, as was stated, only in particular states. When, however, they perceive in the other world the reality of what they preached, declared, and persuaded others to believe, they are much surprised, but acknowledge it only while recollecting that they so preached. All such as have had faith are in heaven.

897. As it here treats of the regeneration of the man of the Ancient Church, seeing denotes to acknowledge and to have faith. That to see has this signification, is evident from the Word; as in Isaiah; "Ye have not beheld the Maker thereof; neither have *seen* him that fashioned it long ago," (xxii. 11;) speaking of the city of Zion; *not to see Him that fashioned it long ago*, is not to acknowledge, much less to have faith. Again, in the same prophet: "Make the heart of this people fat, and make their ears heavy, and cover their eyes; lest they *see with their eyes*, and hear with their ears, and understand with their heart, and be converted and healed," (vi. 10.) *To see with their eyes* is to acknowledge and to have faith. Again: "The people that walked in darkness *have seen a great light*," (ix. 2,) speak-

ing of the Gentiles who received faith; as in this passage, the *covering* was removed, and *they saw*. Again: "In that day shall the deaf hear the wôrds of the book, and *the eyes of the blind shall see* out of obscurity, and out of darkness," (xxix. 18.) This is said concerning the conversion of the Gentiles to the faith; *to see* is to receive faith. Again: "Hear, ye deaf, and *look, ye blind, that ye may see,*" (xlii. 18.) Here *to see* has a similar signification. So in Ezekiel: "Who have *eyes to see, and see not*, who have ears to hear, and hear not, for they are a rebellious house," (xii. 2;) denoting those who have the capacity to understand, acknowledge, and believe, but yet have no inclination. That *to see*, signifies to have faith, is manifest from the representation of the Lord by the brazen serpent in the wilderness, on seeing which all were healed; of this it is written in Moses: "Make thee a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten, *when he shall see it*, shall live.—And it came to pass that if a serpent had bitten any man, when he *beheld* the serpent of brass, he lived," (Numb. xxi. 8, 9.) From this every one may perceive, that to see signifies to believe; for what could it have availed in this instance unless it had been representative of faith in the Lord? Hence, also, it is evident, that Reuben, Jacob's first-born, who was so called from *seeing*, in the internal sense, denotes faith, as may be seen in what was said above concerning the first-born of the church, n. 352, 367.

898. That *and behold the faces of the ground were dry*, signifies regeneration, appears from the signification of *ground*, repeatedly given above, which is the man of the church; the faces of the ground are said to be *dry* when falsities are no longer visible.

899. Verse 14. *In the second month, on the seven and twentieth day of the month, was the earth dried. The second month*, signifies every state previous to regeneration; *the seven and twentieth day*, what is holy; and *the earth was dried*, that he was regenerate. These words constitute the termination of all that precedes, and the beginning of what follows.

900. That *the second month* signifies every state antecedent to regeneration, is plain from the signification of the number *two* in the Word. Two means the same as six, that is, the combat and labor preceding regeneration, consequently, in the present passage, every state prior to man's regeneration. Periods of time, as well the greatest as the least, are usually distinguished in the Word by threes or sevens, and are either denominated days, weeks, months, years, or ages. The numbers three and seven are holy, while two and six, which precede, are not so, but respectively profane, as was shewn above, n. 720. Three and seven are also sacred and inviolable, in consequence of being both predicated of the last judgment, which is to take

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place on the third or seventh day. It is the last judgment with every one when the Lord comes, both in a general and in a particular sense. Thus it was the last judgment when the Lord came into the world; it will be the last judgment when he shall come again to glory; it is the last judgment when he comes to each man individually, and it is the last judgment also with every one when he dies. This last judgment is the third and the seventh day, which is sacred to those who have lived well, and not sacred to those as have lived ill; wherefore these days are predicated of those who are adjudged to death, as well as of such as are adjudged to life; and hence they signify what is not holy with all who are condemned to death, and what is holy with those who are adjudged to life. The numbers two or six, which precede, have reference to and denote in a general sense the whole of the antecedent state. This then is the signification of the numbers two and six; which is specifically determined by each particular subject and thing whereof they are predicated, as may be still more evidently seen from what now follows respecting the number *twenty-seven*.

901. That *the seven and twentieth day* signifies what is holy, is evident, since it is compounded of the number three twice multiplied into itself; for three multiplied by itself is nine, and nine again multiplied by three is twenty-seven, of which *three* is thus the ruling number. In this way the most ancient people reckoned their numbers, understanding by them things only. That three has the same meaning as seven, is evident from what was just now observed, and the mystical reason of it is, that the Lord arose again on the third day; for the Lord's resurrection involves everything that is holy, and the resurrection of all. Hence in the Jewish church this number was made representative, and in the Word is holy,—as it is also in heaven, where there are no numbers, but instead of three and seven the general holy idea of the Lord's resurrection and advent. That three and seven represent what is sacred, is plain from the following passages in the Word: "He that toucheth the dead body of any man shall be unclean *seven days*. He shall purify himself with it on the *third day*, and on the *seventh day* he shall be clean; but if he purify not himself the *third day*, then the *seventh day* he shall not be clean.—Whosoever toucheth one that is slain with a sword,—or a dead body, or a bone of a man, or a grave, shall be unclean *seven days*.—And a clean [person] shall sprinkle upon the unclean on the *third day*, and on the *seventh day*; and on the *seventh day* he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even," (Numb. xix. 11, 12, 16, 19.) It is very evident that these things are representative, or that these externals signify internals;—as that a person should be unclean who touched a dead body, one slain with a sword, the bone of a man, or a grave,

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all which, in the internal sense, signify what are things of the *proprium* of man which are dead and profane; and also that he should bathe himself in waters, and in the evening he should be clean; thus the third day also, and the seventh day are representative, signifying what is holy, because on them the unclean were purified, and thereby made clean. In like manner it is written of those who returned from the battle against the Midianites: "Abide ye without the camp *seven days*, whosoever hath killed a soul, and whosoever hath touched any slain; purify yourselves on the *third day*, and on the *seventh day*," (Numb. xxxi. 19.) If this were merely a ritual, the *third* and *seventh* days not being representative and significative of what is holy, or of expiation, it would be as something dead, and without a cause, or as a cause without an end, or as a something separate from its cause, and this from its end, and thus in no respect divine. That the third day was representative, and thus significative of what is holy, is very evident from the advent of the Lord upon Mount Sinai; concerning which it is written: "Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the *third day*; for on the *third day* Jehovah will come down in the sight of all the people upon Mount Sinai," (Exod. xix. 10, 11, 15, 16.) It was likewise required that Joshua should pass over Jordan on the *third* day, of which it is thus recorded: "Joshua commanded to pass through the host, and commanded the people, saying, Prepare ye victuals; for within *three days* ye shall pass over this Jordan, to go in to possess the land," (Josh. i. 11; see also chap. iii. 2.) The passing over Jordon represented the introduction of the children of Israel, or of the regenerate, into the kingdom of the Lord; and Joshua, who introduced them, on the third day, the Lord himself. Because the third day, like the seventh, was holy, it was therefore ordained, that the third year should be the period for taking tithes, when the people were to shew themselves holy by acts of charity (Deut. xxvi. 12, and following verses); tithes represent remains, which are sacred, because they are of the Lord alone. That Jonah was in the belly of the fish for three days and three nights (Jon. i. 17), manifestly represented the burial and resurrection of the Lord on the third day (Matt. xii. 40). That three signifies what is holy, appears also from the prophets, from Hosea: "After *two* days will he revive us, on the *third day* he will raise us up, and we shall live in his sight," (vi. 2.) Here the *third day* also manifestly relates to the Lord's advent and resurrection. So in Zechariah: "It shall come to pass in all the land,—*two* parts therein shall be cut off and die, but the third shall be left therein. And I will bring the *third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried," (xiii. 8.) Here a *third part*,

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or *three*, denotes what is holy; for a third has the same meaning as three, as has also the third of a third, as in the present passage, for three is the third of the third of twenty-seven.

902. That *the earth was dried* signifies that he was regenerate, is evident from what was previously stated concerning the drying up of the waters of the earth and of the faces of the ground (verses 7 and 13).

903. Verses 15, 16. *And God spake unto Noah, saying, Go forth out of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. God spake to Noah*, signifies the presence of the Lord with the man of this church; *to go forth out of the ark*, signifies liberty; *thou and thy wife*, the church; *and thy sons, and thy sons' wives with thee*, truths and goods conjoined with the truths which he possessed.

904. That *God spake to Noah*, signifies the presence of the Lord with the man of the church, is manifest from the internal sense of the Word. The Lord speaks with every man; for whatever is good and true, that a man wills and thinks, is from the Lord. There are with every man at least two evil spirits, and two angels, the former exciting his evils, and the latter inspiring him with goods and truths; all the goodness and truth which they inspire being from the Lord. Thus the Lord continually speaks with man, but altogether differently with different men; to such as suffer themselves to be led away by evil spirits the Lord speaks as though he were absent, or at a distance, so that he can be scarcely said to speak; but to such as are led of him he addresses himself more nearly, as must be sufficiently evident on reflecting that no one can possibly think anything good and true except from the Lord. The presence of the Lord is according to the state of neighborly love, and of faith, in which a man is; for he dwells in neighborly love, because he is in all good, but not in faith, as it is called, without love, for faith without love and charity is a something separate or disjoined. Wherever there is conjunction, there must be a conjoining medium, which is love and charity alone;—as may appear to every one from this consideration, that the Lord is merciful to all, loves all, and desires to make all eternally happy; and, therefore, he who is not in such love that he is merciful towards others, loves others, and desires to make them happy, cannot be conjoined to the Lord, because of his dissimilitude, and of his utter destitution of the image of the Lord. For a man to look upon the Lord by faith, as they term it, and hate his neighbor, is not only to stand at a distance from him, but also to have an infernal gulf between them, into which he would fall were he to approach more nearly; for hatred against the neighbor is the infernal gulf which is interposed. The presence of the Lord with man first exists when he loves his neighbor; for the Lord is in love, and so far as man is in love

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the Lord is present with him; and in the degree in which the Lord is present, he speaks with man. Man knows not otherwise than that he thinks from himself, whereas he has not a single idea, nor even a particle of an idea, of thought which is self-derived; for whatever is evil and false he receives by means of evil spirits from hell, and all that is good and true by means of angels from the Lord. Such is the nature of influx; hence he derives his life, and hence is the intercourse of his soul with his body. From what has been said, the signification of the expression *God spake to Noah* is evident. There is a difference of signification between his *saying* to any one (Gen. i. 29; iii. 13, 14, 17; iv. 6, 9, 15; vi. 13; vii. 1), and his *speaking* to any one; here, to speak to Noah is to be present with him, because the subject now treated of is the regenerate man who is gifted with charity.

905. That *to go forth out of the ark*, signifies liberty, is evident from what has been previously stated, as well as from the series of things itself, in the context. So long as Noah remained in the ark, encompassed by the waters of the flood, he was in captivity, that is, he was tossed about by evils and falses, or by evil spirits, who gave rise to the combat of temptations; whence it follows that to go forth out of the ark signifies to be at liberty. The presence of the Lord implies liberty, the one follows from the other; for the more intimately the Lord is present, so much the more free is man; that is, in proportion as he is in the love of the good and the true, he acts freely. Such is the nature of the Lord's influx by means of angels; but, on the other hand, the influx of hell is effected by means of evil spirits, and is attended with the violence and impetuosity of domination, their ruling desire being to subdue man to such a degree, that he may be as nothing and themselves as all in all; —then man is one of them, and scarcely one, but is as a nobody in their eyes. Hence, when the Lord liberates man from their yoke and dominion, there arises a combat; but when he is liberated, or, in other words, regenerated, then he is so gently led by angels from the Lord, that there is not the least appearance of bondage or authority, since he is led by what is most delightful and happy, and is loved and esteemed; as the Lord teaches in Matthew, "My yoke is easy, and my burden is light," (xi. 30.) That it is directly contrary with the evil spirits,—by whom, as was observed, man is regarded as a nothing, and who, were it in their power, would torment him every moment,—has been given me to know by much experience, of which, by the divine mercy of the Lord, more will be said hereafter.

906. That *thou and thy wife*, signifies the church, likewise appears from the series of events related; as well as that *thy sons and thy sons' wives with thee*, signifies truths and goods conjoined to the truths which he possessed. That *thou* signifies

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the man of the church is evident; and that *wife* signifies the church, *sons* truths, and *sons' wives* goods conjoined to truths, was abundantly shewn above; wherefore it is unnecessary to dwell on the subject here.

907. Verse 17. *Bring forth with thee every wild beast that is with thee of all flesh, as to fowl, and as to beast, and as to every reptile creeping upon the earth; that they may diffuse themselves over the earth, and be fruitful and be multiplied upon the earth. Every wild beast that is with thee of all flesh,* signifies all that was vivified in the man of this church; the *fowl* signifies here, as before, his intellectual things, and the *beast* his voluntary things, which are both of the internal man; *every reptile creeping upon the earth,* signifies the like things in the external man, corresponding [with the intellectual and voluntary]; *bring forth with thee,* signifies their state of freedom; that *they may diffuse themselves over the earth,* signifies the operation of the internal man upon the external; *and be fruitful,* signifies the increase of good; *and multiply,* the increase of truth; *upon the earth,* signifies in the external man.

908. That *every wild beast that is with thee of all flesh,* signifies all that was vivified in the man of this church, may appear from the consideration, that *wild beast* is predicated of Noah, or of the man of the church now become regenerate, and plainly refers to the things which follow, the fowl, the beast, and the creeping reptile; for it is said, *Every wild beast which is with thee of all flesh, as to fowl, and as to beast, and as to every reptile creeping upon the earth.* The term *wild beast,* in the original language, properly signifies life, or what is alive, but in the Word it not only means what is alive, but also what is as it were not alive, or a wild beast; wherefore unless a person is acquainted with the internal sense of the Word, he is sometimes unable to discover its signification. The reason of this double meaning is, that the man of the Most Ancient Church, when humbling himself before the Lord, acknowledged his destitution of life and unworthiness to be ranked even with the beasts, being a mere wild beast, for they were aware that such man is considered as to himself, or his *proprium.* Hence this same expression denotes both what is alive, and also a wild beast. That it signifies what is alive, is evident from David: "Thy *wild beast* shall dwell therein [the inheritance of God]; Thou, O God, hast prepared of thy goodness for the poor," (Psalm lxviii. 10.) Here by the *wild beast dwelling in the inheritance of God,* nothing else is meant than the regenerate man, consequently what is alive in him, as in the present passage. Again: "Every *wild beast* of the forest is mine, the beasts upon a thousand mountains; I have known every bird of the mountains, and the *wild beasts of my field* is with me," (Psalm l. 10, 11.) Here *the wild beast of the field is with me,* or with God, also

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denotes the regenerate man, thus what is vivified in him. So in Ezekiel: "All the fowls of heaven made their nests in his boughs, and under his branches did every *wild beast of the field* bring forth," (xxxi. 6.) The subject here spoken of is the implantation of the spiritual church, thus of the vital principles of the man of that church. In Hosea: "I will make a covenant for them with the *wild beast of the field*, and with the fowl of the heavens," (ii. 18.) This is said of those about to be regenerated, and with whom a covenant was to be made. Nay, so perfectly does a wild beast signify what possesses life, that the cherubim, or angels, which appear to Ezekiel, are called the four living creatures (Ezekiel i. 5, 13, 14, 15, 19; x. 15). That a wild beast, in an opposite sense, is used in the Word to express what is not alive, or a savage beast, is evident from numerous passages; as from David: "O deliver not the soul of thy turtle-dove to the *wild beast*," (Psalm lxxiv. 19.) And from Zephaniah: "How is she [the city] become a desolation, a place for the *wild beast* to lie down in," (ii. 15.) And Ezekiel: "They shall no more be a prey to the heathen, neither shall the *wild beast* of the land devour them," (xxxiv. 28.) Again: "Upon his ruin shall every fowl of the heavens dwell, and every *beast of the field* shall be upon his branches," (xxxi. 13.) And Hosea: "There will I devour them like a lion, *the wild beast* of the field shall tear them," (xiii. 8.) Again, in Ezekiel: "I have given thee for meat to the *wild beast of the earth*, and to the fowl of the heavens," (xxix. 5;) an expression which often occurs. And because the Jews abode in the literal sense only, and by wild beast understood a wild beast, and by bird, a bird, and had no desire to know, much less to acknowledge, the interior things of the Word, so as to be instructed thereby, they even became so cruel, and such wild beasts, that they perceived delight, after slaying their enemies in battle, in leaving them unburied and exposing them to be devoured by birds and wild beasts; whence it may be seen what a wild beast man is.

909. That *fowls* signify his intellectual, and *beasts* his voluntary things which are of the internal man; and that *every reptile creeping upon the earth*, signifies the like things in the external man, corresponding [with the intellectual and voluntary], may appear from the signification of fowls, and beasts, as given above; (fowls, n. 40, 776; and beasts, n. 45, 46, 142, 143, and 246;) for the reptile creeping here refers both to fowls, or intellectual things, and to beasts, or those of the will. The most ancient people called sensual things and corporeal pleasures creeping reptiles, because they are like reptiles creeping upon the earth; they also compared man's body to the earth, or ground, nay, even so called it, as in the present instance, where by the earth nothing else is signified than the external man.

911. That *the reptile creeping*, signifies similar things in the

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external man, corresponding [with the intellectual and voluntary], is because the externals of the regenerate man correspond to his internals, that is, shew themselves obsequious thereto. Externals are reduced to submission when man is regenerated, for he then becomes an image of heaven; previously to his regeneration, however, externals rule over internals, and then he is an image of hell. Order consists in celestial things regulating the spiritual, and through them the natural, and lastly, through the natural the corporeal; but when corporeal and natural things dominate over those that are spiritual and celestial, order is destroyed, and man becomes an image of hell. Hence the Lord by regeneration restores man to order, and thus produces an image of heaven; wherefore man is thus drawn out of hell by the Lord, and raised up to heaven. That the nature of the correspondence of the external man with the internal may be understood, it may be briefly stated, that every regenerate man is as it were a little heaven, or an effigy or image of the universal heaven, and hence in the Word his internal man is called heaven. The order of heaven is such that the Lord through celestial things governs spiritual, and through these the natural; and thus he governs the universal heaven as one man, wherefore also heaven is called the GREATEST MAN [*Maximus Homo*]. This order likewise has place in every individual who is in heaven; and when it is the same with man, he in like manner is a little heaven, or in other words a kingdom of the Lord, for the Lord's kingdom is in him. Then with him, in like manner, as in heaven, externals correspond to internals, that is to obey them; for in the heavens,—which are three, and which together represent one man,—spirits constitute the external, angelic spirits the interior man, and angels the inmost, n. 459. It is the very reverse with those who make life to consist only in corporeal things, or in lusts and pleasures, and in the gratification of the appetites, and the senses, that is, who perceive no delight but what is grounded in self-love and the love of the world, which in truth is only hatred towards all who do not favor and serve them. Inasmuch as with such persons corporeal and natural things have rule over all that is spiritual and celestial, there is not only no correspondence or obedience of the external, but precisely the reverse; thus order is utterly destroyed, and consequently they are necessarily images of hell.

912. That *bring them forth with thee*, signifies their state of liberty, is manifest from what was said at verse 15, about going forth out of the ark, as denoting liberty.

913. That *they may diffuse themselves over the earth*, signifies the operation of the internal man upon the external; that *they may be fruitful*, signifies an increase of good; and that *they may multiply*, signifies an increase of truth; and *upon the earth*,

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in the external man, is evident from the series of the events treated of, and also from what has been said before respecting the signification of being fruitful, in the Word, as predicated of goods, and of multiplying, as spoken of truths, and of the earth, as signifying the external man; wherefore there is no need to detain ourselves longer on this point. The subject here is the operation of the internal man upon the external after man has become regenerate, when good is first made fruitful and truth multiplied, the external man being reduced to correspondence or obedience. This was previously impossible, since corporeal things resist what is good, and sensual things what is true, the former extinguishing the love of good, and the latter the love of truth. The fructification of good, and the multiplication of truth, take place in the external man, the fructification of good in his affections, and the multiplication of truth in his memory. The external man is here the earth over which they spread themselves, and on which they fructify and multiply.

914. Verses 18, 19. *And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every wild beast, every reptile, and every bird, every thing creeping upon the earth, according to their families, went forth out of the ark. Went forth,* signifies that it was so done; *Noah and his sons,* signify the man of the Ancient Church; *his wife, and his sons' wives with him,* signify the Church itself; *every wild beast and every reptile,* signify its goods, *wild beast* being the goods of the internal, and the *reptile* those of the external man; *every bird, every thing creeping upon the earth,* signify truths, *birds* being the truths of the internal, and *every thing creeping upon the earth,* the truths of the external man; *according to their families,* signifies pairs; and *went forth out of the ark,* here, as before, that it was so done; and at the same time a state of liberty.

915. That *went forth,* signifies that it was so done; that *Noah and his sons,* signify the man of the Ancient Church; that *his wife, and his sons' wives,* signify the church itself, is evident from the series of things related, which is such as to imply that thus it came to pass with the Ancient Church, this being the final clause of the description. When the church is described in the Word, it is either as a man [*vir*] and wife, or as man [*homo*] and wife. If as a man [*vir*] and wife, by man is represented the intellectual principle, or truth, and by wife, the will-principle, or good; but if it be described as man [*homo*] and wife, by man is signified the good of love or love, and by wife the truth of faith, or faith; thus by man [*homo*] is described the essential of the church, and by wife the church itself, as may be seen throughout the Word. In the present instance, as the subject hitherto treated of has been the formation of the Ancient Church during the destruction of the Most Ancient, therefore by Noah and his sons are signified the man of the Ancient

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Church, and by his wife and his sons' wives with him, that church itself; and therefore they are here mentioned in a different order from that occurring in the preceding verse (v. 16), where it is said, *Go forth, thou and thy wife, and thy sons, and thy sons' wives with thee.* There the words *thou and thy wife* are coupled together, as are also *sons and thy sons' wives;* thus by *thou* and *sons* is meant truth, and by *wife* and *sons' wives* good. But here they are mentioned in different order, in consequence, as has been stated, of Noah and his sons denoting the man of the church, and his wife and his sons' wives the church itself; for the present passage is a conclusion to the preceding. Noah did not constitute the Ancient Church, but his sons, Shem, Ham, and Japheth, as was before observed; for there were three churches, as it were, which formed this Ancient Church, of which, by the divine mercy of the Lord, more will be said in the following pages. These churches came into existence as the offspring of the one which was called Noah; hence he is here first mentioned, afterwards his sons, and lastly his wife and his sons' wives.

916. That *every wild beast and every reptile,* signify his goods,—*wild beast,* the goods of the internal man, and *reptile* those of his external; and that *every bird, and every thing creeping upon the earth,* signify truths,—*birds* being the truths of the internal man, and *every thing creeping upon the earth* the truth of the external man, is evident from what was said and shewn in the preceding verse respecting wild beasts, fowls, and reptiles; they were there called the reptile creeping, because they signified both the good and the true of the external man. As what is here said is the conclusion of what precedes, those things which are of the church, namely, its goods and truths, are adjoined, by which also is indicated the quality of the church, namely, that it was spiritual, and that it became such that charity or goodness was its principal, wherefore here the wild beast and the reptile are first mentioned, and afterwards the bird and every creeping thing. A church is said to be spiritual when it acts from charity, or from the good of charity; but it is never so denominated when it says that it has faith without charity. Then, indeed, it is not a church; for what is the doctrine of faith unless it be the doctrine of charity? And to what purpose is the doctrine of faith, but that men should act as they are taught? Where men know and think according to doctrine, there the church *may be;* but where men act according to doctrine, there alone the church *is.* Hence the spiritual church, or, what is the same, the man of the church, first becomes a church when it acts from charity, which is indeed the doctrine of faith itself. The commandments were given that men may live according to them, not merely that they may be acquainted with them; for then man has the kingdom of the Lord within

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him, which consists solely in mutual love, and the happiness thence derived. They who separate faith from charity, and place salvation in faith without the goods of charity, are Cainites, who slay their brother Abel, that is, charity; and they are like birds which hover about a carcase; for such faith is as a bird, and a man without charity is a dead body. Thus also they form to themselves a spurious conscience, which allows them to live like devils, hating and persecuting their neighbor, and spending their whole lives in adulteries, and yet to expect to be saved, as it is well known many do in the Christian world. What can be more agreeable for men to hear and be persuaded of, than that they may live like wild beasts and still be saved? But the very Gentiles perceive the falsity of such a notion, and many of them, in consequence of observing the misconduct of Christians, hold their doctrines in abhorrence. The nature of such a faith is also evident from the fact, that nowhere do people conduct themselves more abominably than among Christians.

917. That *according to their families*, signifies pairs, is evident from what has been said before respecting the clean beasts entering into the ark by sevens, and the unclean by twos (ch. vii. 2, 3, 15); but it is here said that they went forth according to their families, and not by sevens and by twos, because all things were now so reduced to order by the Lord as to represent families. With the regenerate man goods and truths, or all things belonging to charity and faith, have a mutual relationship each to the other, like the consanguinities and relationships of families derived from a common parent. It is thus likewise in heaven (n. 685), this being the order into which goods and truths are reduced by the Lord. This passage signifies, in particular, that each and every good regards its own truth as if conjoined in a marriage. As charity, in general, regards faith, so in every particular instance good regards truth; for the general, unless it exist from the particular, is not general; the general has its existence from particulars, and from these is called general. Thus it is, for example, with every individual man, whatever is his general character, such he is as to the minutest affections and ideas, of and by which his general character is composed; and hence the regenerate are the same both as to their common and their specific quality.

918. That *to go forth out of the ark* involves a state of liberty, was shewn just above when explaining a similar expression, (v. 16). The nature of the liberty of the spiritual man is manifest from this consideration, that he is governed by a conscience derived from the Lord; and he who is so governed and does according to his conscience acts freely, nothing being more repugnant to such a person than to act contrary thereto, which would indeed be as hell to him, while to act as conscience dictates is as heaven; from which every one may see that this is

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freedom. The Lord rules the spiritual man by a conscience of what is good and true, which, as was previously observed, is formed in his intellectual part, and is thus separated from what appertains to the will,—an evident proof that man never does any thing good of himself. That every truth of faith is derived from the good of faith, may be seen also from the fact that man never thinks any thing true of himself, but from the Lord alone; for although he seems to do so from himself, this is only an appearance; as the truly spiritual man therefore acknowledges and believes. Hence it is evident, that the conscience, wherewith the spiritual man is gifted by the Lord, is as it were a new will; and thus that the man who is created anew is endued with a new will, and thereby with a new understanding.

919. Verse 20. *And Noah builded an altar to Jehovah, and took of every clean beast, and of every clean bird, and offered whole burnt-offerings upon the altar. The altar built by Noah to Jehovah,* is a representative of the Lord; he took of *every clean beast and of every clean bird,* signifies the goods of charity and faith; and *offered whole burnt-offerings upon the altar,* signifies all worship thence.

920. In this verse is described the worship of the Ancient Church in general, the altar and whole burnt-offering being the principal things employed in all representative worship. Before we proceed to their consideration, however, it will be expedient to shew the nature of the worship in the Most Ancient Church, and thence how the worship of the Lord by representatives had its rise. The man of the Most Ancient Church offered no other than internal worship, such as there is in heaven, for with them heaven so communicated with man that they made a one. This communication was the perception of which so much has been said above; and being thus angelic, they were also internal men; sensible, indeed, of the external objects relating to their bodies and the world, but not caring for them; perceiving in all the objects of sense something divine and celestial. Thus, for example, when they looked upon any high mountain, they did not perceive the idea of a mountain, but of height, and from height they had a perception of heaven and the Lord. Hence it came to pass that the Lord was said to dwell on high; and that he himself was called the Highest and the Most Exalted; and that the worship of the Lord was subsequently solemnized on mountains. And so with other things; thus, when they perceived the morning, it was not the morning itself of the day that they perceived, but the celestial morning, the dawn-day in the mind; hence the Lord was called the *Morning,* the East, [*Oriens*], and the Day-spring [*Aurora*]. In like manner, when they beheld a tree, with its fruit and leaves, they did not give their attention to these things, but saw in them, as it were, man represented,—in the fruit his love and charity, and in the leaves

his faith; hence also the man of the church was not only compared to a tree and a paradise, and the things in man to fruit and leaves, but they were likewise so called. Such are they who are in celestial and angelic ideas. Every one may perceive the fact, that all particular impressions, thus all impressions derived from the objects of the senses,—as well such as affect the eye as those that impress the ear,—are governed by the general or prevailing idea, so that the attention is not given to the objects themselves, except so far as they flow into the general idea. Thus if the mind be joyful, whatever is heard or seen appears smiling and happy; but if it be affected with sorrow, then whatever is heard or seen appears sad and painful. So also it is in other cases; for the general affection flowing into particulars modifies them into accordance with itself, contrary impressions being unattended to, as though they were either absent or did not exist. This was the state of the man of the Most Ancient Church; whatever he saw with his eyes gave rise to some celestial idea; and thus with him all things, both in general and in particular, were redolent with life. Hence it may appear that his divine worship was exclusively internal, and in no respect external. When, however, the church was on the decline,—as with his posterity,—and when their perception or communication with heaven began to cease, then another state of things commenced. Men no longer perceived from the objects of sense what was celestial, but what was worldly, and this in proportion to the diminution of their perception; until at length, in the last posterity immediately preceding the flood, they recognized nothing in sensible objects but what was worldly, corporeal, and terrestrial. Thus heaven became separated from man, he ceasing to have any but the remotest communication therewith, and at the same time a communication being opened with hell, he derived thence his general idea,—that which, as was observed, modifies every particular impression. In this state, when any celestial idea presented itself, it was as nothing to them, so that at length they were unwilling even to allow that any thing spiritual and celestial existed. Thus the condition of man became changed, yea inverted. Because as it was foreseen by the Lord that this would be the state of man, it was provided that the doctrinals of faith should be preserved, in order that he might thereby know what was celestial and what spiritual. Those who were called *Cain*, and also those who were called *Enoch*, of whom mention was made above, collected doctrinal truths from the men of the Most Ancient Church; wherefore it is said of *Cain* (ch. iv. 15, n. 393, 394), *that a mark was set upon him, lest any one should slay him*, and of *Enoch* (ch. v. 24; n. 520, 521), *that he was taken by God*. These doctrinals consisted solely in the significative or enigmatical representations of terrestrial objects; thus they taught that mountains, morning

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and the east, signified celestial things and the Lord; and trees of various kinds, with their fruits, denoted man, and what is celestial in him; and so with other things. Such were the doctrinals collected from the significatives of the Most Ancient Church, which also imparted a similar character to their writings; and because they admired what was divine and celestial in such things, and seemed to themselves even to behold them,—and because they admired them also for their antiquity,—worship grounded in them was begun and permitted. This was the origin of their worshiping upon mountains, in groves, and in the midst of trees, and of their erecting statues in the open air; until at length they built altars, and offered whole burnt-offerings, which afterwards became the principal things in all worship. This mode of worship,—as well as many other customs which began in the Ancient Church, and passed thence to their posterity, and to all the surrounding nations,—will, by the divine mercy of the Lord, be treated of hereafter.

921. That *the altar built by Noah to Jehovah* is a representative of the Lord, may be seen from what has been just now stated. All the rites, both of the Ancient and of the Jewish Church, were representative of the Lord; but the principal representatives in later times were the altar and the whole burnt-offering, which, in consequence of consisting of clean beasts and birds, represented whatever they signified,—the clean beasts denoting the goods of charity, and the clean birds the truths of faith. These when offered in the Ancient Church signified that from charity and faith they offered gifts to the Lord; for nothing else could be offered to the Lord which would be grateful to him. Their posterity, however, as well Gentile as Jewish, perverted these rituals,—not even knowing that such things were signified,—and placed worship only in the external ceremonies. That the altar was a principal representative of the Lord, is evident also from this consideration, that before other rites were instituted, and before the ark was constructed, or the temple built, there were altars even among the Gentiles. It is related of Abraham, that when he came to the mountain on the east of Bethel, he erected an altar, and called on the name of Jehovah (Gen. xii. 8); and that he was commanded to offer up Isaac as a burnt-offering on an altar (Gen. xxii. 2, 9). It is also recorded that Jacob built an altar at Luz, or Bethel (Gen. xxxv. 6, 7); and that Moses built an altar on mount Sinai, and sacrificed thereon (Exod. xxiv. 4—6); all which was antecedent to the institution of sacrifices, and the construction of the ark, in which worship was afterwards performed in the wilderness. It is likewise clear that there were altars amongst the Gentiles, from what is related of Balaam, that he said to Barak, "Build me here *seven altars*, and prepare me here *seven* oxen, and *seven* rams," (Numb. xxiii. 1—7; 14—18, 29, 30;) also from the command

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to destroy their altars (Deut. vii. 5; Judg. ii. 2); wherefore it is plain that divine worship by altars and sacrifices was no new institution, confined to the Jews. Yea, altars were erected as memorials, before men had any notion of sacrificing oxen and sheep upon them. That altars signify a representative of the Lord, and whole burnt-offerings the worship of him thence offered, is evident from the prophets; as also from Moses, where it is said of Levi, to whom the priesthood belonged: "They shall teach Jacob thy judgments, and Israel thy law; they shall put incense in thy nostrils, and a *whole burnt-sacrifice* upon thine *altar*," (Deut. xxxiii. 10.) This denotes all worship; for *teaching Jacob judgments, and Israel a law*, denotes internal worship; and *putting incense in the nostrils, and a whole burnt-sacrifice upon the altar*, denotes corresponding external worship. Consequently hereby is denoted all worship. So in Isaiah: "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel; and he shall not look to *altars*, the work of his hands," (xvii. 7, 8.) Here *to look to altars*, manifestly signifies representative worship in general, which was about to be abolished. Again, in the same prophet: "In that day shall there be an *altar to Jehovah* in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah," (xix. 19.) Here also *an altar* denotes external worship. So in Jeremiah: "The Lord hath cast off his *altar*, he hath abhorred his *sanctuary*," (Lam. ii. 7.) Here *the altar* is put for representative worship, which had become idolatrous. In Hosea: "Ephraim hath made many *altars* to sin; *altars* shall be unto him to sin," (viii. 11.) Here *altars* denote all representative worship separate from what is internal, consequently they denote idolatrous worship. Again, in the same prophet: "The high places also of Aven, the sin of Israel, shall be destroyed, the thorn and the thistle shall come up on their *altars*," (x. 8.) Here also *altars* denote idolatrous worship. So in Amos: "In the day that I shall visit the transgressions of Israel upon him, I will also visit the *altars* of Bethel, and the horns of the *altar* shall be cut off," (iii. 14.) Here *altars* also are types of what was representative rendered idolatrous. In David: "Let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the *altar* of God, unto God the joy of my exaltation," (Psalm xliii. 3, 4.) Here the *altar* manifestly denotes the Lord. Thus the construction of an altar in the Ancient and in the Jewish Church was on account of its being a representative of the Lord. Now as the worship of the Lord principally consisted of sacrifices and whole burnt-offerings,—which thus became the chief types of representative worship,—it is evident that the altar itself was also representative.

922. That he took *of every clean beast and of every clean bird*, signifies the goods of charity and the truths of faith, has

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been shewn before; that beasts signify the goods of charity, n. 45, 46, 142, 143, 246; and that birds signify the truths of faith, n. 40, 776. Whole burnt-offerings consisted of oxen, lambs, goats, and turtle-doves, or young pigeons (Levit. i. 3—17; Numb. xv. 2—15; xxviii. 1—31). All the beasts were clean, and each denoted some specific celestial principle; and as they were all significative in the Ancient Church, and representative in those which succeeded, it is evident that whole burnt-offerings and sacrifices were nothing but representatives of internal worship,—becoming, when separated from internal worship, idolatrous. This must be plain to every one of sound reason; for what is an altar but a pile of stones? and a burnt-offering and sacrifice but the slaughter of beasts?—which can only be subservient to divine worship when representing something celestial that is known and acknowledged, and from which He is worshiped whom these objects represent. That they were representatives of the Lord none can be ignorant but such as are unwilling to understand any thing concerning Him; and that the internal principles from which he is to be regarded, acknowledged, and believed, are charity and faith, is clear from the prophets: as from Jeremiah: "Thus saith Jehovah of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh; for I spake not unto your fathers, *nor commanded them*, in the day that I brought them out of the land of Egypt, *concerning burnt-offerings and sacrifices;* but this thing commanded I them, saying, *Obey my voice*, and I will be your God," (vii. 21—23.) *To hear or obey the voice* is to obey the law, the whole of which has relation to the single commandment, that men should love God above all things and the neighbor as himself; for on these hang the law and the prophets (Matt. xxii. 35—40; vii. 12). In David: "*Sacrifice and offering thou didst not desire,—whole burnt-offering and sin-offering hast thou not required.* I delight to do thy will, O my God, yea, *thy law* is in the midst of my viscera," (Psalm xl. 6—8.) So in Samuel, who said to Saul, "Hath Jehovah *delight in whole burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice*, and to hearken, than the fat of rams," (1 Sam. xv. 22.) What is meant by obeying the voice, appears from Micah: "Shall I come before Jehovah with *whole burnt-offerings*, with calves, sons of a year? Will Jehovah be pleased with *thousands of rams*, or with ten thousands of rivers of oil?—He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but *to do justly and to love mercy*, and *humble* thyself by walking with thy God?" (vi. 6—8.) These are the things signified by whole burnt-offerings and sacrifices of clean beasts and birds. And in Amos it is written: "Though ye offer me *whole burnt-offerings, and your meat offerings, I will not accept them*, neither will I regard the peace-offerings of your

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fat beasts.—Let *judgment* run down as waters, and *justice* as a mighty stream," (v. 22, 24.) *Judgment* is what is true, and *justice* is what is good,—both from charity; and these are the whole burnt-offerings and sacrifices of the internal man. So in Hosea: "*I desire mercy, and not sacrifice,* and the knowledge of God *more than whole burnt-offerings,*" (vi. 6.) From these passages it is evident what sacrifices and whole burnt-offerings are when there is no charity and faith; and also, that clean beasts and clean birds represented and signified the goods of charity and faith.

923. That *he offered whole burnt-offerings upon the altar,* signifies all worship thence derived, is evident from what has been already said. Whole burnt-offerings were the principal things of the worship of the representative church; so afterwards were sacrifices, of which, by the divine mercy of the Lord, something will be said in the following pages. That whole burnt-offerings in one complex signify representative worship, is evident also from the prophets. Thus it is written in David: "Jehovah will send thy help from the *sanctuary,* and will strengthen thee out of Zion; he will remember all thy *offerings,* and accept thy *whole burnt-offerings,*" (Psalm xx. 1—3.) And in Isaiah: "Every one that keepeth the sabbath, from polluting it, even them will I bring to the mountain of my holiness; their *whole burnt-offerings* and their *sacrifices* shall be accepted upon mine *altar,*" (lvi. 6, 7.) Here whole burnt-offerings and sacrifices stand for all worship; whole burnt-offerings for worship from love, and sacrifices for worship from faith thence derived. As is usual with the prophets, internal things are here described by external.

924. Verse 21. *And Jehovah smelled an odour of rest; and Jehovah said in his heart, I will not again any more curse the ground for man's sake, because the fashion of the heart of man is evil from his childhood; neither will I again smite every living thing, as I have done. Jehovah smelled an odour of rest,* signifies that the worship thence was grateful to the Lord; *and Jehovah said in his heart,* signifies that it would be so no longer; *I will not again any more curse the ground,* signifies that man would no longer thus avert himself; *for man's sake,* signifies, as the man of the posterity of the Most Ancient Church had done; *because the fashion of the heart of man is evil from his childhood,* signifies that the voluntary part of man is altogether evil; and *neither will I again smite every living thing, as I have done,* signifies that man would no longer be able thus to destroy himself.

925. That *Jehovah smelled an odour of rest,* signifies that worship thence,—that is, worship from charity and from the faith of charity, which is signified by a whole burnt-offering,—was grateful to the Lord, was stated in the verse immediately

preceding. It is frequently said in the Word that Jehovah smelled an odour of rest, especially when speaking of whole burnt-offerings, and everywhere it signifies what is grateful and acceptable. It is said that he smelled an odour of rest from burnt-offerings in Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; xxiii. 12, 13, 18; Numb. xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36; and from other sacrifices in Levit. ii. 2, 9; vi. 15, 21; viii. 21, 28; Numb. xv. 3, 7, 13. They are said to be made by fire, for an odour of rest to Jehovah, to signify that they were from love and charity; fire, in the Word,—and what is kindled with fire,—when predicated of the Lord, and of the worship of him, signifies love. Bread has likewise a similar signification; wherefore the representative worship by whole burnt-offerings and sacrifices is also called the bread of the offering made by fire unto Jehovah, for an odour of rest (Levit. iii. 11, 16). The reason why an odour signifies what is grateful and acceptable,—and so in the Jewish Church was also representative of what is grateful,—and is attributed to Jehovah or the Lord, is because the good of charity, and the truth of faith from charity, correspond to sweet and delightful odours. The existence of the correspondence itself, and the nature of it, are evident from the spheres in the heaven of spirits and of angels. There are spheres of love and of faith, which are manifestly perceived; and they are such, that when a good spirit or angel approaches, or a society of good spirits or angels, as often as it pleases the Lord it is instantly perceived what is the quality of the spirit, or angel, or society, as to love and faith; and this even from afar, but still more as they become more nearly present. This may appear incredible, yet still it is most true; such is the communication and such the perception which prevail in the other life. And hence, when it so pleases the Lord, there is no need of much examination to discover what is the quality of a soul, or spirit; for this may be known at the first approach. To these spheres the spheres of odours in the world correspond. The correspondence is evident from the fact that the spheres of love and of faith in the world of spirits, when it pleases the Lord, are manifestly changed into spheres of sweet and delightful odours, which are sensibly perceived. From these considerations it may now appear whence and wherefore an odour of rest signifies what is grateful, and is attributed to Jehovah or the Lord, and why an odour was made a representative in the Jewish Church. An odour of rest is an odour of peace, or a grateful sense of peace. Peace in one complex comprehends all things in general and in particular which are of the Lord's kingdom; for the state of the Lord's kingdom is a state of peace. In a state of peace there exist all the happy states derived from love and faith in the Lord. From what has now been said, it may be seen, not only how the case is with representatives, but also why incense was employed in the Jewish

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church,—for which there was an altar before the veil and the mercy-seat; why there were oblations of frankincense in the sacrifices; and why there were so many spices used in the incense, in the frankincense, and in the anointing oil;—thus, what an odour of rest, incense, and spices, signify in the Word, namely, the celestial things of love, and the spiritual things of faith thence derived, and in general whatever is grateful springing from love and faith. Thus, it is written in Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel, there shall all the house of Israel, all of them in the land, serve me; there will I account them accepted; and there will I require your offerings, and the first-fruits of your oblations, in all your sanctifications, *through an odour of rest will I account you accepted*," (xx. 40, 41.) Here an odour of rest is predicated of whole burnt-offerings and oblations,—that is, of worship from charity and its faith, which is signified by whole burnt-offerings and oblations; and hence it was accepted, which is denoted by their odour. So in Amos: "I hate, I despise your feasts, and *I will not smell the odour* in your solemn assemblies. Though ye offer me whole burnt-offerings and your meat-offerings, *I will not accept them*," (v. 21, 22.) Here it is plain that an odour signifies to be grateful or acceptable. Concerning Isaac's blessing Jacob instead of Esau, it is written, "And Jacob came near, and Isaac kissed him, and smelled the odour of his garments, and blessed him, and said, See, the *smell* of my son is as the *smell* of a field which Jehovah hath blessed," (Gen. xxvii. 27.) The odour of the garments signifies natural good and truth, which is grateful on account of its agreement with celestial and spiritual good and truth,—the gratefulness of which is described by the odour of a field.

926. That *Jehovah said in his heart*, signifies that it would be so no longer, is evident from what follows. When it is predicated of Jehovah that he says, nothing else is meant than that so it is or is not, or so it is or is not done; for nothing else can be said of Jehovah but that He is. The things which are predicated of Jehovah throughout the Word, are spoken in accommodation to those who are able to comprehend nothing except by means of such things as are with man; wherefore the sense of the letter is such as we find it. The simple in heart may be instructed by the appearances with man; for they scarcely go beyond the knowledges derived from sensual things; wherefore the manner of speaking in the Word is adapted to their apprehension; so here it is stated that Jehovah said in his heart.

927. That *I will not again any more curse the ground for man's sake*, signifies that man would no longer thus avert himself, as the man of the posterity of the Most Ancient Church had done, is evident from what has been said before, concerning the posterity of that church. That to curse, in the internal sense,

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signifies to avert one's self may be seen above, n. 223, 245. How the case is with these things, and with what follows,—namely, that man would no longer thus avert himself, like the man of the Most Ancient Church, and that he would no longer be able to destroy himself,—may also appear from what has been said before concerning the posterity of the Most Ancient Church, who perished, and concerning the new church called Noah. It was shewn that the man of the Most Ancient Church was such that the will and understanding with him constituted one mind; or that with him love was implanted in his voluntary part, and so at the same time faith, which filled the other or intellectual part of his mind. Their posterity hence derived, by inheritance, a mental constitution in which their will and understanding made a one; wherefore when the love of self, and the unbridled lusts thence originating, began to possess their voluntary part, which had before been filled with love to the Lord and charity towards the neighbor, then not only did the voluntary part or the will become altogether perverse, but also at the same time the intellectual part or the understanding; and this the more when the last posterity immersed falsities in their lusts, and thus became *nephilim*. Hence they became such that they could not be restored, because each part of their mind, or their whole mind, was destroyed. As this was foreseen, however, by the Lord, it was also provided that man should be built up again; and indeed by this means,—that he should be made capable of being reformed and regenerated as to the other part of his mind, or the understanding, and thereby a new will or conscience be implanted within him, through which the Lord might introduce the good of love or charity, and the truth of faith. Thus man, by the divine mercy of the Lord, was restored. These are the things signified in this verse by the words, "I will not again any more curse the ground for man's sake, because the fashion of the heart of man is evil from his childhood; neither will I again smite every living thing, as I have done."

928. That *the fashion of the heart of man is evil from his childhood*, signifies that the voluntary part of man is altogether evil, is clear from what has now been said; *the fashion of the heart* has no other signification. Man supposes himself to have the will of good, but he is altogether deceived. When he does good, it is not from his own will, but from the new will, which is of the Lord,—thus it is from the Lord. So when he thinks and speaks what is true, it is from a new understanding, which is derived from the new will,—and thus this also is from the Lord; for the regenerate man is altogether a new man, formed by the Lord; hence he is also said to be created anew.

929. Hence now it is clear that *neither will I again smite every living thing, as I have done*, signifies that man would no longer be able thus to destroy himself; for the case stands

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thus:—When man is regenerated, he is then withheld from the evil and the false which are with him, and in this state he perceives no otherwise than that he does what is good and thinks what is true from himself; but this is an appearance or fallacy. There is a withholding from evil and the false, and indeed a powerful one; and because he is thus withheld from evil and the false, he is not able to destroy himself. If the hold upon him were in the least remitted, or he were left to himself, he would rush into every evil and falsity.

930. Verse 22. *As yet in all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. As yet in all the days of the earth,* signifies all time; *seed-time and harvest,* signify man about to be regenerated, and thence the church; *cold and heat,* signify the state of the man who is being regenerated,—which is such as to the reception of faith and charity; *cold,* signifies no faith and charity, and *heat,* faith and charity; *summer and winter,* signify the state of the regenerate man as to his new voluntary things, the changes of which are as summer and winter; *day and night,* signify the state of the same, that is, of the regenerate man, as to intellectual things, the changes of which are as day and night; *shall not cease,* denotes that this shall be in all time.

931. That *as yet in all the days of the earth,* signifies all time, appears from the signification of day, which is time, as may be seen in n. 23, 487, 488, 493; wherefore here the days of the earth are all time so long as there is earth, or inhabitant upon the earth. There then first ceases to be an inhabitant upon the earth when there is no longer any church; for when there is no church, man has no longer communication with heaven,—which communication ceasing, every inhabitant perishes. The church, as was said before, is as the heart and lungs in man; so long as the heart and lungs are sound, so long man lives. It is the same also with the church, in relation to the Greatest Man, which is the universal heaven; wherefore it is here said, "in all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." From this it may appear also that the earth is not to endure for ever, but that it likewise will have its end; for it is said, in all the days of the earth,—that is, so long as the earth endures. But as to those who believe that the end of the world will be the same as the last judgment of which they read in the Word,—where it treats of the consummation of the age, of the day of visitation, and of the last judgment,—in this they are deceived; for there is a last judgment of every church when it is vastated, or when there is no longer any faith therein. The last judgment of the Most Ancient Church was when it perished, as with its last posterity immediately before the flood. The last judgment of the Jewish Church was when the Lord came into the world.

A last judgment is also about to be, when the Lord shall come in his glory; not that the earth and the world [*terra et mundus*] are then to perish, but that the church perishes.* But in such a case, a new church is always raised up by the Lord;—as was the Ancient Church at the time of the flood, and the primitive church of the Gentiles at the time of the Lord's advent. Thus will it be also when the Lord shall come in his glory; and this indeed is understood by a new heaven and a new earth.* The case is the same as with each individual who, being regenerated, becomes a man of the church, or a church; when he is created anew his internal man is called a new heaven,* and his external man a new earth. Moreover there is a last judgment with every man when he dies; for then, according to the things that he has done in the body, he is judged either to death or to life. That nothing else is meant by the consummation of the age, the end of days, or the last judgment, consequently that they do not mean the destruction of the world, is clearly evident from the Lord's words in Luke: "In that *night* there shall be two [men] in one bed, the one shall be taken and the other *left*. Two [women] shall be grinding together, the one shall be taken and the other *left*. Two [men] shall be in the field, the one shall be taken and the other *left*," (xvii. 34—36.) Here the last time is called night, because there is no faith, that is, charity; and it is declared that some will be left, by which it is clearly indicated that the world will not then perish.

932. That *seed-time and harvest*, signify man about to be regenerated, and thence the church, needs no confirmation from the Word; because it so often occurs, both that man is compared and likened to a field, thus to the seed-time, and the Word of the Lord to seed, and its effect to the increase, or harvest. This signification indeed every one comprehends, from familiar speech founded upon it. In general this passage treats of every man; instructing us that the seed will never cease to be sown in him by the Lord, whether he be within the church or without the church,—that is, whether he has been made acquainted with the Word of the Lord or not. Without seed inseminated by the Lord, man cannot do the least of good. All the good of charity, even with the Gentiles, is seed from the Lord. Although with them there is not the good of faith, as there may be within the church, yet their good is capable of becoming the good of faith; for the Gentiles who have lived in charity,—as they are wont to do in the world, so in the other life,—when they are instructed by the angels, embrace and receive the doctrine of true faith, and the faith of charity, much more readily than Christians; of which, by the divine mercy of the Lord, more will be said in the following pages. But in particular this passage treats

* This work was published, in the original Latin, in the year 1749, consequently before the *Last Judgment*, which was effected in 1757.

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of man about to be regenerated, teaching that there will never cease to be a church somewhere in the earth; which is here signified by the declaration that in all the days of the earth seed-time and harvest shall not cease. That seed-time and harvest or a church shall always exist, has reference to what is said in the preceding verse,—namely, that man would no longer be able thus to destroy himself, as did the last posterity of the Most Ancient Church.

933. That *cold and heat*, signify the state of the man who is being regenerated,—which is such as to the reception of faith and charity,—and that cold signifies no faith and charity, and heat charity, is evident from the signification of cold and heat in the Word, where they are predicted of one about to be regenerated, or the regenerate, or of the church. It is evident also from the series, that is, from the things which precede and those which follow; for the subject treated of is the church. In the preceding verse it is taught that man would no longer be able so to destroy himself, and in this verse, that some church will always exist; which is first described as to how the case is with it while it is being formed, or with man while he is being regenerated that he may become a church, and then as to the quality of the regenerate man. Thus it treats of every state of the man of the church. That such is man's state while he is being regenerated, namely, an alternation of cold and heat, or of no faith and charity and then faith and charity, cannot so well appear to any one except from experience, and indeed from reflection upon experience. But as there are few who are being regenerated, and among those who are being regenerated few if any who reflect, or to whom it is granted to reflect on the state of their regeneration, it is permitted to say these few words on the subject. Man while he is being regenerated receives life from the Lord; for before he could not be said to live. The life of the world and of the body is not life; but celestial and spiritual life are especially life. By regeneration man receives real life from the Lord; and as before he had no life, there is now an alternation of no life and real life, that is, of no faith and charity and some faith and charity;—no faith and charity is here signified by cold, and some faith and charity by heat. The case is thus:—So often as man is immersed in things corporeal and worldly then there is no faith and charity, that is, there is cold; for then corporeal and worldly things, consequently the things which are of his *proprium*, are active. As long as he is in them he is absent or remote from faith and charity, so that he does not even think of celestial and spiritual things. The reason is, because celestial and corporeal things can never dwell together in man; for the will of man is altogether corrupt. But when the corporeal things of man and his voluntary things are not active, but quiescent, the Lord operates through his internal man, and then he

is in faith and charity, which is here called heat. When he returns again into the body, he is again in cold; and when the body or what is of the body is quiescent or as nothing, then he is in heat, and so alternately; for such is the condition of man, that things celestial and spiritual cannot abide in him together with his corporeal and worldly things, but by turns. These are changes which take place with every one who is being regenerated, and indeed so long as he is in a state of regeneration; for man cannot otherwise be regenerated, that is, from dead be made alive,—for the reason, as has been said, that his will is altogether corrupt, and is therefore separated from the new will which he receives from the Lord, and which is of the Lord and not of man. Hence now it may appear what is here signified by cold and heat. That such is the case every regenerate man may know from experience;—namely, that while he is in corporeal and worldly things, he is then absent and remote from internal things, so that he not only thinks nothing about them, but feels in himself as it were cold; and that when things corporeal and worldly are quiescent, then he is in faith and charity. So also he may know from experience that these states alternate; wherefore, when things corporeal and worldly begin to overflow, and desire to have dominion, then he comes into straitness and temptations, until he is brought into such a state, that the external man becomes obsequious to the internal,—which can never be except when it is quiescent, and as it were nothing. The last posterity of the Most Ancient Church could not be regenerated, because, as was said, intellectual and voluntary things with them constituted one mind; wherefore their intellectual things could not be separated from their voluntary, so that they might be alternately in celestial and spiritual, and in corporeal and worldly things. But with them there was perpetual cold as to celestial things, and perpetual heat as to their lusts; so that no alternation could be granted to them.

934. That cold signifies no love, or no charity and faith, and that heat or fire signifies love, or charity and faith, may be seen from the following passages in the Word. In John, it is said to the church of Laodicea, "I know thy works, that thou art neither *cold* nor *hot;* I would thou wert *cold* or *hot*. So then because thou art *lukewarm*, and neither *cold* nor *hot*, I will spew thee out of my mouth," (Rev. iii. 15, 16.) Here cold stands for no charity, and hot for much charity. In Isaiah: "So Jehovah said unto me, I will take my rest, and I will consider in my dwelling place, like a clear *heat* upon the light, and like a cloud of dew in the *heat of harvest*," (xviii. 4.) This is said concerning a new church about to be planted, *heat upon light, and heat of harvest*, denote love and charity. Again, in the same prophet: "The *fire* of Jehovah is in Zion, and his *furnace* in Jerusalem," (xxxi. 9.) Fire denotes love. Concerning the cherubim seen by

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Ezekiel it is written: "As for the likeness of the living creatures, their appearance was like *burning coals of fire*, like the appearance of lamps; it went up and down among the living creatures, and the *fire* was bright, and out of the *fire* went forth lightning," (Ezek. i. 13.) Again in the same prophet, concerning the Lord, it is said: "Above the expanse which was over the heads of the cherubim was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne the likeness as the appearance of a man above upon it. And I saw as the appearance of a *burning coal*, as the appearance of *fire* round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of *fire*, and it had a brightness round about it."(i. 26, 27; viii. 2.) Here fire denotes love. So in Daniel: "The Ancient of days did sit, his throne was like the *fiery flame*, and his wheels as *burning fire*. A *fiery* stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," (vii. 9, 10.) Here fire denotes the Lord's love. And in Zechariah: "For I, saith Jehovah, will be unto her a wall of *fire* round about," (ii. 5.) This is said of the New Jerusalem. And in David: "Jehovah maketh his angels spirits, his ministers a *flaming fire*," (Psalm civ. 4.) A *flaming fire* denotes the celestial-spiritual. Because fire signified love, it was also made a representative of the Lord, as appears from the fire upon the altar of the whole burnt-offering, which was never to be extinguished (Levit. vi. 9, 12, 13,) representing the mercy of the Lord. Therefore before Aaron entered in to the mercy-seat, he was directed to offer incense, taking fire from off the altar of the whole burnt-offering (Levit. xvi. 12—14;) therefore also in order to signify that the worship was acceptable to the Lord, fire was sent down from heaven, and consumed the holocaust (Levit. ix. 24, and elsewhere). By *fire* also in the Word is signified self-love and its lust, with which heavenly love cannot agree; wherefore also the two sons of Aaron were consumed by fire, because they offered incense with strange fire (Levit. x. 1, 2.) Strange fire is every love of self and of the world and every lust of those loves. Moreover heavenly love appears no otherwise to the wicked than as a burning and consuming fire, and therefore in the Word the expression a consuming fire is predicted of the Lord. Thus the fire on Mount Sinai, which represented the love or mercy of the Lord, was perceived by the people as a consuming fire; wherefore they intreated Moses that he would not make them to hear the voice of Jehovah God, and see the great fire, lest they should die (Deut. xviii. 16.) Such is the appearance of the love or mercy of the Lord to those who are in the fire of the loves of self and of the world.

935. That *summer and winter* signify the state of the rege-

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nerate man as to his new voluntary things, the changes of which are as summer and winter, is evident from what has been said concerning cold and heat. The changes of those who are being regenerated are likened to cold and heat, but the changes of the regenerate to summer and winter. That the former expression relates to one who is being regenerated, and the latter to the regenerate, is evident from the fact that there cold is mentioned in the first place and then heat, while here summer is first mentioned, and then winter. The reason is, that the man who is being regenerated begins from cold, that is from no faith and charity; but when he is regenerated then he begins from charity. That there are alternations of state with the regenerate man —namely, that with him, now there is no charity and now some charity,—may clearly appear from the consideration that with every one, even the regenerate, there is nothing but evil, and that all good is of the Lord alone. Since there is nothing but evil with him, it cannot be but that he will suffer changes, being now as it were in summer, that is in charity, and now in winter, or in no charity. These alternations are to the end that the man may be more and more perfected, and that he may thus be rendered more and more happy. Not only while he lives in the body are there such changes with the regenerate man, but also when he comes into the other life; for without alternations as it were of summer and winter as to things of the will, and of day and night as to things of the understanding, he is never perfected and rendered more happy. But their changes in the other life are like the alternations of summer and winter in the temperate zones, and of day and night in the season of spring. These states are also described in the prophets by summer and winter, and day and night; as in Zechariah: "And it shall be in that day, living waters shall go out from Jerusalem, part of them toward the eastern sea, and part of them toward the hinder sea; in *summer* and in *winter* shall it be," (xiv. 8.) This is said concerning the New Jerusalem, or the Lord's kingdom in heaven and on earth, or concerning the state of both, which is called summer and winter. So in David: "The *day* is thine, the *night* also is thine, thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made *summer and winter*," (Psalm lxxiv. 16, 17.) Similar things are here involved. And in Jeremiah: "If ye can break *my covenant of the day* and my *covenant of the night*, and there shall not be *day and night* in their season," (xxxiii. 20.)

936. That *day and night* signify the state of the same, or of the regenerate man, as to intellectual things,—the changes of which are as day and night,—is evident from what has been already said. Summer and winter are predicated of voluntary things on account of their heat and cold; for the case with voluntary things is similar. But day and night are predicated

of intellectual things, on account of their light and darkness; for with intellectual things the case is similar in this respect. As these things are self-evident, however, there is no need to confirm them by like passages from the Word.

937. From these expositions it may appear what the Word of the Lord is in its internal sense. In the literal sense, so gross does it appear, that it seems as if what is here said were spoken merely of seed-time and harvest, of cold and heat, of summer and winter, and of day and night, when yet these expressions involve arcana of the Ancient or spiritual Church. The words themselves in the literal sense are such that they form most general vessels, as it were, in each one of which there are contained so many and so great heavenly arcana, that they can never be exhausted, even as to a ten-thousandth part of them; for in these words, so very general, taken from terrestrial things, the angels, under the Lord's influence, are able to perceive, with indefinite variety, the whole process of regeneration, and the state of the man about to be regenerated and of the regenerate, while man perceives scarcely anything.

CONTINUATION CONCERNING THE HELLS.

HERE, CONCERNING THE HELLS OF THE AVARICIOUS; THE FILTHY JERUSALEM AND THE ROBBERS IN THE DESERT; AND THE EXCREMENTITIOUS HELLS OF THOSE WHO HAVE LIVED IN MERE VOLUPTUOUSNESS.

938. *THE avaricious are of all men the most sordid, and think least concerning the life after death, the soul, and the internal man. They do not even know what heaven is, because of all people they elevate their thoughts the least, employing and exhausting them exclusively on corporeal and terrestrial objects. Wherefore when they come into the other life, for a long time they do not know that they are spirits, but suppose themselves to be still in the body. The ideas of their thought, which by avarice are rendered as it were corporeal and terrestrial, become changed into direful phantasies; and what may seem incredible, but is nevertheless true, the sordidly avaricious, in the other life appear to themselves to dwell in cells, where their money is deposited, and where they appear to be infested by mice; but however they may be annoyed they do not retire from thence until they are wearied out, and then at length they emerge from their sepulchres.*

939. *How vile the phantasies are, into which the ideas of the sordidly avaricious become changed, is evident from the hell in which they live, which is at a great depth under the feet, and from which a vapor exhales like the vapor arising from swine*

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scalded in a trough. There are the habitations of the avaricious. They who are admitted therein at first appear black, but by scraping off their hair, as the bristles are wont to be scraped from swine, they seem to themselves to be made white; but still they retain and carry with them the mark of their original color, whithersoever they go. A certain black spirit, who was not as yet conveyed to his own hell, because there was a reason for his detention in the world of spirits, was let down amongst them. He had not been extremely avaricious, but still, during his life in the body, he had wickedly coveted the wealth of others. On his approach the avaricious inhabitants of that region fled away, saying that he was a robber, because he was black, and thus he would murder them: for the covetous flee from such, being greatly in fear for their life. At length, discovering that he was no robber as they suspected, they told him that if he were disposed to become white he needed only to have his hairs taken off,—which were in sight and had been seen,—after the manner of pigs; he would thus become clear white. But this he was not inclined to, and he was taken up into the world of spirits.

940. *A large proportion of the inhabitants of this hell are Jews who have been sordidly avaricious, the presence of whom when they approach other spirits, is perceived by a stench resembling that of mice. While speaking of the Jews, in order to shew how miserable is the state after death of such of them as have been sordidly avaricious, and have despised others in comparison with themselves from an innate arrogance, because they believe themselves alone to be chosen people, it is permitted to relate some circumstances concerning their cities, and the robbers in the desert. On account of the phantasy which, during their life in the body, they had conceived and confirmed in themselves, that they shall go to Jerusalem and the Holy Land, to possess it, —not being disposed to understand that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth,—when they come into the other world, there appears to them a city on the left of Gehennah, a little in front, to which they flock in great crowds. But this city is miry and fœtid, and is therefore called the filthy Jerusalem; and here they run about the streets, up to the ancles in dirt and mud, pouring out complaints and lamentations. They see the cities with their eyes, and also the streets; there is a representation of such things to them as in the light of day. I also have sometimes seen the cities. There once appeared to me a certain spirit of dark and shadowy form coming from this filthy Jerusalem; the gate seemed as it were to be opened. Around him were wandering stars, chiefly on his left side. Wandering stars around a spirit in the spiritual world, signify falsities; it is otherwise when the stars are not wandering. He approached, and applied himself to the upper part of my left ear, which he seemed to touch with his mouth, in order to speak with*

me; he did not speak in a sonorous voice like others, but within himself, nevertheless, in such a manner that I could hear and understand. He said that he was a Jewish Rabbi, and that he had been in the miry city for a long time; declaring that the streets there were nothing but mud and dirt. He said also that there was nothing in it to eat but dirt. I asked him why he, who was a spirit, desired to eat. He replied that he did eat, and that when he wished to eat nothing was offered him but mud; which grieved him exceedingly. He inquired what he must do, having in vain tried to meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, informing him that it was folly to seek for them; for even if they were found they could not possibly afford him any assistance. I also informed him of other things more recondite. I told him, that no one ought to be sought after but the Lord alone, who is the Messiah whom in life they had despised; for that he governs the universal heaven and the universal earth, and that help comes only from him. He then asked anxiously and repeatedly where the Lord is. I replied that he is to be found everywhere, and that he hears and knows all. At that instant other Jewish spirits drew him away.

941. *There is also another city on the right of Gehennah, or between Gehennah and a lake, where the better sort of the Jews appear to themselves to dwell. But this city is changed in appearance to them according to their phantasies; sometimes it is turned into villages, sometimes into a lake, and again into a city. Its inhabitants are much afraid of robbers; but so long as they remain in the city they are secure. Between the two cities there is at it were a triangular space, very dark, where there are robbers,—who are Jews, but of the most abandoned sort,—who cruelly torture whomsoever they meet. The Jews, from fear, call these robbers the Lord, and the wilderness where they are they call the earth. At the entrance into this city, which is at an angle on the right side, a good spirit is stationed, as a security against the robbers, who receives all comers, and before whom, as they arrive, they bow themselves towards the earth. They are admitted under his feet, this being the ceremony of admission into this city. A certain spirit approached me suddenly, and I asked whence he came? He replied, that he was making his escape from the robbers, whom he feared,—who kill, slaughter, burn, and boil men, inquiring where he might be safe. I asked whence he was, and from what country. In consequence of his terror he dared to make no other answer than that it was the Lord's earth; for they call that wilderness the earth, and the robbers the Lord. Afterwards the robbers came. They were very black, and spoke in a deep tone of voice like giants, and, what is surprising, on their approach they induced a sense of terror and dread. I asked who they were? They answered, they were in quest of plunder. I asked them what they meant to*

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do with their plunder, and whether they did not know that they were spirits, and could neither carry away nor lay up plunder, and that such notions were the phantasies of their evils? They replied, that they were in the wilderness in quest of booty, and tortured whomsoever they met. At length, while with me, they acknowledged that they were spirits; but still they could not be induced to believe otherwise than that they were living in the body. They who thus wander about are Jews, who threaten to kill, slaughter, burn, and boil whomsoever they meet; even though they are Jews, or even friends. Thus it became known what is the quality of their character, although in the world they did not dare to divulge it.

942. *Not far from the filthy Jerusalem there is also another city, which is called the Judgment of Gehennah, where they dwell who claim heaven as due to their own righteousness, and condemn others who do not live according to their phantasies. Between this city and Gehennah there appears, as it were, a bridge, rather beautiful, of a pale or greyish color; here a black spirit is stationed, whom they fear, to prevent their passing over, for on the other side of the bridge appears Gehennah.*

943. *They who in the life of the body have made mere pleasure their end and aim, and have loved only to indulge their natural propensities and to live in luxury and festivity, caring only for themselves and the world, having no regard to things divine, being devoid of faith and charity, are first introduced, after death, into a life similar to that which they had passed in the world. There is a place in front towards the left, at a considerable depth, where all is pleasure, frolic, dancing, feasting, and light conversation. Hither such spirits are conveyed, and then they know no otherwise than that they are still in the world. After a short time, however, the scene is changed, and then they are carried down to the hell which is beneath the back-parts, and is entirely excrementitious; for such pleasure as is merely corporeal becomes changed in the other life into excrement. I have seen them there, carrying dung and bemoaning their lot.*

944. *Such of the female sex as from a low and mean condition have become rich, and from pride on that account have given themselves up entirely to pleasure and to an idle effeminate life, lying in state beds like queens, delighting to preside at the tables of luxury and refinement, and having no care for other things, when they meet in another life, miserably quarrel with each other, beating, tearing, and pulling each other by the hair, and behaving like so many furies.*

945. *But it is otherwise with those who are born to the pleasures or enjoyments of life, being brought up from their infancy in such things,—as queens, and others of noble parentage, and likewise the rich; for they, although they have lived in pleasures, delicacies, and splendors, if at the same time they have lived in*

faith towards the Lord and in charity to their neighbor are among the happy in the other life. For it is an error to think of meriting heaven by a total abdication of the enjoyments of life, power, and wealth, and thus by sinking into wretchedness. The renunciation of these which is inculcated in the Word, is, that they should be esteemed as nothing in respect to the Lord, and that worldly life should be regarded as nothing in comparison with heavenly life.

946. *I have conversed with spirits in reference to the probability of few being disposed to believe that there are such, and so many different states or conditions in the other life,—because men have no other than a very general and obscure conception of the nature of the life after death, one which indeed is next to none at all, and in which they have confirmed themselves by observing that a soul or spirit is invisible to the bodily eye. And the learned, although they maintain that there is a soul or spirit, yet believe still less than the ignorant,—because they adhere to artificial expressions and terms, which greatly obscure, yea, extinguish the understanding of things, and because they have regard to themselves and the world, and rarely to the public good and heaven. The spirits with whom I conversed were much surprised that this should be the case with man, while yet he knows that nature herself, in each of her kingdoms, presents so many different and wonderful things of which he is ignorant. As, for example, in the structure of the internal human ear alone there are amazing and unheard-of particulars which would fill a volume,—and every body has faith in the existence of these things; yet if any thing be said concerning the spiritual world, from which all and every thing in the kingdoms of nature exist, scarcely any one believes it, on account, as was said, of a pre-conceived and confirmed opinion, that it is nothing because it is unseen.*

GENESIS.

CHAPTER THE NINTH.

CONTINUATION CONCERNING THE HELLS.

HERE CONCERNING OTHER HELLS DISTINCT FROM THOSE MENTIONED BEFORE.

947. *THOSE who are deceitful, and by crafty machinations seek to secure everything to themselves, and who have confirmed themselves in such evils by their success during the life of the body, appear to themselves to dwell in a sort of tun, toward the*

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left, called the infernal tun, over which there is a covering, and on its outside a small globe on a pyramidal base, which they imagine to be the universe under their inspection and government. Such among them as have craftily persecuted the innocent, dwell therein for ages,—I was informed that some had remained there already during twenty ages,—and when they are let out, they entertain such a phantasy as to imagine that the universe is a sort of globe, which they walk about and trample under foot, believing themselves to be the gods of the universe. I have sometimes seen and conversed with them concerning their phantasy; but having acquired such a nature during their abode in the world, they could not be withdrawn from it. I have sometimes perceived also with what subtle art they could pervert the thoughts, and turn them in a moment in a different direction, and substitute others with such incredible craftiness that it could scarcely be known that it was done by them. Because they are such, they are never admitted to men; for they so secretly and clandestinely infuse their poison, that it is impossible to perceive it.

948. *There is also toward the left another tun,—so it appears to them,—in which there are certain spirits, who in the life of the body imagined when they did evil that they were doing good, and* vice versâ, *thus who put good in the place of evil. These continue there for a time, until they are deprived of rationality; in which state they are as it were in a dream, and whatever they then do is not imputed to them. But still they appear to themselves to be awake. On recovering their rationality they return to themselves, and are as other spirits.*

949. *Towards the left, in front, there is a certain vault where there is no light, but gross darkness, on which account it is called the gloomy vault. In this place are those who have coveted the possessions of others, whose minds were continually intent upon them, and who also without conscience appropriated them whenever by any specious pretence they were able to do so. There are some among them who, while they lived in the world, were in no small degree of dignity, and who ascribed to craftiness the honor due to prudence. In that vault they consult together, as they were wont to do in the body, how they may fraudulently deceive others. The darkness of the place they call their delight. An effigy was shewn to me of what they who are there, and have dealt fraudulently, at length become,—which I saw as in the clear light of day. Their countenances are worse than those of the dead, of a livid hue, like a corpse, and horribly wrinkled from being always tormented with anxiety.*

950. *There was a phalanx of spirits rising from the side of Gehennah to a considerable height in front, from whose sphere it was evident that they had no regard for the Lord, and despised all divine worship; for the quality of spirits may be perceived by their spheres alone, on their first approach. Their speech was*

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undulatory. One of them having uttered some scandal against the Lord, was in consequence instantly cast down towards one side of Gehennah. From the front they ascended over the head, hoping to find some with whom they might join themselves for the purpose of subduing others; but they were stopped by the way, and told that unless they desisted it would be to their own detriment, —so they halted, and then became visible. Their faces were black, and they had about the head a white bandage, denoting that they regard divine worship, and consequently the Word of the Lord, as dark matters useful only to keep the vulgar under the restraints of conscience. Their residence is near Gehennah, where there are flying but not poisonous dragons; whence this place is called the habitation of dragons. As they are not deceitful, however, their hell is less grievous. These spirits also ascribe all things to themselves and their own prudence, and boast that they are afraid of no one. But it was shewn them that a mere hiss suffices to excite their alarm and put them to flight; for a hissing noise being heard, they were so terrified that they thought all hell was rising up to bear them away, and from heroes they suddenly became as women.

951. *Those who in the life of the body fancied themselves saints, are in the lower earth before the left foot, where they sometimes appear to themselves to have a shining countenance,—which proceeds from their ideas of their own sanctity. At length it comes to pass, that they are seized with the greatest desire to ascend into heaven, which they suppose to be on high; this desire becomes increased, and is changed more and more into anxiety,—which grows upon them immensely, until they acknowledge that they are not saints. When they are taken away from thence, it is given them to perceive their own stench, which is most offensive.*

952. *A certain spirit imagined that he had lived a holy life in the world because he was esteemed holy by men, and thus that he merited heaven. He said that he had led a pious life, and had given much time to prayer, supposing it to be sufficient for every one, that he should be concerned about and provide for himself. He added also that he was a sinner, and that he was willing to suffer, even to be trodden under foot by others,—calling this Christian patience,—and that he was willing to be the least, in order that he might become the greatest in heaven. On being examined as to whether he had done, or had desired to do, good, or the works of charity, to any one, he said that he did not know what they were, only that he had lived a holy life. This spirit,—because his principal aim was his own pre-eminence over others, whom he accounted vile in comparison with himself, chiefly because he imagined himself holy,—appeared in the human form, and white down to the loins, but became changed, first to a dark blue, and afterwards to a black color; and because he desired to rule over others, despising them in comparison with himself, he*

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became blacker than they. Concerning those who wish to be greatest in heaven see above, n. 450—452.

953. *I was conducted through certain mansions of the first heaven, whence it was given me to behold, at a distance, an extensive sea swelling with mighty waves, the boundaries of which stretched beyond the range of vision. I was informed that those who had desired worldly grandeur, and were solicitous only to procure glory, without regard to the lawfulness of the means, are possessed of such phantasies, and behold such a sea, with the constant dread of being drowned in it.*

954. *The phantasies which have prevailed during the life of the body in the other life are changed into others, which however correspond to them. Thus, for example, those who were violent and unmerciful on earth, have their violence and unmercifulness changed into incredible cruelty, and appear to themselves to murder and torment in divers ways every companion they meet with; the delight from these practices constitutes their highest gratification. Such as have been bloodthirsty take pleasure in torturing spirits even to blood; for they suppose them to be men, not knowing otherwise. At the sight of blood—for such is their phantasy that they as it were see blood,—they are highly delighted. From avarice there break forth phantasies from which they appear to be infested with mice, and the like, according to the species of avarice. They who have been delighted with mere pleasures, regarding them as the ultimate object of life, as their highest good, and, as it were, their heaven, find their greatest gratification in dwelling in privies, perceiving them as most agreeable. Some inhabit urinous and stinking lakes, other miry places, etc.*

955. *There are, moreover, divers kinds of punishment in the other life, with which the wicked are most grievously punished, and into which they run when they return into their own filthy lusts; by which they are brought to shame, and to feel terror and horror of such things, until at length they desist from them. These punishments are of various kinds; in general they are punishments by laceration, punishments by discerption, punishments under veils, and many others.*

956. *They who are addicted to revenge, and who fancy themselves greater than all others, esteeming others as nothing in comparison with themselves, are punished by laceration; which is thus effected:—They are mutilated in body and face, so that there appears scarcely anything human left, the face becomes like a broad round cake; the arms appear like ragged garments, which being extended, the subject is whirled about on high, constantly towards heaven; and it is proclaimed before all that such is his character; until he is interiorly touched with shame, and is brought into a state of supplication,—and it is dictated to him what he ought to say. Afterwards he is taken to a miry lake,*

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which is near the filthy Jerusalem, and is plunged and tumbled therein, that he may become a very form of filth; and this is repeated until such lust is taken away. In this miry lake there are malicious women belonging to the province of the bladder.

957. *Those who in the life of the body have contracted a habit of speaking one thing and thinking another,—especially if, under the mask of friendship, they have sought to obtain the wealth of others,—wander about in the other life, and wheresoever they come inquire whether they may abide there, saying that they are poor. On being received in any place, they covet all that they see in consequence of the lust that is in them. But as soon as their evil nature is discovered, they are punished and expelled; sometimes being miserably racked in different ways,—according to the nature of the treacherous hypocrisy which they have practised,—some as to their whole body, some as to the feet, some as to the loins, some as to the breast, some as to the head, and some only as to the region of the mouth. They are subjected to reciprocal repercussions, such as cannot be described; these are violent collisions of the parts, and consequent pullings assunder, so that they fancy that they are being torn to pieces. Resistance is also induced, which increases the pain. These punishments by discerption are very various, and are frequently repeated, at intervals, until the sufferers become affected with fear and horror at the thought of deceiving by false speeches; each punishment removes something. Those who inflict the punishment declare they are so delighted with their office that they would like to exercise it to eternity.*

958. *There are troops of spirits who wander about, and whom other spirits dread exceedingly. They apply themselves to the lower part of the back, and torment by rapid jerkings to and fro, which no one is able to restrain, attended with a noise; directing the movement of the reciprocal tormentors toward the higher parts, after the manner of a cone, pointed upwards, whoever is caused to go within this cone,—especially those who are towards its apex,—is miserably racked as to every least part of his joints. They who are caused to go in, and are thus punished, are deceitful hypocrites.*

959. *On a certain night I awoke from sleep, and heard spirits about me, who wished to ensnare me in my sleep; and presently, dozing, I had a sorrowful dream. But having awaked there were suddenly near me punishing spirits,—which surprised me,—who miserably punished those who had endeavored to ensnare me in my sleep, by clothing them as it were with visible bodies, having corporeal senses, and then torturing them by violent collisions of the parts, forward and backward, attended with pains induced by resistance. The chastising spirits desired to kill them if they could, and hence used the greatest violence. Those who were punished were for the most part sirens, mentioned above,* n. 531. *The punishment lasted a long time, extending to several troops*

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around me; and what was surprising, all who had endeavored to ensnare me were discovered, notwithstanding that they sought to conceal themselves; for being sirens, they tried by numerous artifices to elude punishment, but in vain. Now they sought to withdraw secretly into an interior nature; now to induce the belief that they were others; now to divert the punishment to others by translations of ideas; now they pretended to be infants who were tortured; now that they were good spirits; and now angels; besides many artifices, but all to no purpose. I wondered that they were so severely punished, but perceived that it was from necessity,—so enormous was their crime,—in that man requires to sleep in safety; for otherwise the human race would perish. I perceived also that the same takes place around other men whom spirits attempt insidiously to assault in sleep, although man is not aware of it; for, by one to whom it has not been granted to converse with spirits, and to be with them by internal sense, no such thing can be heard, still less seen,—when yet such things are ever existing around others. The Lord watches over man most especially while he sleeps.

960. *There are certain deceitful spirits, who, while they lived in the body, secretly practised deceptions, and some of whom by pernicious artifices assumed the semblance of angels with a view to deceive. Such spirits in the other life learn to withdraw themselves into a more subtile nature, and to disappear suddenly from the eyes of others, supposing themselves thus secure from every punishment. These, however, not only undergo punishments by discerption, like the others,—according to the nature and heinousness of their deceit,—but they are also closely bound together, so that when this is effected, the more they desire to separate themselves, or to tear apart from one another, so much the closer are they bound. This punishment is attended with more intense torment because it answers to their more secret treacheries.*

961. *Some persons from habit, and others from a spirit of derision, accustom themselves to introduce texts of Holy Scripture in common discourse, however trifling or ridiculous it may be, thinking thus to add weight and give a finish to their idle jestings. But such thoughts and sayings adjoin themselves to their corporeal and defiled ideas, and in the other life they bring them much harm; for they return together with what is profane. Such also undergo the punishment of discerption until they desist from such practices.*

962. *There is also a punishment of discerption as to the thoughts, so that the interior thoughts are in conflict with the exterior. This is attended with interior torment.*

963. *Among punishments, that of the veil is frequent. This is such that, through the phantasies with which they are impressed, the spirits appear to themselves to be under a veil, stretched out to a great distance. It is as it were a cohering cloud, which*

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becomes dense in proportion to the phantasy. Under this cloud they run hither and thither in burning eagerness to escape, with a difference of speed until they are wearied; this usually continues for the space of an hour, more or less, and is attended with different degrees of torment, according to the intensity of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, are yet unwilling to acknowledge it,—on account of the love of self,—and are angry to think that it is the truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been set free from thence.

964. *There is also another kind of veil; the spirits are enveloped as in a sheet, so that they seem to themselves bound, hand, foot, and body, and are at the same time filled with a strong desire to extricate themselves. This they imagine may be easily effected, because they are only wrapped in a single fold; but on making the attempt, the more they unfold it the longer it grows, until at last they are driven to despair.*

965. *This much is said concerning the hells and punishments. Infernal torments are not, as some suppose, the stings of conscience; for those who are in hell have no conscience, and therefore cannot be so tormented. Those who have had conscience are among the blessed.*

966. *It is to be observed, that no one suffers any punishment and torment in the other life on account of his hereditary evils, but for the actual evils which he has himself committed.*

967. *When the evil are punished there are always angels present who moderate the punishment, and alleviate the pains of the wretched. But they cannot take them away; because such is the equilibrium of all things in the other life that evil punishes itself; and unless it were removed by punishments, such spirits could not but be kept in some hell to eternity; for otherwise they would infest the societies of the good, and do violence to that order established by the Lord, on which the safety of the universe depends.*

968. *Some have brought with them from the world the idea that the devil ought not to be spoken to, but that they should flee from him. Such, however, are instructed that it would do no injury to those whom the Lord defends, even were they encompassed about with all the powers of hell both within and without; —which it has been granted me to know by much and astonishing experience, so that at length I had no fear of conversing with them, not even with the very worst of the infernal crew. This was granted to me, that I might become acquainted with their nature. When some have expressed their surprise that I should discourse with such wicked creatures, I have informed them not only that such conversation is unattended with injury to myself,*

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but also that devils in the other world were once men, who, during their sojourn here lived in hatred, revenge, and adultery, many of whom were then held in superior respect and esteem; yea, that there are some among them whom I knew in the body; and that the devil signifies nothing else but such an infernal crew. I stated further, that men, while they live in the body, have with them at least two spirits from hell, besides also two angels from heaven, which infernal spirits rule with wicked men, but with the good are subdued, and forced to serve. So that it is an error to believe that any devil has existed from the beginning of creation, except those who were once such men. When they heard these things they were much amazed, and confessed that they had entertained an entirely different opinion of the devil and his diabolical crew.

969. *In so large a kingdom, where all the souls of men from the first creation flock together—nearly a million coming weekly from this earth,—and each has his peculiar genius and nature, different from every other, and where there is a communication of all the ideas of each, and yet all things in general and in particular must be reduced to order, and that continually, it cannot be but that there exist indefinite things which have never entered into the idea of man. But as scarcely any one has conceived any other than a very obscure idea of hell,—as of heaven,—these things must necessarily appear strange and marvellous,—especially from the fact, that men believe that spirits have no sense, when yet they have a more exquisite sense than men; moreover, evil spirits, by artifices unknown in the world, superinduce upon others a sense almost like the corporeal, which is far more gross.*

970. *At the end of this chapter the nature of vastations will be considered.*

CHAPTER IX.

1. AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of heaven; *as* to every thing which the ground causeth to creep forth, and *as* to all the fishes of the sea, let them be given into your hands.

3. Every creeping thing which liveth shall be meat for you; as the esculent vegetable of the herb [*olus herbæ*] have I given it all to you.

4. Only flesh with the soul thereof, the blood thereof, shall ye not eat.

5. And surely your blood with your souls will I require; from the hand of every wild beast will I require it, and from

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the hand of man [*homo*]; from the hand of the man [*vir*], his brother, will I require the soul of man [*homo*].

6. Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made he man.

7. And you, be ye fruitful, and multiply; be ye poured forth upon the earth, and multiply therein.

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8. And God said to Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living soul which is with you, to the bird, to the beast, and to every wild beast of the earth with you; from all going forth of the ark, even to every wild beast of the earth.

11. And I establish my covenant with you; and all flesh shall not be cut off any more by the waters of a flood; and there shall be no more a flood to destroy the earth.

12. And God said, This is the token of the covenant which I give between me and you and every living soul that is with you, during the generations of the age.

13. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth.

14. And it shall be, in beclouding myself with a cloud over the earth, and the bow is seen in the cloud,

15. That I will remember my covenant which is between me and you, and every living soul in all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I see it, to remember the everlasting covenant between God and every living soul in all flesh which is upon the earth.

17. And God said to Noah, This is the token of the covenant which I establish between me and all flesh which is upon the earth.

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18. And the sons of Noah, who went forth out of the ark, were Shem, and Ham, and Japheth; and Ham, he is the father of Canaan.

19. These are the three sons of Noah; and by them was the whole earth overspread.

20. And Noah began to be a man [*vir*] of the ground, and he planted a vineyard:

21. And he drank of the wine, and was drunken; and he was uncovered in the midst of his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

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23. And Shem and Japheth took a garment, and they both laid it upon the shoulder, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren.

26. And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28. And Noah lived after the flood three hundred years and fifty years.

29. And all the days of Noah were nine hundred years and fifty years; and he died.

THE CONTENTS.

971. THE subject which now follows is, the state of the regenerate man; and first, of the dominion of the internal man and the submission of the external.

972. Namely, that things belonging to the external man should be subject and subservient to the internal, verses 1—3; but that he should take particular care lest he immerse the goods and truths of faith in his lusts, or by goods and truths which are of the internal man confirm evils and falsities, which must of necessity condemn him to death, and punish him, verses 4, 5; and thus destroy the spiritual man, or the image of God, with him, verse 6. If these things be not done, all will go well with him, verse 7.

973. It next treats of the state of man after the flood, whom the Lord so formed that by means of charity he might be present with him, and thus prevent his perishing like the last posterity of the Most Ancient Church, verses 8—11.

974. Then the state of man after the deluge, who is capable of receiving charity, is described by the bow in the cloud, to which he is like, verses 12—17; which bow relates to the man of the church, or the regenerate man, verses 12, 13;—to man in general, verses 14, 15, to the man who is capable of being regenerated in particular, verse 16; and thus that it relates not only to man within but also to man without the church, verse 17.

975. Then it treats of the Ancient Church in general; by Shem is there understood internal worship, by Japheth, corre-

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sponding external worship, by Ham, faith separate from charity, and by Canaan, external worship separate from internal, verse 19 to the end. That this church, through a desire to investigate the truths of faith of itself and by reasonings, lapsed first into errors and perversities, verses 19—21. That they who are in external worship separate from internal, on account of such errors and perversities, deride the doctrine of faith itself, verse 22; but that they who are in internal worship and thence in external, interpret such things in good, and excuse them, verse 23. That they who are in external worship separate from internal are most vile, verses 24, 25; and that still they may perform vile services in the church, verses 26, 27.

976. Lastly, the duration and state of the first Ancient Church are described by the years of the age of Noah, verses 28, 29.

THE INTERNAL SENSE.

977. AS the subject here treated of is the regenerate man, it may be expedient to state briefly what is his nature as compared with the unregenerate, that thus the nature of both may be understood. With the regenerate man there is a *conscience* of what is good and true, and from conscience he does good and thinks truth; the good which he does is the good of charity, and the truth which he thinks is the truth of faith. The unregenerate man has no conscience, or if any, it is not a conscience of doing good from charity, and of thinking truth from faith, but from some love regarding himself or the world; wherefore it is a spurious or false conscience. With the regenerate man there is joy when he acts according to conscience, and anxiety when he is constrained to do or think what is against conscience. But it is not so with the unregenerate; very many of them do not know what conscience is, much less what it is to do anything according to or against conscience; but they act according to those things which favor their own loves, whence they have their joy, while the contrary occasions anxiety. With the regenerate man there is a new will and a new understanding, and this new will and new understanding are his conscience,—that is, they are in his conscience,—by which the Lord operates the good of charity and the truth of faith. With the unregenerate man there is no will, but in place of the will there is lust, and hence a proneness to every evil; and there is no understanding, but ratiocination, and hence a tendency to every falsity. With the regenerate man there is celestial and spiritual life; but with the unregenerate man there is only corporeal and worldly life;—that he is able to think and to understand what is good and true

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is from the life of the Lord through *remains*, of which we have spoken above, and hence he has the faculty of reflection. With the regenerate the internal man has dominion, and the external is obedient and submissive; but with the unregenerate the external man governs, and the internal is quiescent, as if it had no existence. The regenerate man knows, or is capable of knowing, if he reflect, what the internal man is, and what the external; but the unregenerate man is altogether ignorant of them, nor can he know although he reflects; for he does not know what the good and truth of faith from charity are. From these it is evident what is the quality of the regenerate, and what of the unregenerate man, and that the difference is as that between summer and winter, and light and darkness; wherefore the regenerate is a living man, but the unregenerate a dead man.

978. What the internal man and the external man are is known to few, if any, in the present day. They are supposed to be one and the same, and indeed chiefly for the reason that men believe that they do what is good and think what is true of their own *proprium;* this idea springs from their *proprium*. The internal man, however, is as distinct from the external as heaven is from the earth. Neither the learned nor the unlearned, when they reflect on the subject, have any other conception of the internal man than that it is the thought, because it is within; nor of the external man than that it is the body, and its sensual and voluptuous principle, because they are without. But the thought, which they believe to be of the internal man, is not of the internal; for in the internal man there are nothing else than goods and truths which are of the Lord, and in the interior man conscience is implanted by the Lord. And the wicked, yea, the worst of men, even those who are without conscience, yet have thought; hence it is evident, that the thought of man is not of the internal man, but of the external. That the material body, with its sensual and voluptuous principle, is not the external man, is evident from the fact that spirits, who have no material body, have an external man as well as men on earth. But what the internal man and the external man are, cannot be known, unless it be known, that with every man there is a celestial and a spiritual principle which correspond to the angelic heaven; a rational principle which corresponds to the heaven of angelic spirits; and an interior sensual principle which corresponds to the heaven of spirits. For there are three heavens, and as many in man; which heavens are most distinct from each other. Hence it is that after death the man who has conscience is at first in the heaven of spirits, and is afterwards elevated by the Lord into the heaven of angelic spirits, and lastly into the angelic heaven; which could never be effected unless there were in him as many heavens, to which and to the state of which he

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is capable of corresponding. Hence it was made manifest to me what constitutes the internal, and what the external man. The internal man is formed of things celestial and spiritual; the interior or intermediate man, of things rational; and the external man of sensual things,—not of the body, but derived from bodily things; and this is the case not only with man, but also with spirits. To speak in the language of the learned:—These three are like end, cause, and effect; and it is well known that no effect can ever be unless there be a cause, and that there can be no cause without an end. The effect, the cause, and the end are thus distinct from each other as exterior, interior, and inmost. Properly, the sensual man, that is, that man who thinks from sensual things, is the external man; and the spiritual and celestial man is the internal man. The rational man is intermediate between the two; through him, or through the rational principle, the communication of the internal man with the external is effected. I know that few will receive these statements, for the reason that men live in external things, and think from external things. Hence it is that some make themselves like the brutes, and believe that on the death of the body they shall altogether die. But when they die they then first begin to live; then they who are good, in the other life, at first live a sensual life in the world or heaven of spirits, afterwards an interior sensual life in the heaven of angelic spirits, and at length an inmost sensual life in the angelic heaven. This life, or the angelic life, is the life of the internal man; of which scarcely anything can be said that can be comprehended by man. The regenerate only may know, if they reflect, that it is from good and truth, and from combat. It is, indeed, the life of the Lord in man; for the Lord, through the internal man, operates the good of charity and the truth of faith in his external man. What thence comes to the perception, in his thought and affection, is a certain general idea, in which there are innumerable particulars that come from the internal man, which man can never perceive until he enters the angelic heaven; respecting this general idea, what it is, see what is said from experience, at n. 545. But the things which are here stated concerning the internal man, since they are above the comprehension of many, are not necessary to salvation; if only they know that there is an internal man and an external, and acknowledge and believe that all good and truth are from the Lord.

979. These things are premised, concerning the state of the regenerate man, and concerning the influx of the internal man into the external, because this chapter treats of the regenerate man, of the dominion of the internal man over the external, and of the obedience of the external man.

980. Verse 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.*

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God blessed, signifies the presence and grace of the Lord; *Noah and his sons*, signify the Ancient Church; *be fruitful*, signifies the goods of charity; *and multiply*, the truths of faith, which should now receive increase; *and replenish the earth*, signifies in the external man.

981. That *God blessed*, signifies the presence and grace of the Lord, is evident from the signification of to bless. To bless, in the Word, in the external sense, signifies to enrich with every earthly and corporeal good; just as all explain the Word who abide in the external sense, as the ancient and modern Jews, and also Christians, especially at the present day;—wherefore they placed and do place the divine blessing in riches, an abundance of all things, and self-glory. But in the internal sense, to bless signifies to enrich with every spiritual and celestial good,—which blessing never is or can be given except by the Lord; and to bless therefore signifies the presence and grace of the Lord. The presence and grace of the Lord bring with them such spiritual and celestial good. It is said presence, because the Lord is present only in charity, and the subject here treated of is the regenerate spiritual man, who acts from charity. The Lord is present with every man; but in proportion as man is distant from charity, the presence of the Lord, so to speak, is more absent, or the Lord is more remote. The reason why grace is mentioned, and not mercy,—which, as I believe, has been hitherto unknown,—is, because celestial men do not talk of grace, but of mercy, while spiritual men do not talk of mercy, but of grace. This comes from the fact that those who are celestial acknowledge that the human race is nothing but filthiness, yea, in itself excrementitious and infernal; wherefore they implore the *mercy* of the Lord, for mercy is predicated of such a state. But the spiritual, although they know that such is the nature of the human race, yet do not acknowledge it, because they remain in the *proprium*, which they love; wherefore they are scarcely able to mention mercy, but easily speak of grace. This is the effect of the different humiliation of each; for in proportion as any one loves himself, and thinks that of himself he can do good, and thus merit salvation, he becomes less capable of imploring the Lord's mercy. The reason why some can implore grace is, because it has become a customary form of prayer; and then there is but little of the Lord and much of self in grace. This any one may discover in himself while he names the grace of the Lord.

982. That *Noah and his sons* signify the Ancient Church, was said and shewn above, and is evident also from what follows.

983. That *to be fruitful*, signifies the goods of charity, and *to multiply*, the truths of faith, which should now receive increase, is evident from the signification of both expressions in the Word, where to fructify, or to produce fruit, is constantly predi-

cated of charity, and to multiply, of faith, as was shewn above, n. 43, 55; in further confirmation of which it is permitted to adduce the following passages from the Word: "Turn, O backsliding children; I will give you pastors according to mine heart, and they shall feed you with *knowledge and intelligence.* And it shall be that ye shall be *multiplied* and *made fruitful* in the *earth,*" (Jerem. iii. 14—16.) Here, *to multiply,* evidently denotes to grow in knowledge and intelligence, that is, in faith; and *to be made fruitful,* to increase in the goods of charity; for the subject here treated of is the planting of a church, in which faith or multiplication precedes. Again, in the same prophet: "I will gather the remnant of my flock out of all lands whither I have driven them, and will bring them again to their folds, and they shall *be fruitful* and *multiply,*" (xxiii. 3.) This is said concerning a church which has been planted, and is thus to become fruitful as to the goods of charity, and to multiply as to the truths of faith. So in Moses: "Moreover I will look to you, and make you *to be fruitful,* and I will make you *to be multiplied,* and will establish my covenant with you," (Levit. xxvi. 9.) In the internal sense the subject here is the celestial church, wherefore *to be fruitful* is predicated of the goods of love and charity, and *to be multiplied,* of the goods and truths of faith. In Zechariah: "I will redeem them, and they shall be *multiplied* as they have been *multiplied,*" (x. 8.) That *to be multiplied* is here predicated of the truths of faith, is evident from the fact that they were to be redeemed. In Jeremiah: "The city shall be builded upon her own heap,—and out of them shall proceed confession, and the voice of them that make merry, and I will cause them to be *multiplied,* and they shall not be diminished; their sons also shall be as aforetime," (xxx. 18—20.) The subject here spoken of is, the affections of truth, and the truths of faith; the affections of truth are denoted by confession, and the voice of them that make merry, and the truths of faith by being multiplied; sons here also denote truths.

984. That *to replenish the earth* signifies, in the external man, is evident from the signification of the earth, which is the external man, of which we have spoken several times before. With regard to the goods of charity and the truths of faith in the regenerate man, the case is this: they are implanted in his conscience; and as they are implanted by means of faith, or through the hearing of the Word, they are first in his memory, which is of the external man. When he is regenerated, and the internal man acts, then fructification and multiplication proceed in like manner; the goods of charity put themselves forth in the affections of the external man, and the truths of faith in the memory, and in each they increase and multiply. What this multiplication is every regenerate person may know; for there always spring up confirmations, from the Word, from the rational

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man, and from scientifics,—and thus he confirms himself more and more. This is the effect of charity, the Lord alone operating through charity.

985. Verse 2. *And let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of heaven; as to every thing which the ground causeth to creep forth, and as to all the fishes of the sea, let them be given into your hands. The fear of you and the dread of you,* signify the dominion of the internal man;—fear relates to evils, and dread to falsities; *upon every beast of the earth,* signifies upon the lusts which are of the mind [*animus*]; *and upon every bird of heaven,* signifies upon the falsities which are of the reasoning principle; *as to every thing which the ground causeth to creep forth,* signifies the affections of good; *as to all the fishes of the sea,* signifies scientifics; and *let them be given into your hands,* signifies the possessions of the internal man in the external.

986. That *the fear of you and the dread of you,* signifies the dominion of the internal man, and that fear relates to evils, and dread to falsities, may appear from the state of the regenerate man. The state of man before regeneration is such, that lusts and falsities, which are of the external man, continually predominate, and hence arises combat. When he is regenerated, then the internal man has dominion over the external, that is, over his lusts and falsities; and when the internal man has dominion, then man has a fear of evils and a dread of falsities, for both evils and falsities are against conscience, to act in opposition to which affects him with horror. The internal man, however, does not fear evils, and is not in dread of falsities, but the external; wherefore it is here said that the fear of you and the dread of you shall be upon *every beast of the earth,* and upon *every bird of heaven,* that is, upon all lusts, which are signified by beasts, and upon all falsities, which are signified by the bird of heaven. This fear and this dread appear as man's own; but the case is this:—There are with every man, as was said before, at least two angels, through whom he has communication with heaven, and two evil spirits, through whom he has communication with hell. When the angels rule, as is the case with the regenerate man, then the evil spirits who are near him dare not do anything against the good and the true, because they are in bonds; and when they attempt to do anything evil, or to speak what is false,—that is, to excite it,—they are instantly seized with a certain infernal fear and dread. It is this fear and this dread which are perceived in man, on account of those things which are against conscience; wherefore as soon as he does or says anything against conscience, he comes into temptation, and into remorse of conscience,—that is, into a kind of torment, as it were, infernal. That fear is predicated of evils and dread of falsities, is on this ground:—The spirits who are with man do

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not so much fear to do evils as to speak falsities; for through the truths of faith man is born again, and receives conscience,—on which account spirits are not permitted to excite falsities. With every one of them, indeed, there is nothing but evil; so that they are in evil; their very nature, and hence their every impulse is evil; and because they are in evil, and their own proper life consists in evil, they are excused when they do evil, while in the promotion of any use. But to speak what is false is not permitted them; and the reason is, that they may learn what is true, and so as far as possible be amended, in order that they may subserve some vile use: but on this subject, by the divine mercy of the Lord, more will be said in the following pages. With the regenerate man the case is similar; for his conscience is formed of the truths of faith, and hence his conscience is a conscience of right, and the evil of life itself to him is false, because it is contrary to the truth of faith. It was otherwise with the man of the Most Ancient Church, who had perception; he perceived the evil of life as evil, and the false of faith as falsity.

987. That *upon every beast of the earth*, signifies upon the lusts which are of the mind [*animus*], is evident from the signification of beasts in the Word; where they signify either affections or lusts,—the affections of good being signified by tame, useful, and clean beasts; and the affections of evil, or lusts, by fierce, useless, and unclean beasts;—concerning which see above, n. 45, 46, 142, 143, 246, 776. Here, because they signify lusts, they are called beasts of *the earth*, not beasts of *the field*. As regards the dominion of the regenerate man over his lusts, it is to be known, that they are in the greatest error, and are never regenerated, who believe that of themselves they can rule over their evils; for man is nothing but evil, he is a mass of evils, and his whole will is merely evil;—as was said in the preceding chapter (chap. viii. 21). "The fashion of the heart of man is evil from his childhood." It has been shewn to me by living experience, that a man, a spirit, yea, an angel, considered in himself, that is, as to his *proprium*, is the vilest excrement; and that when left to himself he breathes nothing but hatred, revenge, cruelty, and the most filthy adultery; these are his *proprium*, and these are his will. This indeed may appear to every one, if he reflect from this consideration alone, that man when he is born is the vilest living thing among all the wild beasts and beasts; and when he grows up, and becomes his own master, unless the external restraints of the law, and the restraints which he imposes upon himself, in order that he may become great and rich, prevented, he would rush headlong into all sorts of wickedness; nor would he rest until he had subjugated all in the universe, and raked together the wealth of all in the universe; nor would he spare any, except those who submitted themselves

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as vile slaves to him. Such is the nature of every man,—although they do not perceive it who are in impossibility and impotence, and who are under the restraints mentioned above; but the possibility and ability being given, and the restraints removed, they would rush on as far as they could go. Wild beasts are never so. They are born into a certain order of nature; those that are fierce and rapacious do violence to others, but only for their own security; and that they devour others is to satisfy their hunger,—which being satisfied they harm no one. But it is entirely otherwise with man. Hence it is evident what is the nature of the *proprium* of man, and of his will. Since man is such mere evil and excrement, it is clear that of himself he can never have dominion over evil; for it is an utter contradiction that evil is able to have dominion over evil, and not only over evil, but over hell itself; for every man, through evil spirits, is in communication with hell, from whence the evil in him is excited. From these considerations every one may know, and he who is of a sound mind may conclude, that it is the Lord alone who has dominion over evil in man, and over the hell that is with man. In order that the evil in man may be subjugated,—that is, the hell, which every moment is endeavoring to burst into him and destroy him to eternity,—he is regenerated by the Lord, and a new will is given him, which is conscience, by which the Lord alone operates every good. These are points of faith, namely;—that man is nothing but evil; and that all good is from the Lord; wherefore man ought not only to know them, but also to acknowledge and believe them. If he does not so acknowledge and believe in the life of the body, it is shewn him in a striking manner in the other life.

988. That *upon every bird of heaven*, signifies upon the falsities which are of the reasoning principle, is evident from the signification of birds. Birds in the Word signify intellectual things,—the tame, useful, and beautiful, signify intellectual truths; and the fierce, useless, and ugly, intellectual falsities, or the falsities which are of the reasoning principle. That birds signify intellectual things may be seen above, n. 40, 776, 870; where it also appears that they signify reasonings and the falsities of them. That no one may have a doubt, besides what was said concerning the raven, n. 836, let the following passages serve for confirmation. "I will make a visitation upon them in four kinds;—with the sword to slay, and with the dogs to tear; and with the *birds of heaven*, and the beast of the earth, to devour and to destroy," (Jerem. xv. 3.) So in Ezekiel: "Upon his ruin shall every *bird of heaven* dwell, and every wild beast of the field shall be upon his branches," (xxxi. 13.) In Daniel: "At length upon the *bird* of abominations shall be desolation," (ix. 27.) In John: "Babylon is become the cage of every unclean and hateful *bird*," (Rev. xviii. 2.) It is also frequently

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said in the prophets, that their carcases should be given for meat to the *bird of heaven*, and to the beast of the earth, (Jerem. vii. 33; xix. 7; xxxiv. 20; Ezek. xxix. 5; xxxix. 4; Psalm lxxix. 2; Isaiah xviii. 6;) by which is signified that they should be destroyed by falsities, which are the birds of heaven, and by evils or lusts, which are the beasts of the earth.

989. As regards dominion over falsities, the case is the same as with dominion over evils, namely, that of himself man cannot have the least dominion over what is false. Since the subject here treated of is the dominion of the regenerate man over lusts, or the beast of the earth, and over falsities, or the bird of heaven, it is to be known, that one can never say that he is regenerate unless he acknowledge and believe that charity is the primary of his faith; and unless he be affected with love towards his neighbor, and be merciful towards him. Of charity his new will is formed; and by charity the Lord operates good, and thence truths, but not by faith without charity. There are some who do the works of charity from a principle of obedience only, —that is, because the Lord has so commanded,—and yet are not regenerate; these, if they do not place righteousness in works, are regenerated in the other life.

990. That *as to everything which the ground causeth to creep forth*, signifies the affections of good, is evident both from what precedes, and from the signification of *the ground*, out of which they are produced or creep forth. It is evident from what precedes, because the subject there treated of is the evils and falsities over which the regenerate man should have dominion; here, therefore, it treats of the affections of good, which would be given into his hands. It is evident from the signification of the ground, out of which they are produced, or creep forth, because the ground signifies, in general, the man of the church, and whatever is of the church; consequently, here, whatever is produced by the Lord in the external man through the internal; the ground itself is in the external man, in his affections and in his memory. Because it appears as if man brought forth what is good, therefore it is said, everything which the ground causeth to creep forth; but it is only an appearance. Good is produced through the internal man by the Lord; for, as was before observed, there is nothing of good and truth but from the Lord.

991. That *as to all the fishes of the sea*, signifies scientifics, is evident from the signification of a fish. Fishes in the Word signify the scientifics which spring from sensual things; for scientifics are of three kinds, intellectual, rational, and sensual, all of which are inseminated in the memory, or rather in the memories,—and in the regenerate they are thence called forth by the Lord through the internal man. These scientifics, which are from sensual things, come to man's sensation or perception

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while he lives in the body; for he thinks from them. The others which are more interior, are not so much perceived until, the body being put off, he comes into the other life. That fishes, or the creeping things which the waters produce, signify scientifics, may be seen above, n. 40; and that whales or large fish signify the general things of scientifics, n. 42. And it is evident, moreover, from the following passages in the Word: "I will cause to fail man and beast; I will cause to fail the *bird of the heavens,* and *the fishes of the sea,*" (Zeph. i. 3.) Here, the *bird of the heavens* denotes rational things, and *fishes of the sea* denote inferior rational things, or the thought of man from sensual scientifics. So in Habakkuk: "Thou makest man as the *fishes of the sea,* as the *creeping thing* to which there is no ruler," (i. 14.) To make man as the fishes of the sea, is to make him altogether sensual. In Hosea: "The earth shall mourn, and every one that dwelleth therein shall languish; both the wild beast of the field, and the bird of the heavens, yea, the *fishes of the sea,* are collected together," (iv. 3.) Here the *fishes of the sea* denote scientifics derived from the senses. In David: "Thou hast put all things under his feet,—the beasts of the field, the flying thing of the heavens, and *the fishes of the sea,* and whatsoever passeth through the paths of the sea," (Psalm viii. 6—8.) The subject here spoken of is the Lord's dominion in man; *the fishes of the sea* denote scientifics;—that seas signify the aggregation of scientifics, or of knowledges, may be seen above, n. 28. In Isaiah: "The *fishers* also shall mourn, and all they that cast a hook into the river shall lament, and they that spread the net upon the faces of the waters shall languish," (xix. 8.) Here the *fishers* denote those who confide in things of sense alone, and from them bring forth falsities. The subject treated of is Egypt, or the scientific principle.

992. That *let them be given into your hands,* signifies the possessions of the internal man in the external, is evident from what has been said before, and also from the signification of the hand, spoken of above, n. 878. It is said, let them be given into your hands, because such is the appearance.

993. Verse 3. *Every creeping thing which liveth shall be meat for you; as the esculent vegetable of the herb, have I given it all to you. Every creeping thing which liveth,* signifies all pleasures, wherein there is good, which is alive; *shall be meat for you,* signifies the delight of them which they should enjoy; *as the esculent vegetable of the herb,* signifies the vile things of delights; and *I have given it all to you,* signifies enjoyment on account of their use.

994. That *every creeping thing which liveth,* signifies all pleasures wherein there is good, which is alive, is evident from the signification of the creeping thing, spoken of above. All clean beasts and birds are here meant by the creeping thing,—

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as must be apparent to every one, for it is said that they are given for meat. Creeping things, in the proper sense, are the vilest of all those which were mentioned in Levit. xi. 23, 29, 30, and were unclean; but in an extended sense, as here, they are the animals which were given for meat. Here, however, they are called creeping things, because they signify pleasures. The affections of man, as has been said, are signified in the Word by the clean beasts; but because they are not perceived otherwise than in his pleasures, so that man calls them pleasures, therefore they are here denominated creeping things. Pleasures are of two kinds, voluntary and intellectual. In general, there are the pleasures of the possession of lands, and of wealth; the pleasures of honors, and of offices in the state; the pleasures of conjugial love, and of love towards infants and children; the pleasures of friendships, and of social intercourse; the pleasures of reading, writing, acquiring knowledge, and of becoming wise; and many others. There are also pleasures of the senses; as of the hearing, which in general is the pleasure arising from the sweetness of music and singing; of the sight, which in general is the pleasure arising from various beauties, which are manifold; of the smell, which is the pleasure derived from the sweetness of odours; of the taste, which is the pleasure arising from the agreeableness and usefulness of meats and drinks;—and of the touch, which are the pleasures of many agreeable sensations. These kinds of pleasures, being felt in the body, are called corporeal pleasures; although in fact there is no pleasure existing in the body which does not exist and subsist from some interior affection; and there is no interior affection which does not exist and subsist from an affection still more interior, in which is its use and end. These interior things, which proceed in order even from the inmost, man is not sensible of while he lives in the body, and most men scarcely know that they exist, much less that pleasures are thence derived. As, however, nothing can ever exist in externals except in order from the interiors, pleasures are only ultimate effects. Interior things do not appear so long as men live in the body, except to those who reflect. They first manifest themselves in the other life, and that in the order in which men are elevated by the Lord towards heaven. Interior affections, with their delights, manifest themselves in the world of spirits; the more interior, with their pleasantnesses, in the heaven of angelic spirits; and those which are still more interior, with their happinesses, in the heaven of angels; for there are three heavens, one more interior, perfect, and happy than another, as may be seen above, n. 459, 684. Thus, in regular order, these affections unfold and present themselves to the perception in the other life; but so long as man lives in the body, because he is continually in the idea and thought of corporeal things, these interior things are as it were

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asleep, being immersed in his corporeal ideas; yet still it may appear to the reflecting, that all pleasures are of the same quality as the interior affections from which, in order, they proceed, and that from these they derive all their essence and quality. As these interior affections, in their order, are perceived in the extremes or in the body as pleasures, they are therefore called creeping things; but these are merely corporeal things, affected by things internal. This may be evident to any one from a consideration of the sense of sight and its pleasures. Unless there were interior vision the eye could never see. The sight of the eye exists from an inner sight; and therefore a man also sees equally well after the life of the body, nay, much better, than while he lived in the body,—not indeed worldly and corporeal objects, but those which are in the other life. They who were blind in the life of the body, see in the other life equally well as those that were quick-sighted; for the same reason also a man sees while he sleeps, and in his dreams, as well as when he is awake. By the internal sight it has been granted me to see the things that are in the other life more clearly than I see those that are in the world. From these considerations it is evident that external vision exists from interior vision, and this from a vision still more interior, and so on. The case is the same with every other sense, and with every pleasure. Pleasures are likewise called creeping things in other parts of the Word, and a distinction is also there made between creeping things that are clean and those that are unclean, that is, between pleasures the delights of which are living or celestial, and pleasures whose delights are dead or infernal. Thus we read in Hosea: "In that day will I make a covenant for them with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the ground," (ii. 18.) That the *wild beast of the field*, the *bird of the heavens*, and the *creeping thing*, here signify such things as have been spoken of in man, is evident from the consideration, that the subject treated of is a new church. In David: "Let the heavens and earth praise Jehovah, the seas and every *thing that creepeth* therein," (Psalm lxix. 34.) Seas and the creeping things therein cannot praise Jehovah; but he may be praised by the things in man, which they signify,—which are alive, being so from the living principles that are in them. Again: "Praise ye Jehovah,—wild beasts, and every beast, *creeping thing*, and bird of wing," (Psalm cxlviii. 7—10.) The signification here is similar. That by the *creeping thing* in this passage nothing else is meant than good affections from which are pleasures, is evident from the consideration, that with the Jews creeping things were unclean, —as will appear from what follows. Again: "O Jehovah,—the earth is full of thy riches; this great and wide sea, wherein is the creeping thing without number.—These wait all upon

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thee, that thou mayest *give them their meat* in due season. Thou givest them, they gather; thou openest thy hand, they are filled with good," (Psalm civ. 24, 25, 27, 28.) In the internal sense, by *seas* are here signified spiritual things; by *creeping things* all that derive life from thence; enjoyment is described by giving them meat in due season, and filling them with good. In Ezekiel: "And it shall come to pass, that every *living soul which creepeth,* withersoever the river shall come, *shall live,* and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and everything *shall live* whither the river cometh," (xlvii. 9.) This is said of the waters from the New Jerusalem. *Waters* denote spiritual things from a celestial origin; *the living soul which creepeth* denotes the affections of good and the pleasures thence, both of the body and of the senses; that these *live by the waters,* or by spiritual things from a celestial origin, is very evident. That filthy pleasures, which derive their origin from the *proprium,* thus from its abominable lusts, are likewise called creeping things, appears from Ezekiel: "So I went in and saw, and behold, every form of *creeping thing,* and of beast, the abomination; and all the idols of the house of Israel, portrayed upon the wall round about," (viii. 10.) Here *the form of the creeping thing* signifies filthy pleasures, of which the interiors are lusts; and the interiors of these are hatreds, revenges, cruelties, and adulteries. Such are the creeping things, or the delights of pleasures, arising from the love of self and of the world, or from the *proprium;* which are their idols, because they think them delightful, love them, hold them as gods, and thus adore them. These creeping things, because they signified such filthy pleasures, were accounted so unclean in the representative church, that it was not lawful even to touch them, and he who only touched them became unclean (Levit. v. 2; xi. 31—33; xxii. 5, 6.)

995. That *shall be meat for you,* signifies the delight of them, which they should enjoy, is evident from the fact, that man is not only affected by various pleasures, but is also supported by them as by meat. Pleasure without delight is no pleasure, but a something inanimate; for it is in consequence of delight that it becomes a pleasure, and is so called; and such as the delight is, such is the pleasure. Corporeal and sensual things, in themselves, are merely material, inanimate, and dead; but from the delights which proceed in order from the interiors they have life. Hence it is evident that such as is the quality of the life of the interiors such is the delight of pleasures; for the life is in the delight. That delight alone is living in which there is good from the Lord; for then it is from the very life of good. It is here said, therefore, "every creeping thing which is *alive* shall be meat for you," that is for enjoyment. Some are of opinion,

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that no one who wishes to be happy in the other life should ever live in the pleasures of the body and of the senses, but should renounce all such delights,—saying, that these corporeal and worldly pleasures are what draw away and withhold a man from spiritual and celestial life. But they who thus believe, and therefore voluntarily reduce themselves to wretchedness while they live in the world, are not aware of the real truth. It is by no means forbidden any one to enjoy the pleasures of the body and of sensual things, namely, the pleasures of the possession of lands, and of wealth; the pleasures of honors, and of offices in the state; the pleasures of conjugial love, and of love towards infants and children; the pleasures of friendships, and of social intercourse; the pleasures of hearing, or of the sweetness of singing and music; the pleasures of sight, or of beauties, which are manifold,—as of becoming raiment, of well-furnished houses, of beautiful gardens, and the like, which from their harmonies are delightful; the pleasures of smelling, or of agreeable odours; the pleasures of the taste, or of the sweetness and usefulness of meats and drinks; and the pleasures of the touch; for these, as was observed, are outermost or corporeal affections, from interior affection. The interior affections, which are living, all derive their delight from good and truth, and good and truth derive their delight from charity and faith, then from the Lord, thus from life itself; and, therefore, affections and pleasures which are from thence are alive. Because genuine pleasures derive their origin from this source, they are never denied to any one. Nay more, when pleasures thence derive their origin, the delight of them indefinitely exceeds the delight which is not from thence. This comparatively is filthy. Thus, for example, the pleasure of conjugial love,—when it derives its origin from true conjugial love, it indefinitely exceeds the pleasure which is not from thence; yea, so much, that they who are in true conjugial love are in a kind of heavenly delight and happiness, for it comes down from heaven. This they who were of the Most Ancient Church also confessed; the delight of adulteries, which adulterers feel, was so abominable to them that they were struck with horror at the mere thought of it. From this it is evident what is the nature of delight which does not descend from the true fountain of life, or from the Lord. That the pleasures above-mentioned are never denied to man, yea, that so far from being denied, they first become real pleasures when they are from their true source, may also appear from this consideration, that very many who have lived in the world, in power, dignity, and opulence, and have enjoyed abundantly all the pleasures both of the body and of sense, are among the blessed and happy in heaven; and with them the interior delights and felicities are now alive, because they derived their origin from the goods of charity and the truths of faith towards the Lord. And as they

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were thence derived, they regarded all their pleasures with a view to use, which was their end. Use itself was most delightful to them, and from hence they received the delight of their pleasures; this may be seen from experience, at n. 945.

996. That *the esculent vegetable*, signifies the vile things of delights, is evident from what has been previously stated. They are called the esculent vegetable of the herb, because they are merely worldly and corporeal, or external; for, as was observed, the pleasures which are in corporeal things, or in the extremes, derive their origin in regular order from interior delights, and are comparatively vile. Every delight is of such a nature that it becomes viler in proportion as it proceeds to the external, and happier in proportion as it is internal. For this reason, as has been said, as the externals in order are unfolded or unswathed, the delights become more pleasant and happy. This is sufficiently evident from the consideration, that the delight of a man's pleasures while he lives in the body is vile in comparison with his delight after the death of the body, when he comes into the world of spirits; yea, so vile, that good spirits utterly spurn the delights of the body, nor would they desire to return to them even if they could enjoy all that the world affords. But the delight of these good spirits likewise becomes vile when they are elevated by the Lord into the heaven of angelic spirits; for then they put off their interior delights, and put on such as are still more interior. And the same is true of the delight which angelic spirits enjoyed in their heaven; this becomes vile when they are raised up by the Lord into the angelic or third heaven. In this heaven, because internal things there are living, and there is nothing but mutual love, the happiness is ineffable. Concerning interior delight and happiness, see what is related from experience in n. 545. From these things it is evident what is signified by the words, "as the esculent vegetable of the herb have I given it you." Since creeping things signify both the sensual and corporeal pleasures of which the esculent vegetable of the herb is predicated, in the original language a word is used which signifies both an esculent vegetable, and a green thing,—an esculent vegetable, in reference to the pleasures arising from things of the will, or of the celestial affections, and a green thing, in reference to the pleasures of things intellectual, or of the spiritual affections. That the esculent vegetable of the herb, and the green thing of the herb, signify what is vile, is evident from the Word; thus it is written in Isaiah: "The waters of Nimrim shall be desolations, because the grass is withered away, the *herb* is consumed, there is no *green thing*," (xv. 6.) Again, in the same: "Their inhabitants were short in the hand, they were dismayed and confounded, they were made the *herb* of the field, the *esculent vegetable of the herb*, and the *hay* of the house-tops," (xxxvii. 27.) Here the *esculent vegetable*

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of the herb denotes what is utterly vile. So in Moses: "The land into which thou comest to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as *a garden of esculent vegetables*," (Deut. xi. 10.) Here *a garden of esculent vegetables* denotes what is vile. And in David: "The wicked shall soon be cut down like the *grass*, and be consumed as the *esculent vegetable of the herb*," (Psalm xxxvii. 2.) Here *grass* and the *esculent vegetable of the herb* denote what is most vile.

997. That *I have given it all to you*, signifies enjoyment on account of their use, which is in meat, is evident from the consideration, that whatever is given for meat is for use. With regard to use it may be observed, that they who are in charity,—that is, in love towards the neighbor,—which imparts a living delight to their pleasure, look for the enjoyment of no pleasure except in the performance of uses; for charity is nothing unless it manifest itself in the works of charity; charity consists in exercise or use. He who loves his neighbor as himself never perceives the delight of charity except in its exercise; wherefore a life of charity is a life of uses. Such is the life of the universal heaven; for the Lord's kingdom, being a kingdom of mutual love, is a kingdom of uses. Every pleasure therefore which is from charity has its delight from use, and the more exalted the use, the greater is the delight; hence it is that the angels receive happiness from the Lord according to the essence and quality of the use which they perform. So is it also with every pleasure; the more noble its use, the greater is its delight. Thus, for example, conjugial love, because from thence is the seminary of human society, and from this the Lord's kingdom in the heavens,—which is the greatest of all uses,—is therefore attended with so great delight, that, as was observed, it is heavenly happiness. So with respect to other pleasures, but with a difference, according to the excellence of their uses; which uses are so numerous that they can scarcely be arranged into genera and species. And all of them—some more nearly and directly, others more remotely and indirectly—regard the Lord's kingdom or the Lord. Hence it appears that all pleasures are allowed to man, but only for the sake of use; which pleasures, with a difference according to the use in which they are, participate in and live from heavenly felicity.

998. Verse 4. *Only flesh with the soul thereof, the blood thereof, shall ye not eat. Flesh* signifies the voluntary principle of man; *the soul*, the new life; *the blood*, charity; and *not to eat thereof*, not to commingle together; wherefore *not to eat flesh with the soul thereof*, which is *its blood*, signifies not to commingle things profane and holy.

999. That *flesh* signifies the voluntary principle of man, is evident from its proper signification in reference to man in a

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state of corruption. Flesh, in general, signifies every man; in particular, the corporeal man, as may be seen above, n. 574. Hence it signifies man's *proprium*, and consequently his will. His voluntary principle, or will, is nothing but evil; wherefore flesh, when predicated of man because he is of such a quality, signifies every lust, or every concupiscence; for his will, as has often been previously shewn, is nothing else than lust. Because flesh has this signification, therefore the same was represented by the flesh which the people lusted after in the wilderness, concerning which it is thus written in Moses: "The mixed multitude which was in the midst of it *lusted a lust*, and the children of Israel also returned and wept, and said, Who shall give us *flesh* to eat?" (Numb. xi. 4.) Here *flesh* is plainly called a lust, for it is said they *lusted a lust*, and said, "Who shall give us *flesh* to eat?" The same may also appear from the words which follow: While the *flesh* was yet between their teeth, ere it was chewed, the wrath of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague, and he called the name of that place the *graves of lust*, because there they buried the people that *lusted*," (Numb. xi. 33, 34.) It must be plain to every one that such a plague would never have been inflicted on the people merely because they desired meat, since this is natural to men who have been long kept from eating it, as at that time the people in the wilderness had been. There was, however, a more interior cause for such a plague, one of a spiritual nature; which was, that the people here spoken of were such as utterly to loathe what was signified and represented by the manna,—as appears from the sixth verse of the same chapter, —and that they desired only what was signified and represented by flesh, the things of their own will, which are of lusts, and in themselves excrementitious and profane. As that church was a representative church, on account of the representation of such things the people were smitten with this great plague; for what was done to the people was spiritually represented in heaven. The manna represented what is celestial, and the flesh which was lusted after, their defiled voluntary principle; hence their punishment was a consequence of their evil nature. From these and other passages in the Word it may be seen that by flesh is signified what is of the will, and here, the voluntary principle of man; how filthy this is was shewn at the second verse of this chapter, where the beast of the earth is treated of.

1000. That the *soul* signifies life, may appear from its signification in many places in the Word. The soul in the Word, in general, signifies all life, as well what is internal, or the life of the internal man, as what is external, or the life of the external man; and as it denotes all life, it signifies such life as is that of the man of whom it is predicated. It is here predicated of the life of the regenerate man, which is separated from the

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voluntary principle of the man; for, as was before observed, the new life which the regenerate spiritual man receives from the Lord is altogether separate from his voluntary principle or *proprium*, or from his proper life,—which is not life, although it is so called, but death, because it is infernal life. Here, therefore, flesh with the soul thereof, which they were not to eat, signifies flesh together with its soul; that is, they were not to mingle this new life, which is of the Lord, with the evil or excrementitious life, which is of man, or in other words, with his voluntary principle or *proprium*.

1001. That *the blood* signifies charity, may appear from many considerations; and thus it signifies the new voluntary principle which the regenerate spiritual man receives from the Lord. This new voluntary principle is the same as charity; for the new will is formed of charity. Charity or love is indeed the very essential or life of the will; for no one can say that he wills anything, unless he has a regard for or loves it. Men may say that they think a certain thing, but that is not to will it, unless the will be in the thought. This new will, which is of charity, is what is here denoted by the blood; and it is not man's will, but the Lord's in him. Therefore being the Lord's, it is on no account to be mingled with the things of man's will, which, as was said, are so defiled. This was the reason why, in the representative church, it was commanded that they should not eat flesh with its soul, or the blood; in other words, that they should not commingle them. Because blood signified charity, it signified what is holy; and because flesh signified man's voluntary principle, it signified what is profane;—which being separated from, yea, contrary to each other, the eating of blood was therefore forbidden. To eat flesh with the blood then, represented in heaven profanation, or the mingling of what is holy with what is profane,—which could not but strike the angels with horror; for at that time all things that existed with the man of the church were changed with the angels,—according to their signification in the internal sense,—into corresponding spiritual representations. As all things have a peculiar signification according to the man of whom they are predicated, so is it with the blood. With reference to the regenerate spiritual man, the blood signifies charity, or love to the neighbor; with reference to the regenerate celestial man, it signifies love to the Lord; and with reference to the Lord, it signifies all his human essence, consequently love itself, or his mercy towards mankind. Hence the blood, in general, as it signifies love, and the things of love, signifies what is celestial, or of the Lord alone. Thus, with respect to man, it signifies the celestial things which he receives from the Lord. The celestial things which the regenerate spiritual man receives from the Lord are celestial-spiritual, of which, by the divine mercy of the Lord, we shall speak elsewhere.

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That the blood signifies celestial things, and in the supreme sense the Lord's human essence, consequently love itself, or his mercy towards mankind, may appear from the sanctity in which blood was required to be held in the Jewish representative church. For this reason it was called the blood of the covenant; and was sprinkled upon the people; and upon Aaron and his sons, together with the anointing oil; and the blood of every whole burnt offering and sacrifice was sprinkled upon the altar and round about the altar (Exod. vii. 7, 13, 22, 23; xxiv. 6, 8; Levit. i. 5, 11, 15; iv. 6, 7, 17, 18, 25, 30, 34; v. 9; xvi. 14, 15, 18, 19; Numb. xviii. 17; Deut. xii. 27). It was because blood was esteemed so sacred, and the voluntary principle of man is so profane, that the eating of blood was so severely prohibited, on account of the representation of the profanation of what is holy. Thus we read in Moses: "It shall be a perpetual statute for your generations throughout all your dwellings, *that ye eat neither fat nor blood,*" (Levit. iii. 17.) *Fat* denotes celestial life, and *blood* celestial-spiritual life. That is called celestial-spiritual which is spiritual from a celestial origin. Thus in the Most Ancient Church, love to the Lord was their celestial principle, because it was implanted in their will, and their celestial-spiritual principle was faith thence derived, concerning which see n. 30—38, 337, 393, 398; with the spiritual man, however, there is no celestial principle, because charity is implanted in his intellectual part, but there is a celestial-spiritual. Again: "Whosoever of the house of Israel, or of the stranger sojourning in the midst of you, *eateth any manner of blood,* I will even set my faces against the soul that *eateth blood,* and will cut him off from the midst of his people. For the *soul of the flesh is in the blood*; and I have given it to you upon the altar, to make an atonement for your souls, for it is the *blood* that maketh an atonement for the soul.—The soul of all flesh is the *blood* thereof; whosoever *eateth* it shall be cut off," (Levit. xvii. 10, 11, 14.) Here it is plainly taught that the soul of flesh is in the blood, and is the blood, or the celestial principle, in other words, the holy principle which is of the Lord. Again: "Be sure that thou *eat not the blood, for the blood is the soul, and thou mayest not eat the soul with the flesh,*" (Deut. xii. 23—25.) From this, likewise, it appears that blood is called the soul, that is, the celestial life, or the celestial principle, which was represented by the burnt-offerings and sacrifices of that church. That the celestial of the Lord, which is the Lord's *proprium,* and which alone is celestial and holy, should not be commingled with man's *proprium,* which is profane, was represented likewise by the injunction, that they should not sacrifice or offer the blood of the sacrifice on what was leavened (Exod. xxiii. 18; xxxiv. 25.) *What was leavened* signified what was corrupt and defiled. The reason why the blood is called the soul, and signifies the holy principle

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of charity, and why the holy principle of love was represented by blood, in the Jewish Church, is because the life of the body consists in the blood; and as the blood constitutes the life of the body, it is its ultimate soul, and may be called the corporeal soul, or that in which the corporeal life of man resides; and further, as in the representative churches, internals were represented by externals, therefore the soul or celestial life was represented by the blood.

1002. Hence now it follows that *not to eat*, signifies not to commingle. The eating of flesh, considered in itself, is somewhat profane; for in the most ancient times they never ate the flesh of any beast, or bird, but only grain,—especially bread made of wheat,—the fruits of trees, vegetables, milk, and such things as were made from milk, as butter, etc. To kill animals and eat their flesh was to them unlawful, being regarded as something bestial; they only took from them services and uses, as is evident from Gen. i. 29, 30. But in process of time, when mankind began to be cruel, like the wild beasts, yea, more cruel, they then first began to kill animals, and eat their flesh; and because man had acquired such a nature, therefore the killing and eating of animals was permitted, and is permitted at this day. And so far as man does this conscientiously, it is lawful, for his conscience is formed of all those things which he believes to be true, thus which he regards as lawful; at this day, therefore, no one is condemned for eating flesh.

1003. From these considerations it is now evident that *not to eat flesh with the soul thereof, which is the blood*, is not to commingle what is profane with what is holy. Profane things are not mingled with what is holy by eating blood with flesh, as the Lord also clearly teaches in Matthew, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. Those things which proceed out of the mouth come forth from the heart," (xv. 11, 17—20.) But the eating of flesh with the blood was forbidden in the Jewish church, as has been previously observed, because it then represented in heaven profanation. Everything done in that church was changed in heaven into corresponding representatives; thus blood became changed into the holy celestial principle; and flesh, when not used in sacrifices, because it signified lusts, as was shewn above, was turned into what is profane; and the eating of one with the other, into the commixture of what is sacred and profane; and for this reason it was then so strictly prohibited. After the coming of the Lord, however, when external rites were abolished, and representatives consequently ceased, these were no longer changed in heaven into corresponding representatives; for as man becomes internal, and is instructed in internal things, then externals are as nothing to him; he then knows what is sacred, namely, charity, and the faith

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grounded therein. His externals are now viewed from these internal principles, for the purpose of ascertaining how much there is of charity and of faith towards the Lord in them. Wherefore since the Lord's advent, man is no longer considered in heaven with reference to externals, but to internals; and if any one be regarded as to his externals, it is solely because he is in simplicity, and in this state has innocence and charity, which are introduced by the Lord into externals, or into his external worship, without his consciousness.

1004. Verse 5. *And surely your blood with your souls will I require; from the hand of every wild beast will I require it, and from the hand of man* [homo]; *from the hand of the man* [vir] *his brother, will I require the soul of man* [homo]. *I will require your blood with your souls,* signifies that violence done to charity will punish itself;—*your blood* here denotes violence, and *souls* those that do violence; *from the hand of every wild beast,* signifies from all that appertains to the violent man; *from the hand of man* [homo], is from his every voluntary thing; *from the hand of the man* [vir] *his brother,* is from his every intellectual thing; and *to require the soul of man* is to avenge profanation.

1005. That *surely your blood with your souls will I require,* signifies that violence done to charity will punish itself, and that blood denotes violence, and souls those that do violence, is evident from what precedes and follows; and also from the signification of blood and of souls in the opposite sense. It appears from what precedes, because the subject of the previous verse was the eating of blood, by which is signified profanation, as has been already shewn; and from what follows, because the verse immediately following treats of the shedding of blood; wherefore it here treats of the state and punishment of him who commingles things sacred and profane. It may be seen likewise from the signification of blood in the opposite sense; for as in its genuine sense it signifies what is celestial, and, in reference to the regenerate spiritual man, charity,—which is his celestial principle,—so in the opposite sense it signifies violence done to charity, consequently what is contrary to charity, thus all hatred, revenge, cruelty, and especially profanation; as may appear from the passages in the Word quoted above, n. 374, 376. The same appears from the signification of the soul in the opposite sense; for as the soul, in the Word, signifies life in general, thus every man who lives, and as whatever a man is such is his life, therefore it also represents that man who does violence. This might be confirmed by numerous citations from the Word, but let the following one from Moses at present suffice: "Whosoever eateth blood I will set my faces against the *soul* that eateth blood, and will cut him off from among his people; for the *soul* of the flesh is in the blood, and I have given it to you upon the

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altar to make an atonement for your *souls*, for it is the blood that maketh an atonement for the *soul*," (Levit. xvii. 10, 11, 14.) Here, as in many other passages to the same purport, the soul stands for life in a threefold sense. That violence done to charity punishes itself, will appear presently.

1006. That *from the hand of every wild beast*, signifies from all that appertains to the violent man, is evident from the signification of a wild beast. A wild beast in the Word signifies what is alive, as was shewn above, n. 908; but, in the opposite sense, as has also been shewn before, a wild beast signifies whatever is like a wild beast, consequently whatever is beastly in man;—wherefore it signifies a man of such a life, namely, a violent man, or one who does violence to charity, for such a man is like a wild beast. Man is man by virtue of love and charity, but a wild beast when principled in hatred, revenge, and cruelty.

1007. That *from the hand of man* [homo] is from his every voluntary thing, and *from the hand of the man* [vir] *his brother*, his every intellectual thing, is evident from the signification of man [*homo*],—for the essential and life of man is his will, and such as is the will such is the man; and from the signification of the man [*vir*] his brother,—for the intellectual in man is called man [*vir*] the brother, as was shewn above, at n. 367. Whether the intellectual be true, or spurious, or false, it is still called man [*vir*] the brother; for the understanding is called man [*vir*], (n. 158, 265), and the brother of the will, (n. 367.) The terms man [*homo*], and man [*vir*] the brother, are here used to denote the impure voluntary and the impure intellectual, because the subject here treated of is profanation, neither the mention nor representation of which is tolerated in heaven, but is instantly rejected. This is the reason why such mild expressions are here used, and also why the sense of the words in this verse is, as it were, ambiguous,—that it may not even be known in heaven that such things are herein contained.

1008. That *to require the soul of man* is to avenge profanation, is evident from what was said in the preceding verse, as well as from what is contained in this; for the subject treated of is the eating of blood, which denotes profanation. Few persons know what profanation means, and still fewer what is its punishment in the other life. Profanation is of many kinds. He who denies the truths of faith without the knowledge of them,—like the Gentiles who live out of the church,—does not profane them; but he profanes the truths of faith who is acquainted with them,—and still more if he acknowledge, talk of, preach, and persuade others respecting them,—and yet lives in hatred, revenge, cruelty, rapine, and adultery, confirming himself in these vices by passages of the Word, which he perverts, and thereby immerses in his filthy affections. He it is who is guilty of profanation. And these are the things especially which bring

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spiritual death to man; as may appear from the consideration, that in the other life things profane and holy are entirely separate, what is profane being in hell, and what is holy in heaven. When such a man comes into the other life, what is holy adheres to what is profane in every idea of his thought, as during the life of the body, so that he cannot bring forth a single idea of what is holy, but there is seen, as in the clear light of day, something profane adhering; such is the perception of the ideas of others in the other life. Thus in every least particular of what he thinks profanation is apparent; and as heaven abhors profanation, it cannot be but that he is thrust down into hell. Scarcely any one is acquainted with the nature of ideas, they being regarded as a simple thing. But in every single idea of thought there are innumerable things, in divers ways conjoined, so as to constitute a certain form, and hence a pictured image of the man,—which is fully perceived, yea, even visibly in the other life. Thus, for example, when the idea of any place occurs to the mind, whether it be a country, a city, or a house, then the form and image of all that he has ever done there is produced at the same time to the sight of spirits and angels. Or if the idea of a person occurs, against whom a man has entertained hatred, then whatever he has thought, spoken, or done against him, is presented at the same moment. So with regard to all other ideas; as they spring up, all and everything which may have been conceived and impressed on the mind in relation to them is made manifest. Thus, when the idea of a marriage presents itself, then, if the man has been an adulterer, all the filth and obscenity of adultery, even of the thought of it, present themselves; likewise all the false notions by which he has confirmed himself in adulteries, whether from sensual things, or from rational things, or from the Word, and the manner in which he has adulterated and perverted its truth, recur; and moreover, the idea of one thing flows into the idea of another, and infects it, as a drop of ink cast into water obscures the whole body of the water. Wherefore a spirit is known by his ideas,—and, wonderful to relate, there is in each of them his image, or effigy, which when made visible, is so deformed that it is horrible to behold. Hence it is evident what is the state of those who have profaned what is holy, and what is their image, in the other life. Such profanation, however, is by no means chargeable on those who have believed in simplicity what is contained in the Word, even if they have believed what is not true; for what is said in the Word is expressed according to appearances, concerning which see n. 589.

1009. Verse 6. *Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made he man.* To *shed man's blood in man,* signifies to extinguish charity,—*in man* is with man; *his blood shall be shed,* signifies his condemna-

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tion; and *for in the image of God made he man,* signifies charity, which is the image of God.

1010. That *to shed man's blood in man,* signifies to extinguish charity, and that *in man* is with man, is evident from the signification of blood given above, which is the holy principle of charity; and from the fact that it is called the blood of man in man, or his internal life,—which is not in him, but with him; for charity is the life of the Lord, which is not in man, because man is filthy and profane, but with man. That *to shed blood,* is to do violence to charity is plain from the passages of the Word above quoted, (n. 374, 376,) where it was shewn that violence done to charity is called blood. To shed blood, in the literal sense, is to kill; but in the internal sense it is to bear hatred against the neighbor; as the Lord teaches in Matthew: "Ye have heard that it was said by them of old time, *Thou shalt not kill,* and whosoever, *shall kill* shall be in danger of the judgment; but I say unto you, that whosoever *is angry* with his brother without a cause shall be in danger of the judgment," (v. 21, 22.) *To be angry,* here signifies to depart from charity, consequently to be in hatred, as may be seen above (n. 357). He who indulges in hatred not only has no charity, but also does violence to charity, that is, he sheds blood; for in hatred there is real murder, as is evident from the consideration, that he who hates another desires nothing more than his death, and he himself would destroy him unless he were withheld by outward restraints; wherefore the slaying of a brother, and the shedding of his blood, is hatred,—and being hatred, it is such in every single idea against him. It is the same with profanation; he who profanes the Word, as has been said, not only bears enmity towards the truth, but also extinguishes or destroys it; as appears in the other life from those who have been guilty of profanation. For however upright, wise, and devout they may have externally appeared while living in the flesh, in the other life they entertain the most deadly hatred towards the Lord, and towards all the goods of love and truths of faith,—because they are contrary to their intestine hatreds, extortions, and adulteries, which they have veiled under an appearance of sanctity, and because they have adulterated such goods and truths in favor of themselves. That blood denotes profanation, appears not only from the passages above cited (n. 374), but also from the following in Moses: "Whosoever of the house of Israel that killeth an ox, or a lamb, or a goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto Jehovah, before the tabernacle of Jehovah, *blood* shall be imputed unto that man, *he hath shed blood,* and that man shall be cut off from among his people," (Levit. xvii. 3, 4.) To sacrifice in any other place than upon the altar, which was near the tabernacle, represented

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profanation; for sacrifice was a sacred rite, but performed in the camp, or without the camp, it was profane.

1011. That *his blood shall be shed*, signifies his condemnation, is evident from what has been said before. The literal sense suggests the idea that the shedder of blood, or the murderer, would be punished with death; but in the internal sense it teaches that he who bears hatred against his neighbor is by that very hatred condemned to death, that is, to hell; as the Lord also teaches in Matthew: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," (v. 22.) When charity is extinguished, man is left to himself and to his own *proprium*; and is no longer governed by the Lord by means of internal bonds, which are of conscience, but by external bonds, which are of law, and which man makes for himself that he may become rich and powerful. When these bonds, therefore, become loosened, as in the other world, he plunges into the extremest cruelty and obscenity, consequently, into his own condemnation. That his blood shall be shed, who shall have shed blood, is a law of retaliation with which the ancients were well acquainted, and according to which they judged crimes and misdemeanors, as is plain from many passages in the Word. This law has its origin in the universal law, that no one should do to another what he would not wish another to do to him (Matt. vii. 12); and also in the fact, that according to the general order which prevails in the other life, evil and falsity punish themselves, so that each has within itself its own punishment. And as such is the order, that evil punishes itself, or what is the same, that the evil man runs into the punishment answering to his evil, from this the ancients derived their law of retaliation; which also is here signified by the words: "Whoso sheddeth blood, his blood shall be shed," that is, that he rushes headlong into condemnation.

1012. The literal sense of the words, "Whoso sheddeth man's blood in man, his blood shall be shed," is he who sheds another's blood; in the internal sense, however, it is not another, but charity in himself; wherefore it is also said, "the blood of man in man." Sometimes when the literal sense treats of two, in the internal sense only one is meant. The internal man is man in man; wherefore whoever extinguishes charity, which is of the internal man, or rather is the internal man himself, his blood shall be shed, that is, he is self-condemned.

1013. That *for in the image of God made he man*, signifies charity, which is the image of God, is a consequence of what precedes. The subject treated of just before was charity, which was signified by blood, and that it should not be extinguished, was signified by the injunction, that blood should not be shed; here now follows the declaration that "in the image of God made he man," from which it is evident that charity is the image

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of God. It is scarcely known to any in the present day what is meant by the image of God. The common notion is that the image of God was destroyed in the first man, whom they call Adam, and that it consisted of a certain integrity of which they are ignorant. It is true, there was integrity, for by Adam, or man, is meant the Most Ancient Church, which was a celestial man, and had perception, such as no church has since enjoyed; wherefore it was also a *likeness* of the Lord. A likeness of the Lord signifies love to him. After this church, in process of time, had perished, then the Lord created a new church, which was not a celestial but a spiritual church, and not a likeness but an image of the Lord. An image signifies spiritual love, that is, love towards the neighbor or charity, as was also shewn above (n. 50, 51). That this church, by virtue of spiritual love or charity, was an image of the Lord, appears from this verse; and it also appears that charity itself is an image of the Lord, from the fact that it is said, "for in the image of God made he man," signifying that charity itself made him an image. That charity is an image of God, is most clearly evident from the very essence of love or charity. Nothing else than love and charity can make a likeness and an image of any one. It is the essence of love and charity of two to make as it were a one. When one person loves another as himself, and more than himself, then he sees the other in himself, and himself in the other; as may be known to any one if he only considers the nature of love, or regards attentively those who love mutually; for the will of the one is the will of the other; they are, as it were, interiorly conjoined, and only distinct from each other as to the body. Love to the Lord makes man one with the Lord, that is a likeness; charity also, or love towards the neighbor makes man one with the Lord, but as an image; an image is not a likeness, but according to the likeness. This oneness arising from love is thus described by the Lord himself in John: "I pray that they all may be *one*, as thou, Father, in me, and I in thee, that *they* also may be *one in us*. And the glory which thou gavest me I have given them, that they may be *one*, even as we are *one, I in them*, and thou in me," (xvii. 20—23.) This oneness is that mystical union of which some think, which is effected by love alone. Again: "Because I live ye shall live also. At that day ye shall know that I am in my Father, *and ye in me, and I in you*. He that hath my commandments and keepeth them, he it is that loveth me.—If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and *make our abode with him*," (John xiv. 19—21, 23.) From these words it is evident that it is love which conjoins, and that the Lord has his abode with him who loves him,—and who also loves his neighbor, for this is to love the Lord. This union, which makes an image and a likeness, cannot be clearly seen on earth; but in heaven,

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where from mutual love all the angels are as it were one, it is very manifest. Each particular society there consisting of many angels, constitutes as it were one man; and all the societies together—or the universal heaven—constitute one man, which moreover is called the Greatest Man (see n. 457, 550). The universal heaven is a likeness of the Lord, for the Lord is the all in all therein. So also is each particular society; and every individual angel. The celestial angels are likenesses, and the spiritual angels are images. Heaven consists of as many likenesses of the Lord as there are angels, and this only through mutual love, from the fact that each loves another better than himself (see n. 548—553). For the case is this:—In order that the general or universal heaven may be a likeness of the Lord, it is necessary that every part of it, or each particular angel, should be a likeness, or an image according to a likeness; for unless a whole consist as it were of parts like to itself, it is not a whole in which there is unity. From what has been said, it may be clearly seen that it is love to the Lord and love towards the neighbor which constitute a likeness and image of God, consequently that every spiritual regenerate man is an image of him, by virtue of love or charity, which is from the Lord alone. And whosoever is in charity from the Lord, is also in integrity; concerning which integrity more will be said, by the divine mercy of the Lord, hereafter.

1014. Verse 7. *And you, be ye fruitful, and be ye multiplied; be ye poured forth upon the earth, and be ye multiplied therein. Be ye fruitful and be ye multiplied,* here, as before, signifies the increase of good and of truth in the interior man;—*to be fruitful* is predicated of goods, and *to be multiplied* of truths; *be ye poured forth upon the earth, and be ye multiplied therein,* signifies the increase of good and of truth in the external man, which is *the earth*; *to be poured forth* is predicated of goods; and *to be multiplied* of truths.

1015. That *be ye fruitful and be ye multiplied,* signifies the increase of good and of truth in the interior man, and that to be fruitful is predicated of goods, and to be multiplied of truths, is evident from what was shewn above, at the first verse of this chapter, where the same words occur. That this fruitfulness and multiplication were to be in the interior man, is evident from the words which follow, where it is again said, *be ye multiplied,* which repetition would be needless, because superfluous, if there were not something peculiar in it, distinct from what was signified by the former. From these considerations, and from what has thus far been said before, it is clear that fructification and multiplication are here predicated of goods and truths in the interior man. It is said in the *interior* man, because, as was shewn above, man, as to his reception of what is celestial and

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spiritual, which are of the Lord alone, is an *internal* man; but as to rational things he is an *interior* man, or intermediate between the internal and the external; and as to the affections of good, and as to the scientifics of the memory, he is external. That man is such was shewn in what was premised at the beginning of this chapter (n. 978). That he is ignorant of it while he lives in the body, is because he is in corporeal things, whence he does not even know that there are interior things, much less that they are thus distinct in order. Yet if he will reflect it may be sufficiently evident to him that it is so, while in thought he is abstracted from the body, and as it were thinks in his spirit. The reason why fructification and multiplication are predicated of the interior man, or of the rational principle, is because the operation of the internal man is not felt in the interior man, except in a very general way; for there are indefinite particulars which constitute any one general thing, and even the most general in the *interior* man. How innumerable these particulars are; how the case is with regard to them; and how they constitute this most general and obscure something, may be seen from what was said above, at n. 545.

1016. That *be ye poured forth upon the earth, and be ye multiplied therein*, signifies the increase of good and of truth in the external man, which is the *earth*, and that to be poured forth is predicated of goods, and to be multiplied by truths, is evident from what has just been said,—and from the signification of the earth which is the external man; concerning which see what is said and shewn at the first verse of this chapter (n. 983). With regard to being poured forth upon the earth, and being multiplied therein, the case is this:—With the regenerate man nothing is multiplied in his external man, that is, nothing of good and truth becomes increased, except by the influence of charity. Charity is as the warmth in the time of spring and summer, which makes the grasses, herbs, and trees to grow. Without charity, or spiritual heat, nothing grows; wherefore it is here first said, "Be ye poured forth upon the earth," which is predicated of goods which are of charity, whereby good and truth are multiplied. Every one may comprehend how this is; nothing grows and multiplies in man unless there be some affection; the delight of affection not only makes it take root, but also grow; all things are effected according to the aspiration of affection. What a man loves he willingly seizes upon, retains, and guards; so with whatever favors any affection; and whatever does not favor man cares nothing for, regards as nothing, yea, rejects. Such then as the affection is, such is the multiplication; and as with the regenerate man there is an affection of good and truth from charity, given by the Lord, therefore whatever favors the affection of charity, that he seizes upon, retains,

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and guards, and thus confirm himself in goods and truths. This is signified by the words, "Be ye poured forth upon the earth, and be ye multiplied therein."

1017. To shew that multiplication is such as is the affection, take for example a man who receives as a principle the doctrine, that faith alone saves even though he does no work of charity, in other words, that it saves him who has no charity. Such a man separates faith from charity; not only in consequence of the false principles which he has imbibed from infancy, but also because he imagines that whoever should declare works of charity, or charity itself, to be an essential of faith, and should thus live a life of piety, must necessarily place merit in works. This, however is a false conclusion. He thus rejects charity, and regards its works as of no account, abiding only in an idea of faith, which is no faith without its essential which is charity. While he confirms this principle in himself he never acts from the affection of good, but only from an affection of delight, that he may live in the free indulgence of his lusts. And whoever, among those who thus believe, confirms this principle, by many considerations, does not do it from an affection of truth, but for his own glory, that he may be thought greater, more learned, and more refined than others, and thus be exalted among the rich and honorable. Thus he acts from the delight of an affection, which delight causes a multiplication of things that confirm his opinions; for, as was observed, such as is the affection such is the multiplication. As a general truth, when a principle is false, it necessarily leads to false conclusions; for all things conform to their principle; yea, as I know from experience,—of which, by the divine mercy of the Lord, I shall speak elsewhere,—those who confirm themselves in such principles respecting faith alone, and are not in charity, care nothing about, and, as it were, do not see, all that the Lord has so often said concerning love and charity; as in Matt. iii. 8, 9; v. 7, 43—48; vi. 12, 15; vii. 1—20; ix. 13; xii. 33; xiii. 8, 23; xviii. 21, 22, 23 to the end; xix. 19; xxii. 34—39; xxiv. 12, 13; xxv. 31—46; Mark iv. 18—20; ix. 13, 14, 20; xii. 28—35; Luke iii. 8, 9; vi. 27—39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25—28; xii. 58, 59; xiii. 6—10; John iii. 19—21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1—8, 9—18; xxi. 15—17.

1018. The reason why it is here again said, "Be ye fruitful and be ye multiplied," in like manner as in the first verse of this chapter, is because here is the conclusion; and it is, that all things will go on well, and be fruitful and multiply, if men do not what is signified by the eating and shedding of blood, that is, if they do not extinguish charity by hatred and profanation.

1019. Verse 8. *And God said to Noah, and to his sons with*

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him, saying, signifies the truth of what follows concerning the spiritual church, which is meant by *Noah and his sons with him.*

1020. That this is the signification of these words is evident from the fact, that all things from the first chapter of Genesis to the account of Eber, in the eleventh chapter, which are arranged in an historical form, have a different signification from what appears in the letter; and that the historical relations there are only made historical according to the custom of the most ancient people, who, when they would bear witness to the truth of any thing, said, that *Jehovah said;* here, however, it is said, that *God said,* because the subject here treated of is the spiritual church; in like manner when any truth was accomplished or came to pass.

1021. That *Noah and his sons with him* signify the Ancient Church, was shewn above, and will also appear in the following parts of this chapter; wherefore it is unnecessary to dwell upon the subject here.

1022. Verses 9, 10. *And I, behold, I establish my covenant with you, and with your seed after you; and with every living soul that is with you, as to the bird, as to the beast, and as to every wild beast of the earth with you; from all that go forth out of the ark, even as to every wild beast of the earth. And I, behold, I establish my covenant,* signifies the Lord's presence in charity; *with you,* signifies with the regenerate spiritual man; *and with your seed after you,* signifies those who are created anew; *with every living soul that is with you,* signifies, in general, all things that are regenerated with man; *as to the bird,* signifies, in particular, his intellectual things; *as to the beast,* in particular, his new voluntary things; *as to every wild beast of the earth,* his inferior intellectual and voluntary things, which are thence derived; *with you,* signifies here, as before, what is with the regenerate spiritual man; *from all that go forth out of the ark,* signifies the men of the church; and *even as to every wild beast of the earth,* signifies the men who are out of the church.

1023. That *and I, behold, I establish my covenant,* signifies the Lord's presence in charity, is evident from the signification of covenant, concerning which, see n. 666, where it is shewn that a covenant signifies regeneration, and indeed the conjunction of the Lord with the regenerate man by love; and that the heavenly marriage is the very covenant itself; and consequently that the heavenly marriage is with every regenerate man. How the case is with this marriage or covenant was also shewn above. The heavenly marriage, with the man of the Most Ancient Church, was in his voluntary *proprium;* but with the man of the Ancient Church it was in his intellectual *proprium;* for when the voluntary part of man had become altogether corrupt, the Lord miraculously severed his intellectual *proprium* from

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that corrupt voluntary part, and in his intellectual *proprium* formed a new will, which is conscience, and into conscience insinuated charity, and into charity innocence, and thus conjoined himself with, or what is the same, entered into covenant with man. In so far as man's voluntary *proprium* can be separated from this intellectual *proprium*, the Lord can be present with him, or conjoin himself, or enter into covenant with him. Temptations and similar means of regeneration cause the voluntary *proprium* of man to become quiescent, as if it were become nothing, and as it were dead; in proportion as this is effected, the Lord is enabled to operate by means of the conscience implanted in charity in man's intellectual *proprium*. This, then, is here what is called a covenant.

1024. That *with you* signifies with the regenerate spiritual man, is evident from what was said in several places above respecting Noah and his sons, as signifying the spiritual church, which succeeded the Most Ancient Celestial Church; and as they signify the church, they also signify every man of the church, thus the regenerate spiritual man.

1025. That *with your seed after you* signifies those who are created anew, is evident from the signification of seed, as well as from what follows. It is manifest from the signification of seed, because seed, in the literal sense, signifies posterity, and in the internal sense, faith; and since, as has been often said, there is no faith except where there is charity, therefore charity itself is meant by seed in the internal sense. It appears from what follows, that the passage treats not only of the man who is within the church, but also of the man who is without the church, thus of the whole human race. Wherever there is charity, even with nations the most remote from the church, there also is seed; for heavenly seed is charity. No man can do anything good of himself, but all good is from the Lord; even the good which the Gentiles do is from the Lord, of whom, by the divine mercy of the Lord, more will be said hereafter. That the seed of God is faith, was shewn above, at n. 255. By faith there and in other places is meant charity, from which is faith; for there is no other faith which is faith but the faith of charity. The same is signified in other parts of the Word where seed is mentioned. Thus where the seed of Abraham, or Isaac, or Jacob, is mentioned, it signifies love or charity; for Abraham represented celestial love, Isaac spiritual love, both of the internal man, and Jacob the same, but of the external man. It is thus not only in the prophetical parts of the Word, but also in the historical. The historical matters of the Word are not perceived in heaven, but the things which are signified by them. The Word was written not only for man, but also for the angels; and while man reads the Word, and receives thence no other than the literal sense, the angels at the same time do not per-

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ceive the literal sense, but the internal. The material, worldly, and corporeal ideas, which man has while reading the Word, with the angels become spiritual and celestial ideas. Thus, while man reads about Abraham, Isaac, and Jacob, the angels never think of Abraham, Isaac, and Jacob, but of the things which are represented and thus signified by them. In like manner, when he reads about Noah, Shem, Ham, and Japheth, the angels know nothing of these persons; nor do they perceive anything but the Ancient Church,—and the interior angels not even the church, but the faith of that church, and, according to the series, the state of the subjects treated of. So also when seed is mentioned in the Word,—as here, on the subject of Noah, it is said that a covenant should be established with Noah and his sons, and with their seed after them,—the angels do not perceive their posterity, for there was no such person as Noah, that being only the name of the Ancient Church; but by seed they understand charity, which was the essential of the faith of that church. Likewise, in the historical narratives concerning Abraham, Isaac, and Jacob, where their seed is spoken of, the angels never understand their peculiar posterity, but all in the universe, as well those who are within as those who are without the church, with whom there is heavenly seed, or charity; yea, the interior angels perceive love itself, which is heavenly seed in the abstract. That by seed is signified love, and also every one who has love, is evident from the following passages; where concerning Abram, "Jehovah said, To thy *seed* will I give this land," (Gen. xii. 7;) and, "All the land which thou seest, to thee will I give it, and to thy *seed* for ever; and I will make thy *seed* as the dust of the earth," (Gen. xiii. 15, 16.) They who are in the sense of the letter receive no other idea than that by seed is meant the posterity of Abram, and by land the land of Canaan; and this the more because that land was given to his posterity. They, however, who are in the internal sense, as the whole heaven is, by the seed of Abram perceive nothing else than love; and by the land of Canaan the Lord's kingdom in heaven and on earth; and by the fact that the land was given to them only as a representative;—concerning which, by the divine mercy of the Lord, more will be said elsewhere. So also in another place it is written concerning Abram, "And Jehovah brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said, unto him, So shall thy *seed* be," (Gen. xv. 5.) Here, likewise, as Abram represented love, or saving faith, by his seed in the internal sense no other posterity is meant than all in the universe who are principled in love. Again: "I will *establish my covenant* between me and thee and thy *seed* after thee.—And I will give to thee, and to thy *seed* after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting

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possession, and I will be their God.—This is *my covenant* which ye shall keep between me and you, and thy *seed* after thee; every male among you shall be circumcised," (Gen. xvii. 7, 8, 10.) Here, in like manner, to establish a covenant signifies the conjunction of the Lord with men throughout the universe, by means of love,—which love was represented by Abram; and hence it is evident that by his seed are meant all in the universe who are principled in love. The covenant here spoken of was circumcision, by which heaven never understands the circumcision of the flesh, but the circumcision of the heart, or of those who are principled in love. Circumcision was a representative of regeneration by means of love, as is clearly explained in Moses: "Jehovah God will *circumcise* thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest *live*," (Deut. xxx. 6.) From these words it is evident what circumcision is in the internal sense; and therefore wherever circumcision is mentioned it means nothing else than love and charity, and the life which thence proceeds. That by the seed of Abraham are signified all in the universe in whom there is love, is also manifest from the Lord's words to Abraham, and to Isaac;—to Abraham, after he determined to sacrifice Isaac, as he was commanded: "In blessing I will bless thee, and in multiplying I will multiply thy *seed* as the stars of the heavens, and as the sand which is upon the shore of the sea, and thy *seed* shall possess the gate of thine enemies, and *in thy seed shall all the nations of the earth be blessed*," (Gen. xxii. 17, 18.) Here it is very evident, that by seed are meant all in the universe in whom there is love. As Abraham represented celestial love, so Isaac represented spiritual love; wherefore by the seed of Isaac nothing else is signified than every man in whom there is spiritual love or charity. Concerning Isaac it is thus written: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy *seed*, I will give all these lands, and I will perform the oath which I sware to Abraham thy father; and I will cause thy *seed* to be multiplied as the stars of heaven, and I will give to thy *seed* all these lands; and *in thy seed shall all the nations of the earth be blessed*," (Gen. xxvi. 3, 4, 24.) Here it is manifest that by all nations are meant those who are in charity. Celestial love represented by Abraham is as the father of spiritual love represented by Isaac, for, as was shewn above, the spiritual is born from the celestial. As Jacob represents the externals of the church, which exist from internals, he thus represents everything in the external man which is derived from love and charity; and therefore by his seed are signified all in the universe with whom there is external worship in which is internal, and who do the works of charity from a principle of charity derived from the Lord. Concerning this seed it is said to Jacob, after

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he saw the ladder in his dream, "I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy *seed;* and thy *seed* shall be as the dust of the earth;—and in thee and *in thy seed shall all the families of the ground be blessed,*" (Gen. xxviii. 13, 14; also xxxii. 12; xlviii. 4.) That seed has no other signification was also shewn above, (n. 255,) by citations from the Word. It is evident, moreover, from the following in Isaiah: "Thou, Israel, art my servant, Jacob whom I have chosen, the *seed* of Abraham my friend," (xli. 8.) Here the subject treated of is the regeneration of man, and Israel and Jacob, as is frequently the case, are distinguished from each other; by Israel is signified the internal spiritual church, and by Jacob the external of the same church; and both are called the seed of Abraham, that is, of the celestial church, because the celestial, spiritual, and natural succeed each other. In Jeremiah: "I had planted thee a wholly noble vine, *a seed of truth;* how then art thou turned into the degenerate plant of a strange vine unto me?" (ii. 21.) The subject here is the spiritual church, which is the noble vine, whose charity, or faith of charity, is called the seed of truth. Again: "As the host of the heavens cannot be numbered, neither the sand of the sea measured, so will I multiply *the seed* of David my servant, and the Levites ministering unto me," (xxxiii. 22.) Here the seed is plainly heavenly seed, for by David is signified the Lord. It is known to every one that the seed of David was not as the host of the heavens, which cannot be numbered, nor as the sand of the sea, which cannot be measured. Again: "Behold, the days come, saith Jehovah, and I will raise unto David a righteous branch, and he shall reign king; he shall act intelligently, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell confidently; and this is his name which they shall call him, *Jehovah our righteousness.* Wherefore, behold the days come, saith Jehovah, and they shall no more say, Jehovah liveth, who brought up the sons of Israel out of the land of Egypt; but Jehovah liveth, who brought up, and who led, *the seed of the house of Israel* out of the north country," (xxiii. 5—8.) Here the signification is entirely different from what appears in the letter; for David is not meant by David, nor Judah by Judah, nor Israel by Israel, but by David is signified the Lord; by Judah, what is celestial; and by Israel, what is spiritual; wherefore by the seed of Israel are signified those who have charity, or the faith of charity. So in David: "Ye who fear Jehovah, praise him; all ye *seed of Jacob,* glorify him; fear from him, all ye the *seed of Israel,*" (Psalm xxii. 23.) Here also by the seed of Israel is meant the spiritual church. In Isaiah: "The *seed of holiness* shall be the substance thereof," (vi. 13.) The subject here is remains, which are holy, because

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from the Lord. Again: "I will bring forth *a seed* out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there," (lxv. 9.) Here it treats of the celestial church, both external and internal. And again: They shall not *generate* to perturbation, for they are the *seed* of the blessed of Jehovah, and their offspring with them," (lxv. 23.) The subject here treated of is the new heavens and the new earth, or the Lord's kingdom; they who are therein, having been begotten or regenerated of love, are called "the seed of the blessed of Jehovah."

1026. That *with every living soul that is with you*, signifies, in general, all things that are regenerated with man, may appear from what precedes and from what follows, as well as from the signification of *living*. Everything is said to live which receives life from the Lord, and the living soul is everything with the regenerate man which thence lives; for according to the life which the regenerate man receives do the least things with him live, as well his rational things as his affections. This life is evident to the angels in every least particular of his thought and speech; it is not so to man.

1027. That *as to the bird* signifies, in particular, his intellectual things, may appear from what has been said and shewn concerning birds several times before, as at n. 40 and 776.

1028. That *as to the beast* signifies, in particular, his new voluntary things, is also evident from what has been said and shewn several times before concerning beasts and their signification, as at n. 45, 46, 142, 143, 246, and 776.

1029. That *as to every wild beast of the earth* signifies his inferior intellectual and voluntary things which are thence derived, is also evident from what has been stated before concerning the signification of the wild beast. There are with every man both interior and exterior things; the interior are things rational, here signified by the bird, and affections which are signified by the beast; and the exterior are scientifics and pleasures, which are here signified by the *wild beasts of the earth*. That by birds, beasts, and wild beasts, these animals are not meant, but what is alive with the regenerate man, every one may know and conclude from the consideration, that a covenant cannot be entered into by God with brute animals; yet it is said, "I establish my covenant with every living soul that is with you, as to the bird, as to the beast, and as to every wild beast of the earth with you." But he may establish his covenant with man, who as to his interiors and exteriors is therefore described by these animals.

1030. That *from all that go forth out of the ark* signifies the men of the church, and that *as to every wild beast of the earth*, signifies the men who are out of the church, is evident from the series of things in the internal sense. For all that went forth

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out of the ark were mentioned before, as "every living soul, as to the bird, as to the beast, and as to the wild beast of the earth," and here it is again said, "from all that go forth out of the ark, as to every wild beast of the earth;" thus the wild beast of the earth is mentioned a second time; which repetition would not have been unless something else were here understood. And then it follows, "and I establish my covenant with you," which was also said before. Hence it is evident, that by those that go forth out of the ark are signified the regenerate, or the men of the church; and by the wild beast of the earth, all in the universe who are out of the church. The wild beast of the earth, in the Word,—when living things are not meant by it,—signifies things which are more vile, and partake more or less of the nature of the wild beast, and this according to the subject treated of. When it is predicated of things which are in man, then the wild beast of the earth signifies the inferior things which are of the external man and of the body, as just before in this verse, thus the viler things in man. When it is predicated of an entire society, which is called a composite man, or a composite person, then the wild beast of the earth signifies those who are not of the church, because they are more vile, and so on; it being predicated according to that which forms the subject treated of. Thus, it is written in Hosea: "In that day I will make a covenant for them with the *wild beast* of the field, and with the bird of the heavens, and with the reptile of the earth," (ii. 18.) In Isaiah: "The *wild beast* of the field shall honor me, because I have given waters in the wilderness," (xliii. 20.) And in Ezekiel: "All the birds of the heavens made their nests in his boughs, and under his branches did every *wild beast* of the field bring forth their young, and under his shadow dwelt all great nations," (xxxi. 6.)

1031. Verse 11. *And I establish my covenant with you; and all flesh shall not be cut off any more by the waters of a flood; and there shall be no more a flood to destroy the earth. And I establish my covenant with you,* signifies the presence of the Lord with all those who have charity; and it refers to those who go forth out of the ark, and to every wild beast of the earth,—that is, to men within the church, and to men without the church; *and all flesh shall not be cut off any more by the waters of a flood,* signifies that they should not perish like the last posterity of the Most Ancient Church; *and there shall be no more a flood to destroy the earth,* signifies that such a deadly and suffocating persuasion should no more exist.

1032. That *and I establish my covenant with you,* signifies the presence of the Lord with all those who have charity, and that it refers to those who go forth out of the ark, and to every wild beast of the earth, that is, to men within the church, and to men without the church, is evident from what has just

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been said. With regard to the truth that the Lord enters into a covenant, or by charity conjoins himself with those who are out of the church, the case is thus:—The man of the church supposes that none of those without the church, who are called Gentiles, can be saved, because they have no knowledges of faith, and are therefore altogether ignorant of the Lord,—saying, that without faith, and without a knowledge of the Lord, there is no salvation; and thus he condemns all who are out of the church. Nay, there are many such who are in some particular doctrine,—even who are in a heresy, who believe that none that are without, or who are not of the same opinion as themselves, can be saved. And yet the case is the very opposite; the Lord has mercy towards the whole human race, and wishes to save all that are in the universe, and to draw them to himself. The mercy of the Lord is infinite, and does not suffer itself to be limited to those few that are within the church, but extends itself to all throughout the whole world. It is not their fault that men are born out of the church, and are in ignorance of faith; and no one is ever condemned for not having faith in the Lord because he is ignorant of him. Who that thinks aright would ever say, that the greatest part of the human race is to perish eternally because they were not born in Europe, where there are comparatively so few? Or who that thinks aright would say that the Lord could suffer so great a multitude of human beings to be born that they might perish in eternal death? This would be contrary to the divine nature, and contrary to mercy. And besides, those who are out of the church, and are called gentiles, live a much more moral life than those who are within the church, and far more easily embrace the doctrine of a true faith. This still more evidently appears from souls in the other life. The worst of all come from the so-called Christian world, bearing deadly hatred towards the neighbor and towards the Lord; and beyond all in the whole world they are adulterers. But it is not so much so with those from other parts of the globe; for very many of those who have worshipped idols are of such a spirit that they have a horror of hatreds and adulteries. And they are afraid of Christians because they are of such a character, and would fain torment every one. Indeed the Gentiles are such that when they are informed by the angels concerning the truths of faith, and that the Lord governs the universe, they listen attentively, are easily imbued with faith, and thus reject their idols; wherefore Gentiles who have lived a moral life, and in mutual charity, and in innocence, are regenerated in the other life. While they live in the world, the Lord is present with them in charity and innocence, for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good, according to their religion, and into that conscience he insinuates innocence and

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charity; and when innocence and charity are in the conscience, they easily suffer themselves to be imbued with the truth of faith from good. This the Lord himself thus declared in Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them,—Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, but you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last," (xiii. 23, 28—30.) By Abraham, Isaac, and Jacob, are here meant all who are principled in love, as has been shewn before.

1033. It was also said that the Gentiles are endowed with a conscience of what is right and good, according to their religion. The case is thus:—Conscience, in general, is either true, spurious, or false. *A true conscience* is that which is formed by the Lord from the truths of faith; and when a man is endued with it, he fears to act contrary to the truths of faith, because he would thus act against his conscience. This conscience no one can receive who is not in the truths of faith. Wherefore, even in the Christian world, there are not so very many who are receptive of it; for every one sets up his own dogma as the truth of faith. But still they who are regenerated receive conscience when they receive charity; for charity is the fundamental of conscience. *A spurious conscience* is that which is formed with the gentiles out of the religious principles in which they are born and educated; to act contrary to which, with them, is to act against conscience. When this conscience is founded in charity and mercy, and in obedience, then they are in such a state as to be capable of receiving a true conscience in the other life, which also they do receive; for they love nothing in preference to, or better than, the truth of faith. *A false conscience* is that which is formed not from internal things, but from external, that is, not from charity, but from the love of self and of the world. For there are some who seem to themselves to act against conscience when they act against the neighbor, and also then appear, to themselves, to be inwardly tormented, when in fact the reason is, because they perceive in thought that their life, their honor, their fame, their wealth, or their gain is endangered, and that thus they themselves are injured. Some derive such a kind of tenderness of heart by hereditary descent, and some acquire it from themselves; but it is a false conscience.

1034. That *and all flesh shall not be cut off any more by the waters of a flood*, signifies that they should not perish like the last posterity of the Most Ancient Church, is evident from what has been said before respecting the antediluvians who perished, and who are they that were cut off by the waters of the flood.

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It was shewn above, (n. 310) how the case was, namely:—That the last posterity of the Most Ancient Church was of such a nature, that when their voluntary part became corrupt, together with it their intellectual part also became corrupt, so that with them the intellectual could not be separated from their voluntary, and a new will be formed in the intellectual; for so did the two parts of their mind cohere. That as this was foreseen, it was also provided by the Lord that with man the intellectual might be separated from his voluntary, and so renewed. And as it was thus provided that man should not afterwards exist of such a quality as this antediluvian race, therefore it is here said, that all flesh should no more be cut off by the waters of a flood.

1035. That *and there shall be no more a flood to destroy the earth,* signifies that such a deadly and suffocating persuasion should no more exist, is evident from the signification of the blood with reference to the antedeluvians who perished, spoken of above; and from their direful persuasions, concerning which see n. 311, 563, 570, 581, 586; as also from what is said of the succeeding church called Noah; and moreover from the things which follow concerning the rainbow.

1036. Verses 12, 13. *And God said, This is the token of the covenant which I give between me and you and every living soul that is with you, during the generations of the age. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth. And God said,* signifies that it was so; *This is the token of the covenant,* signifies a symbol of the Lord's presence in charity; *which I give between me and you,* signifies the conjunction of the Lord with man by means of charity; *and between every living soul that is with you,* signifies, as before, all things with man that are regenerated; *during the generations of the age,* signifies all who are created anew for ever; *I have given my bow in the cloud,* signifies the state of the regenerate spiritual man, which is like the rainbow; *the cloud,* signifies the obscure light in which the spiritual man is in comparison with the celestial man; *and it shall be for a token of the covenant between me and the earth,* signifies, as before, a symbol of the Lord's presence in charity,—*the earth* here is the *proprium* of man. All these things relate to the regenerate spiritual man, or the spiritual church.

1037. That *and God said,* signifies that it was so, has been said and shewn before; for *to say,* or *the saying of God,* or Jehovah, signifies that it is so. As the most ancient people arranged the things of the church in the form of a history, when they wished to affirm that a thing was so, they said, "God said," or "Jehovah said," and this was with them a form of asseveration and confirmation.

1038. That *this is the token of the covenant,* signifies a symbol of the Lord's presence in charity, is evident from the

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signification of a covenant and of the token of a covenant. That a covenant signifies the Lord's presence in charity was shewn above, at chapter vi., verse 18, and at the ninth verse of this chapter. It is evident from the nature of a covenant, that the covenant is the Lord's presence in love and charity. Every covenant is for the sake of conjunction, that they who are united by the covenant may live in mutual friendship, or in love; hence marriage also is called a covenant. The conjunction of the Lord with man cannot be effected except in love and charity; for the Lord is love itself and mercy, and desires to save every one, and with mighty power to attract him to heaven, that is, to himself. Hence every one may know and be convinced that it is impossible for any one to be conjoined with the Lord except by means of that which He Himself is,—that is, unless he becomes like the Lord, or makes one with him, in other words, unless he loves the Lord in return, and loves his neighbor as himself. By this means alone conjunction is effected; this is the very essence itself of a covenant; and when conjunction is thus effected, it manifestly follows that the Lord is present. The actual presence of the Lord is indeed with every man, but it is nearer or more remote just according to his approach to love, or distance from love. Since the covenant is the conjunction of the Lord with man by means of love, or what is the same, the Lord's presence with man in love and charity, therefore it is called in the Word a covenant of peace; for peace signifies the kingdom of the Lord, and the kingdom of the Lord consists in mutual love, in which alone is peace. Thus it is written in Isaiah: "The mountains shall depart and the hills be removed, but my mercy shall not depart from thee, neither shall the *covenant of my peace* be removed, saith Jehovah that *hath mercy on thee*" (liv. 10). Here mercy which is of love is called the covenant of peace. In Ezekiel: "I will set up one shepherd over them, my servant David, and he shall feed them; he shall feed them, and he shall be their shepherd, and I will make with them *a covenant of peace,*" (xxxiv. 23, 25.) Here by David is evidently meant the Lord; his presence with the regenerate man is described by his feeding them. Again, in the same prophet: "David my servant shall be king over them, and they all shall have one shepherd.—Moreover I will make *a covenant of peace* with them; it shall be an *everlasting covenant* with them, and I will place them, and cause them to be multiplied, and will set my sanctuary in the midst of them for evermore.—And I will be their God, and they shall be my people," (xxxvii. 24, 26, 27.) Here, likewise, by David is meant the Lord; by a sanctuary in the midst of them, is meant love; and by his being their God, and they his people, is meant the presence and conjunction of the Lord in love, which is called a covenant of peace and an everlasting

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covenant. In Malachi: "Ye shall know that I have sent this commandment unto you, that *my covenant* might be with Levi, saith Jehovah of hosts. *My covenant* was with him *of lives and of peace*, and I gave them to him with fear, and he shall fear me," (ii. 4, 5.) Levi in the supreme sense is the Lord, and hence it denotes the man who is in love and charity; wherefore the covenant of lives and of peace with Levi, is in love and charity. So in Moses, concerning Phinehas it is said: Behold, I give unto him *my covenant of peace*, and he shall have it, and his seed after him, even *the covenant of an everlasting priesthood*," (Numb. xxv. 12, 13.) By *Phinehas* here is not meant Phinehas, but the priesthood represented by him, which,—like all the priesthood of that church,—signified love and all things that are of love. Every one knows that Phinehas had not an everlasting priesthood. Again: "Jehovah thy God, God himself, the faithful God, *keeping the covenant and mercy with them that love him* and keep his commandments, to the thousandth generation," (Deut. vii. 9, 12.) Here it is very evident, that the presence of the Lord with man in love is the covenant; for it is said that it is with them that love him and keep his commandments. As the covenant is the conjunction of the Lord with man by love, it follows that it is also by all things that are of love, such as are the truths of faith, which are called commandments; for all the commandments, yea, the law and the prophets, are founded on this one single law,—that men should love the Lord above all things, and their neighbor as themselves, as appears from the Lord's own words, in Matt. xxii. 34—40, and Mark xii. 28—34; and therefore the tables, on which the ten commandments were written, are called *the tables of the covenant*. As the covenant or conjunction is through the laws or commandments of love, it was also through the laws of society established by the Lord in the Jewish Church, which are called testimonies, as well as by the rituals of the Church, enjoined by the Lord, which are called statutes. All these are said to belong to the covenant, because they relate to love and charity; hence it is written concerning king Josiah: "The king stood upon a pillar, and *made a covenant* before Jehovah, to walk after Jehovah, and to keep his *commandments*, and his *testimonies*, and his *statutes*, with all the heart, and with all the soul, to perform the *words of this covenant*," (2 Kings xxiii. 3.) From these considerations it is now evident what a covenant is, and that the covenant is internal; for the conjunction of the Lord with man is effected through the internals, and not through externals separate from the internals. The externals are merely types and representatives of the internals; as the action of a man is a representative type of his thought and will, and as a work of charity is a representative type of the charity within, in the soul and mind. Thus all the rituals of the

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Jewish Church were types representative of the Lord; and consequently of love and charity, and of all things which are thence derived. The covenant and conjunction are therefore effected through the internals of man; the externals are only the tokens of the covenant, as they are also called. That the covenant or conjunction is effected through the internals, is very evident from the Word; thus, it is written in Jeremiah: "Behold the days come, saith Jehovah, that I will make a *new covenant* with the house of Israel and with the house of Judah; not according to the *covenant* which I made with their fathers, —which *my covenant* they brake;—but this is the *covenant* which I will make with the house of Israel; after those days, *I will put my law in the midst of them, and write it on their hearts,*" (xxxi. 31—33.) The subject here treated of is a new church; and it is plainly declared that the very essential covenant is through the internals, and indeed in the conscience, on which is inscribed the law, all which, as was said, is of love. That externals are not the covenant,—unless the internals are adjoined to them, so that by the union they act as one and the same cause,—but that they are tokens of the covenant, that through them, as through representative types, the Lord might be kept in remembrance, appears from the fact, that the sabbath and circumcision are called tokens of the covenant. That the sabbath is so called appears in Moses: "The children of Israel shall keep the *sabbath*, to observe the *sabbath*, throughout their generations, for *a perpetual covenant. It is a token* between me and the children of Israel for ever," (Exod. xxxi. 16, 17.) And that circumcision is so called, appears in the same: "This is *my covenant* which ye shall keep between me and you, and thy seed after thee. Every male among you *shall be circumcised.* And *ye shall circumcise* the flesh of your foreskin, and it shall be for a *token of the covenant* between me and you," (Gen. xvii. 10, 11.) Hence also, blood is called the blood of the covenant (Exod. xxiv. 7, 8.) On this account chiefly external rites were called tokens or signs of the covenant, as by means of them men could be kept in remembrance of interior things, that is, of the things which they signified. The rites of the Jewish Church were all nothing else than signs or tokens of the covenant. Thus whatever served to remind them of interior things was called a sign; as the binding of the chief commandment on the hand and on the forehead, enjoined in Moses: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might; and these words thou shalt bind for a *sign* upon thy hand, and they shall be as frontlets between thine eyes," (Deut. vi. 5, 6, 8; xi. 13, 18.) Here the hand signifies the will, because it denotes power,—for power is of the will; and frontlets between the eyes signify the understanding. Thus the sign signifies the remembrance of the chief command-

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ment, or of the sum of the law,—that it should be continually in the will and in the thought, that is, that the presence of the Lord and of love should be in every wish and in every thought. Such is the presence of the Lord, and of mutual love from him, with the angels; concerning which continual presence, what is the nature of it, something will be said, by the divine mercy of the Lord, in the following pages. Likewise here, the words:—*This is the token of the covenant which I give between me and you; I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth;* signify no other token or sign than a symbol of the Lord's presence in charity, thus a memorial with man. How the bow in the cloud came to be this symbol and memorial, will, of the Lord's divine mercy, be shewn in the following pages.

1039. That *which I give between me and you,* signifies the conjunction of the Lord with man by means of charity, is evident from what has been now said of the covenant and the token of the covenant. The covenant is the Lord's presence in charity; *between me and you* is conjunction thence derived; and *to give* is to cause to be.

1040. That *and every living soul that is with you,* signifies all things with man that are regenerated, appears from the signification of the *living soul,* explained at verse 10. For as was said, the soul in the Word signifies all life, as well the internal as the external life of man; and also of animals, from the fact that they signify those things that are in man. The living soul, however, is properly what receives life from the Lord, that is, what is regenerate, because this alone lives; and as the soul signifies both internal and external life with man, the living soul signifies in one complex all that is regenerated in man. Man possesses both voluntary and intellectual things most distinct from each other, and with a living man all and the least things from thence are living. The case is thus:—Whatever a man is, such are all and the least things belonging to him. The general principle of life is itself in every least thing; for from the least things, as from its particulars, the general exists. Otherwise nothing general could ever be; for it is called general because it exists from particulars. Therefore what a man's life is in general, such is his life in the particulars, yea in the very least particulars of his inclination and intention or will, and in the very least particulars of his thought; so that he cannot have the smallest part of an idea in which there is not a similar life. As for example, he who is of a haughty disposition, is haughty in every least effort of his will, and in every least idea of his thought; he that is covetous, is covetous in like manner; he who hates his neighbor, so hates likewise; so he who is stupid, is stupid in every least thing of his will, and in every least thing of his thought, and he who is insane is thus insane. As

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this is the case with man, therefore, in the other life his quality is known by a single idea only of his thought. When man is regenerated, then all and the least things with him are regenerated, that is, have life, and this in proportion as his voluntary *proprium*, which is defiled and dead, could be separated from the new will and understanding, which he receives from the Lord. Wherefore, as it here treats of the regenerate man, the living soul denotes all that he has which is regenerated, this being in general all that belongs to his will and understanding, as well interior as exterior. They are denoted above (verse 10) by the bird, the beast, and the wild beast of the earth, for it is said, "I establish my covenant with every living soul as to the bird, as to the beast, and as to the wild beast of the earth."

1041. That *during the generations of the age*, signifies all who are created anew for ever, is evident from the signification of the generations of the age. *Generations* are posterities, which are derived from their predecessors and from their parents; and *the age* is what is perpetual. As it here treats of those things which are regenerated, therefore by the generations of the age are meant those who are thence regenerated, or created anew for ever; for everything in the internal sense is predicated according to the subject treated of.

1042. That *I have given my bow in the cloud*, signifies the state of the regenerate spiritual man, which is like the rainbow. It may appear surprising that a token of the covenant in the Word should be a bow in the cloud, or rainbow, since this is produced by the modification of the solar rays when falling upon drops of rain, and,—unlike the other signs of the covenant in the church, mentioned above,—is a purely natural phenomenon. That it does, however, represent regeneration, and denote the state of the regenerated spiritual man, can only be known by those who are permitted to see, and thereby to know the reason of it. The spiritual angels,—who have all been regenerate men of the spiritual church,—when presented to view in the other life, have an appearance like the rainbow about the head; and as these rainbows agree perfectly with the state of the angels, their quality is hence discernible in heaven and in the world of spirits. The reason why the likeness of a rainbow appears, is, that their natural things, corresponding to their spiritual, present such an appearance; it is a modification of spiritual light from the Lord in their natural things. It is these angels who are said to be born again of water and of the Spirit; and the celestial angels are those who are said to be regenerated by fire. In natural things the case is thus:—In order that color may exist, there must be a something dark and light, or black and white, in which, when the rays of light from the sun fall upon it, the colors may appear, by the modification of the influent rays of light, according to the different measure of the light and dark,

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or black and white. Some of the colors derive more or less from the dark or black, and some more or less from the light or white; and hence arises their diversity. So it is relatively in spiritual things. Here the dark is the intellectual *proprium* of man, or falsity, and the black is his voluntary *proprium*, or evil, which absorb and extinguish the rays of light; and the light and white are the truth and good which man thinks that he does of himself, which reflect and cast back from themselves the rays of light. These rays which fall on them, and as it were modify them, are from the Lord, as from the sun of wisdom and intelligence; for the rays of spiritual light are nothing else nor from any other source. It is because natural things correspond to spiritual, that when what is around the regenerate spiritual man, in the other life, is thus presented to view, it appears like a bow in the cloud; which bow is a representation of the spiritual things in his natural things. The regenerate spiritual man has an intellectual *proprium*, into which the Lord insinuates innocence, charity, and mercy; and according to the reception of these gifts by the man, is the appearance of his rainbow when presented to view, it being more beautiful in proportion as his voluntary *proprium* is more removed, subdued, and reduced to obedience. To the prophets, while they were in the vision of God, there also appeared a bow as in a cloud. It is written in Ezekiel: "Above the expanse, which was over the heads of the cherubim, there was the likeness of a throne, as the appearance of a sapphire stone, and the likeness as the appearance of a man upon it. And I saw as it were the appearance of a burning coal, as the appearance of fire, round about within it, from the appearance of his loins even upwards; and from the appearance of his loins even downwards, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the *bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah," (i. 26—28.) It must be clear to every one, that it was the Lord who thus appeared, and also that by him was represented heaven; for he is heaven, that is, the all in all of heaven. He is the Man here spoken of; the throne is heaven; the burning coal as the appearance of fire from the loins upwards, is the celestial principle of love; and the brightness of fire round about from the loins downwards, as the bow in the cloud, is the celestial spiritual principle. Thus the celestial heaven, or the heaven of the celestial angels, was represented from the loins upwards; and the spiritual heaven, or the heaven of the spiritual angels, from the loins downwards; for in the Greatest Man, the parts below the loins, even through the feet to the soles, signify natural things. Hence also it is evident, that the natural things of man, thus enlightened by spiritual

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light from the Lord, appear like a bow in the cloud. A similar appearance was also seen by John, concerning which, see Rev. iv. 2, 3; x. 1.

1043. That *a cloud* signifies the obscure light in which the spiritual man is in comparison with the celestial man, may appear from what has just been said concerning the bow; for the bow, or the color of the bow, never appears except in a cloud. The dark [medium] itself, as was said, through which the rays of the sun glisten, is what is changed into colors; thus the color is according to the dark [medium] which is touched by the brilliancy of the rays. The case is similar with the spiritual man. The dark [medium] with him, which is here called a cloud, is falsity, or what is the same, his intellectual *proprium*, into which *proprium*, when innocence, charity, and mercy are insinuated by the Lord, then this cloud is no longer seen as falsity, but as an appearance of truth together with truth from the Lord; hence there is a likeness of the colored bow. It is a certain spiritual modification which can never be described,—which, unless it be perceived by man through the means of colors and the way in which they are produced, I do not know whether it can be explained to his apprehension. The quality of this cloud with the regenerate man may be known from his state before regeneration. Man is regenerated by means of what he believes to be the truths of faith. Every one believes his own religious tenets to be true, and from thence receives a conscience; wherefore, after he has received a conscience, to act contrary to those things which are impressed upon him as the truths of faith, is with him to act against conscience. Such is every regenerate man; for many are regenerated by the Lord, of every religious opinion,—and when they are regenerated, they do not then receive any immediate revelation, only what is insinuated into them by means of the Word and the preaching of the Word. But because they receive charity, the Lord through charity operates on their cloud, and thence there springs forth a light as when the sun glances on a cloud, which thence becomes brighter and is variegated with colors. Thus also there appears in the cloud the likeness of a bow. The greater the tenuity of the cloud, therefore, that is, the more it consists of truths of faith, intermingled, the more beautiful is the bow; and the more dense the cloud, that is, the fewer the truths of faith of which it consists, the less beautiful is the bow. Innocence adds much of beauty; there is thence, as it were, a living splendor in the colors. All appearances of truth are clouds, in which a man is while he is in the sense of the letter of the Word; for in the Word truths are expressed according to appearances. But when a man believes the Word in simplicity, and has charity, although he remain in appearances, this cloud is of comparatively little density. In this cloud a conscience is formed by the Lord with the

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man who is within the church. All ignorances of truth are also clouds, in which a man is when he does not know what is the truth of faith; in general, when he does not know the Word, and still more when he has not heard of the Lord. In this cloud a conscience is formed by the Lord with the man who is out of the church, for in ignorance itself there may be innocence, and thus charity. All falsities also are clouds; but these clouds are the darkness which is with those who have a false conscience, spoken of above, or with those who have no conscience. These are the qualities of clouds in general. As regards their quantity, so great are the clouds with man and so dense, that if he knew, he would wonder that the rays of light from the Lord could ever shine through them, and man could be regenerated. He who thinks that he has a cloud of the least magnitude very often has one of the greatest, and he who believes that he has the greatest may have a less. Such clouds are with the spiritual man; but with the celestial man they are not so great, because he is in love to the Lord, which love is implanted in his voluntary part, and therefore does not receive conscience, like the spiritual man, but a perception of good and thence of truth from the Lord. When the voluntary part of man is such that he can receive the rays of celestial flame, his intellectual part is thence illustrated, and from love he knows and perceives all things that are truths of faith. His will is then like a little sun, from which the rays flow into his intellectual part. Such was the man of the Most Ancient Church. But when the voluntary part of man becomes altogether corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual part,—as was the case with the man of the Ancient Church, and as is the case with every regenerate man of the spiritual Church,—then there is a dense cloud; for he is obliged to learn what is true and good, and has no ability to perceive whether it be so or not. And then also falsity, which is the dark [element] of the cloud, continually flows in from his black voluntary part, or through it from hell. This is the reason why the intellectual part can never be enlightened with the spiritual man as it is with the celestial man. Hence it is that a cloud here signifies the obscure light in which the spiritual man is in comparison with the celestial man.

1044. That *and it shall be for a token of the covenant between me and the earth*, signifies a symbol of the Lord's presence in charity, is evident from what was said before; and that *the earth* here signifies the *proprium* of man appears from the internal sense, and from the very series of the things treated of. For it was said before, "This is the token of the covenant between me and you, and every living soul that is with you," by which is signified whatever is regenerate; but here it is expressed otherwise, "It shall be for a token of the covenant between me and the earth." From this circumstance, and also from the repeti-

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tion of the expression, "a token of the covenant," it is evident that something else is here signified; and indeed, that *the earth* is that which is not regenerate, and which cannot be regenerated, that is, man's voluntary *proprium*. For the regenerate man as to his intellectual part is of the Lord, but as to his voluntary part he is of self; which two parts in the spiritual man are opposite. But the voluntary part of man, although it is opposite, cannot but be present. Indeed, all that is obscure in his intellectual part, or all the density of his cloud, is thence derived, and thence continually flows; and the more it flows in the more dense is the cloud in his intellectual part, but in proportion as it is removed, the cloud becomes attenuated. Hence it is that by the earth here is signified man's *proprium*. That besides many other things, the earth signifies man's corporeal principle, was shewn above. The case is this:—It is like two who have before been conjoined by a covenant of friendship, as were the will and the understanding with the man of the Most Ancient Church. When the friendship is broken, and enmity arises,—as came to pass when man altogether corrupted his voluntary part,—and a covenant is entered into again, then the part at enmity is presented as if there were to be a covenant with it; yet the covenant is not with it because it is altogether opposite and contrary, but with that which flows from thence, as has been said, that is, with the intellectual *proprium*. The token or sign of the covenant is this, that in proportion as the Lord is present in the intellectual *proprium*, in that proportion will the voluntary *proprium* be removed. These are altogether like heaven and hell; the intellectual part of the regenerate man, from charity in which the Lord is present, is heaven; his voluntary part is hell. In proportion as the Lord is present in heaven, hell is removed; for of himself man is in hell; of the Lord he is in heaven. And he is continually elevated from hell into heaven; and in proportion as he is elevated his hell is removed. The token or sign that the Lord is present is, therefore, that the voluntary *proprium* of man is removed. This removal is effected by temptations, and many other means of regeneration.

1045. What has already been adduced relates to the regenerate spiritual man, or the spiritual church; what now follows relates to man in general. Afterwards, in particular, the man who is capable of being regenerated will be considered.

1046. Verses 14, 15. *And it shall be in beclouding myself with a cloud over the earth, and the bow is seen in the cloud, that I will remember my covenant which is between me and you, and every living soul in all flesh; and the waters shall no more become a flood to destroy all flesh. And it shall be in beclouding myself with a cloud over the earth,* signifies, when on account of the voluntary *proprium* of man, the faith of charity does not appear; *and the bow is seen in the cloud,* signifies when yet man is such

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that he can be regenerated; *that I will remember my covenant which is between me and you,* signifies the Lord's mercy in particular towards the regenerate, and those who are capable of being regenerated; *and every living soul in all flesh,* signifies the whole human race; *and the waters shall no more become a flood to destroy all flesh,* signifies that man's intellectual part should no more be capable of imbibing such a persuasion as to cause him to perish like the posterity of the Most Ancient Church. These things relate to all men in general.

1047. *And it shall be in beclouding myself with a cloud over the earth.* That this signifies, when, on account of the voluntary *proprium* of man, the faith of charity does not appear, is evident from what was said just above respecting the earth, or man's voluntary *proprium,* namely, that it is of such a character as to be continually infusing into his intellectual part what is obscure or false, by which it is beclouded, and made to give birth to every falsity. This may be seen plainly enough from this consideration, that self-love and the love of the world, which are of man's will, are nothing but hatred; for in proportion as any one loves himself he hates his neighbor. As these loves are thus contrary to heavenly love, it cannot be but that there continually flows in from thence such things as are contrary to mutual love, all which, in the intellectual part, are falsities; from thence is all its obscurity and darkness. The false beclouds the true, as a thick cloud does the light of the sun; and as the false and the true cannot abide together,—any more than darkness and light,—it hence evidently follows that the one must retire as the other approaches. Now, as this takes place alternately, it is therefore here said, "In beclouding the earth with a cloud," that is, when on account of the voluntary *proprium* the faith of charity, or truth and thence good, does not appear: still less good and thence truth.

1048. *And the bow is seen in the cloud.* That this signifies, when yet man is such that he can be regenerated, is evident from the signification of a bow in the cloud, which is a token or symbol of regeneration, as was said before. With regard to the bow in the cloud, moreover, the case is thus:—What is the character of a man or of the soul after the death of the body is instantly known; by the Lord it is known from eternity, and what it will be to eternity. By the angels it is instantly perceived what he is, on a man's first arrival in the other world. There is a certain sphere exhaling as it were from his character, or from all things that appertain to him: which sphere, wonderful as it may seem, is of such a nature, that it is thence perceived in what faith and what charity he is principled. This sphere, when it so pleases the Lord, becomes visible in the form of a bow:—but of this, by the divine mercy of the Lord, more will be said hereafter. Hence it is evident that by the bow when it

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is seen in the cloud, is here signified man when he is such that he can be regenerated.

1049. *That I will remember my covenant which is between me and you.* That this signifies the Lord's mercy in particular towards the regenerate, and those who are capable of being regenerated, hence follows of course, for, with the Lord, to remember is to be merciful. It cannot be said of the Lord that he remembers, because he knows all and the least things from eternity; but it can be said of him that he is merciful, because he knows that man is of such a nature, as was said, that his *proprium* is infernal, and that it is actually his very hell; for by his voluntary *proprium* he is in communication with hell. On this account, and from its own nature, the *proprium* desires nothing more earnestly than to precipitate itself into hell; nor is it content with this, but wishes also to draw all others in the universe along with it. Because man of himself is so diabolical, and the Lord knows this, it is evident that to remember the covenant is nothing else than to be merciful, and by divine means to regenerate, and with mighty power to draw towards heaven, in so far as man is such that it is possible.

1050. That *and every living soul in all flesh* signifies the whole human race, is proved by the signification of *a living soul* and of *all flesh*. Man is called a living soul from the vital principle that is in him; for it is impossible for any man to live, especially to live as a man, if he have not something living within him, that is, unless he have something of innocence, charity, and mercy, or something thence derived of a similar nature, or at least emulous of being such. This germ of innocence, charity, and mercy, man receives from the Lord during infancy and childhood, as may be seen from the states of infants and children. What man then receives is treasured up within him, and is called in the Word the *remnant* or *remains*, which are of the Lord alone with man, and give him the capacity of becoming truly a man on his arrival at adult age; but more may be seen on this subject above, n. 468, 530, 560—563, 576. That the states of innocence, charity, and mercy, which man has in infancy and childhood, enable him to become a man, is evident from the consideration, that, unlike the brutes, he is not born into any exercise of life, but has all and the least things to learn, and what he learns become by use habitual, and thus as it were natural to him. He cannot even walk or speak unless he be taught, and so with all the other actions, which habit renders as it were natural to him. So is it also with regard to the states of innocence, charity, and mercy, with which he likewise becomes imbued in infancy; and unless these were present with him he would be much viler than the brute. These states, however, are not learned by man, but received as a gift from the Lord, by whom they are preserved in him; and these, together with the truths of faith, are what are

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called *remains*, which are of the Lord alone. In proportion as man in adult age extinguishes these states, he becomes dead. When man is regenerated, these states are the beginnings of regeneration, and he is led into them; for, as was said before, the Lord operates through remains. These remains with every man are what are here called every living soul in all flesh. That all flesh signifies every individual man, and thus the whole human race, may appear from the signification of flesh everywhere in the Word; as was shewn above, at n. 574, and as may be seen in Matthew; "Except those days should be shortened there should no *flesh* be saved," (xxiv. 22; Mark xiii. 20.) In John: "Jesus said, Father, glorify thy Son; as thou hast given him power over *all flesh*," (xvii. 1, 2.) And in Isaiah: "The glory of Jehovah shall be revealed, and *all flesh* shall see it," (xl. 5.) And again, "*All flesh* shall know that I Jehovah am thy Saviour," (xlix. 26.)

1051. That *the waters shall no more become a flood to destroy all flesh*, signifies that man's intellectual part should no more be capable of imbibing such a persuasion, as to cause him to perish, like the last posterity of the Most Ancient Church, is evident from what has been frequently said and shewn before, concerning the waters of the flood, and the antediluvians who perished; namely, that with them not only the voluntary part was destroyed and became infernal, but even the intellectual part, so that they were incapable of regeneration, that is, of having a new will formed in their intellectual part.

1052. Verse 16. *And the bow shall be in the cloud; and I see it, to remember the everlasting covenant between God and every living soul in all flesh which is upon the earth. And the bow shall be in the cloud*, signifies his state; *and I see it*, signifies that it is such that he can be regenerated; *to remember the everlasting covenant*, signifies that the Lord can be present with him that is in charity; *between God and every living soul in all flesh which is upon the earth*, signifies every man who is capable of receiving the gift. These things relate, in particular, to the man who is capable of being regenerated.

1053. *And the bow shall be in the cloud.* That this signifies his state, is evident from what has been previously stated respecting the bow in the cloud, where it was shewn that man or the soul in the other life is known among the angels by his sphere; which, as it seems good unto the Lord, is represented by colors like those of the rainbow,—with a difference according to the state of each as to faith towards the Lord, thus as to the goods and truths of faith. In the other life colors are presented to the sight which in brilliancy and splendor immensely exceed the beauty of those that are seen on earth; and each color represents something celestial and spiritual. These colors are from the light which is in heaven, and from the variegation of spiritual light, as was said above. The angels live in so bright a light

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that the light of this world is as nothing in comparison with it. The light of heaven, in which the angels dwell, in comparison with the light of this world, is as the light of the sun at noonday to that of a candle, which becomes invisible and as nothing when the sun rises. In heaven there is both celestial and spiritual light; celestial light is comparatively as the light of the sun, and spiritual light as the light of the moon, but with every difference, according to the state of the angel receiving the light,—which is also the case with colors, because they are derived from light. The Lord himself is a sun to the heaven of the celestial angels, and a moon to the heaven of the spiritual angels. These things are incredible to those who have no conception of the life which souls live after death, but yet they are most true.

1054. That *and I see it*, signifies that it is such that he can be regenerated, is evident from the consideration, that to see any one, when it is predicated of the Lord, is to know his quality; for the Lord knows all from eternity, and has no need to see what they are. When man's state is such that he can be regenerated, the Lord is said to see him, and to lift up his countenance upon him; but when he cannot be regenerated, then the Lord is no longer said to see, or to lift up his countenance upon him, but to turn away his eyes or his countenance; although it is not the Lord who turns himself away, but man. Hence it is that where before it treats of the whole human race, of whom there are many who cannot be regenerated, it is not said, "when I see the bow in the cloud," but "when the bow is seen in the cloud," (verse 14.) It is the same with the expression "to see," when predicated of the Lord, as with "to remember," which in the internal sense signifies to have mercy; concerning which see above, n. 840, 1049; see also what was said in n. 626.

1055. That *to remember the everlasting covenant*, signifies that the Lord can be present with him that is in charity, is evident from what has been said and shewn above, respecting the signification of a covenant, namely, that no other covenant is everlasting but love to the Lord and love towards the neighbor; this is everlasting, because it is from eternity to eternity. The universal heaven is founded in love,—and indeed all nature likewise; for nothing of union or conjunction exists in nature, whether it be animate or inanimate, which does not derive its origin from love. All that is natural exists from the spiritual, and the spiritual from the celestial, as was said above; and hence in all and the least things love, or the semblance of love, has been implanted. With man alone there is not love, but its contrary, because man has destroyed in himself the order of nature. But when he can be regenerated, or restored again to order, and receive mutual love, then there is a covenant or conjunction by charity, which is here treated of.

1056. That *between God and every living soul in all flesh*

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which is upon the earth, signifies with every man to whom it can be given, may appear from what was said above, namely, that it here treats of those who are capable of being regenerated; wherefore none others are signified by every living soul in all flesh.

1057. Verse 17. *And God said to Noah, This is the token of the covenant which I establish between me and all flesh which is upon the earth. And God said to Noah*, signifies that this should be known to the church; *this is the token of the covenant which I establish between me and all flesh that is upon the earth*, signifies that there should be evidence of the Lord's presence in charity, not only with the man of the church, but also with the man who is out of the church.

1058. That *God said to Noah*, signifies that this should be known to the church, is evident from the series of things, which does not appear except from the internal sense. In this sense they are thus connected:—First it treats of the regenerate spiritual man within the church; secondly, of all men universally; thirdly, of every man who is capable of being regenerated; and here is the conclusion, namely, that the church should know this. That Noah is the church has been shewn before; and indeed, that he is here the spiritual church in general is evident from the fact that Noah alone is named. What he should know now follows.

1059. That *this is the token of the covenant which I establish between me and all flesh that is upon the earth*, signifies that there should be evidence of the Lord's presence in charity, not only with the man of the church, but also with the man who is out of the church, is evident from the signification of all flesh, which is every man, consequently the whole human race. That it denotes the whole human race, both within the church and without the church, appears not only from the fact that it is said "all flesh," but also from the fact that it is not said, as before, the "living soul in all flesh," and still more evidently from the addition of the words, "that is upon the earth." That the Lord is equally present in charity with those who are out of the church, and are called Gentiles, as with those who are within the church, may be seen above, n. 932, 1032. Yea, he is more present with them, because there is not so great a cloud in their intellectual part, as there is in general with those who are called Christians. For the Gentiles being ignorant of the Word, and not knowing what is meant by the Lord, have consequently no knowledge of the truth of faith. Hence their cloud is not contrary to the Lord and contrary to the truth of faith. Such a cloud can be more easily dispersed when they are enlightened. But the cloud with Christians is contrary to the Lord and contrary to the truth of faith; which cloud is so dense that it is darkness, and when hatred is in place of

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charity it is thick darkness. It is still worse with those who profane the truths of faith,—which the Gentiles cannot do, because they live in ignorance of them; for no one can profane that of the quality and existence of which he has no knowledge. This is the reason why more Gentiles are saved than Christians; which also the Lord declared in Luke xiii. 23, 28—30; and moreover that all their infants are of the Lord's kingdom (Matt. xviii. 10, 14; xix. 14; Luke xviii. 16).

1060. Verse 18. *And the sons of Noah who went forth out of the ark were Shem, and Ham, and Japheth; and Ham he is the father of Canaan. The sons of Noah who went forth out of the ark,* signify those who constituted the Ancient Church; *who went forth out of the ark,* signifies who are regenerated; *Shem,* signifies the internal church; *Ham,* signifies the church corrupted: *Japheth,* signifies the external church; *and Ham he is the father of Canaan,* signifies that from the corrupted church there arose a worship in externals without internals, which is signified by Canaan.

1061. That *the sons of Noah who went forth out of the ark,* signify those who constituted the Ancient Church, and that those *who went forth out of the ark* are those who are regenerated, is evident from all that follows; from which also it will appear how the case is.

1062. That *Shem* signifies the internal church, *Ham* the church corrupted, and *Japheth* the external church, will also appear from what follows, when the character of each is described. In the Ancient Church, as in every other, there were those who were internal men, those who were corruptly internal, and those who were external. The internal are those who make charity the principle of faith; the corruptly internal are those who make faith without charity the principle of their faith; and the external are those who think little about the internal man, but yet do the works of charity, and reverently observe the religious ceremonies of the church. Besides these three kinds of men, there are none others who are to be called members of the spiritual church; and because they were all men of the church, they are said to go forth out of the ark. Those who were internal men in the Ancient Church, that is, who made charity the principal of faith, were called Shem; but those who were corruptly internal, that is to say, who made faith without charity the principal of faith, in the Ancient Church were called Ham; and those who were external, and thought little about the internal man, but still performed works of charity, and reverently observed the religious ceremonies of the church, in the Ancient Church, were called Japheth. The character of each is treated of in what follows.

1063. *Ham he is the father of Canaan,* signifies that from the corrupted church there arose a worship in externals without

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internals, which is signified by Canaan, is likewise evident from what follows; for the contents of this verse are the introduction to the things following. That Ham signifies the church corrupted, that is, those who make faith separate from charity the principal of religion, is evident from David: "He smote all the first-born in Egypt, the beginning of strengths in the tents of *Ham*," (Psalm lxxviii. 51.) By the first-born of Egypt was represented faith without charity; that faith is called the first-born of the church, may be seen above (n. 352, 367); and that it is therefore called the beginning of strength, as here in David, may be seen in Gen. xlix. 3, where Reuben, because he was the first-born of Jacob, represented faith, and is called the beginning of strength; the tents of Ham are the worship thence derived. That tents signify worship, may be seen above, n. 414. Hence Egypt is called the land of Ham (Psalm cv. 23, 27; cvi. 22). Such as were called Ham in the Ancient Church, because they lived in the indulgence of all their lusts, only prating that they could be saved by faith however they might live, appeared to the ancients to be black from the heat of their lusts. Hence they were called Ham. Ham is said to be the father of Canaan, because such men care nothing about how a man lives if he only frequent the sacred ordinances;—for they still wish for some kind of worship. The only worship with them is external; internal worship which is of charity alone, they reject. Hence it is said that Ham he is the father of Canaan.

1064. Verse 19. *These three are the sons of Noah; and by them was the whole earth overspread. These three are the sons of Noah*, signifies these are the three genera of doctrines which are those of churches in general; *and by them was the whole earth overspread*, signifies that thence were derived all doctrines, both true and false.

1065. That *these three are the sons of Noah*, signifies that these are the three genera of doctrines, which are those of churches in general, was explained just above. There are indeed innumerable less universal genera of doctrines; but there are not more genera that are universal. They who neither acknowledge charity, faith, nor external worship, are not of any church; they are therefore not here treated of, because the subject here is the church.

1066. That *by them was the whole earth overspread*, signifies that hence were derived all doctrines, both true and false, is evident from the signification of the earth. The term earth, or land [*terra*], in the Word, is used with various meanings. In a universal sense it denotes the place, or region of the earth where the church is, or where the church was; as the land [*terra*] of Canaan, the land of Judah, the land of Israel. Thus, universally, it denotes all who are of the church; for the term land, or earth, is used on account of the man who dwells

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therein, as is known also in common discourse. In ancient times, therefore, when they spoke "of all the earth," they did not mean the whole habitable globe, but only the land where the church was, and thus the church itself, as may appear from the following passages from the Word. It is written in Isaiah: "Jehovah maketh the *earth* empty; in emptying he will empty the *land;* the *earth* shall mourn, it is confounded; the *earth* also is defiled under the inhabitants thereof; therefore the curse consumeth the *earth;* therefore the inhabitants of the *earth* are burned, and few men left.—The cataracts from on high are opened, and the foundations of the *earth* are moved; in breaking, the *earth* is broken; in disrupting, the *earth* is disrupted; in moving, the *earth* is moved. The *earth* shall reel to and fro like a drunkard, and shall be shaken like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again," (Isaiah xxiv. 1, 3—6, 18—20.) The earth denotes the people who dwell therein, and indeed the people of the church, and thus the church itself, and the things of the church which were vastated; of which, when vastated, it is said that they shall be emptied and moved, that they shall reel to and fro like a drunkard, be shaken, and fall, and not rise again. That by the earth or land is signified man and consequently the church, which is of man, appears from Malachi: "All nations shall call you blessed; for *ye shall be a delightsome land,*" (iii. 12.) That it denotes the church, is evident from Isaiah: "Have ye not understood the foundations of the *earth?*" (xl. 21); the foundations of the earth here are the foundations of the church. Again: "Behold I create new heavens and a new earth," (lxv. 17; lxvi. 22; Rev. xxi. 1.) New heavens and a new earth denote the kingdom of the Lord and the church. So in Zechariah: "Jehovah who stretcheth forth the heavens, and foundeth the *earth,* and formeth the spirit of man in the midst of him," (xii. 1.) Here also the earth denotes the church. Thus also above: "In the beginning God created the heavens and the *earth,*" (Gen. i. 1;) "The heavens and the *earth* were finished," (ii. 1;) "These are the nativities of the heaven and the *earth,*" (ii. 4.) In each case it denotes the church,—which was created, formed, and made. And in Joel: "The *earth* shall quake before them, the heavens shall tremble, and the sun and the moon have become *black,*" (ii. 10;) speaking of the church and the things which are of the church; which being vastated, the heavens and earth are said to be moved, and the sun and the moon,—that is, love and faith,—to be made black. And in Jeremiah: "I beheld the *earth,* and lo, it was void and empty, and the heavens, and they had no light," (iv. 23.) The earth here signifies man, in whom there is nothing of the church. And again: "The *whole land* shall be desolate, yet will I not make a consummation; for this shall

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the *earth* mourn, and the heavens be black," (iv. 27, 28.) Here likewise the church is spoken of, of which the exteriors are the earth, and the interiors the heavens, which are said to be black, and to have no light, when there is no longer the wisdom of good and the understanding of truth; then also the earth is void and empty; and in like manner the man of the church, who ought to be a church. That elsewhere by the *whole earth* is also meant the church only, appears in Daniel: "The fourth beast shall be the fourth kingdom in the *earth*, which shall be diverse from all kingdoms, and shall devour the *whole earth*, and shall tread it down and break it in pieces," (vii. 23.) The whole earth is the church and those things which are of the church; for the Word does not, like profane writings, treat of monarchical powers, but of the holy things and states of the church, which are signified by the kingdoms of the earth. So in Jeremiah: "A great whirlwind shall be raised up from the sides of the earth, and the slain of Jehovah shall be at that day from *the end of the earth even unto the end of the earth*," (xxv. 32, 33.) Here from the end of the earth to the end of the earth denotes the church, and all that is of the church. And in Isaiah: "The *whole earth* is at rest, and is quiet; they break forth with singing," (xiv. 7.) Here the whole earth denotes the church. And in Ezekiel: "As the *whole earth* rejoiceth," (xxxv. 14.) Here also the whole earth means the church. Again in Isaiah: "I have sworn that the waters of Noah shall no more go over the *earth*," (liv. 9.) Here the earth denotes the church; for the church is the subject treated of in this passage. As the earth [land], in the Word, signifies the church, it also signifies what is not the church; for to every such expression there are contrary or opposite senses:—as the different lands of the Gentiles; in general all lands out of the land of Canaan. Therefore the land, or earth, is also taken to denote the people, or the man, out of the church; and hence to denote the external man, his will, his *proprium*, and so on. It is rarely used in the Word to denote the whole habitable globe, unless it then signifies the whole human race, as to their state, whether of the church or not of the church. And as the earth is the continent of the ground, which also is the church, and the ground is the continent or the field, therefore this is an expression signifying, because it involves, many things. But what it signifies appears from the matter, as from its own subject, which is treated of, and of which it is predicated. Hence it now appears, that by the whole earth here which was overspread by the sons of Noah, is not signified the entire globe, or the whole human race, but all the doctrines, both true and false, which belonged to the churches.

1067. Verse 20. *And Noah began to be a man* [vir] *of the ground, and he planted a vineyard. Noah began to be a man of*

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the ground, signifies, in general, man instructed in the doctrinals of faith; *and he planted a vineyard*, signifies that a church was thence derived; a vineyard is the spiritual church.

1068. *Noah began to be a man* [vir] *of the ground.* That this signifies in general man [*homo*] instructed in the doctrinals of faith, is evident from the signification of the ground (see above, n. 268, 566) which is, the man of the church, or, what is the same, the church; for that there may be a church, man must be a church. The church is called the ground from the fact that it receives the seeds of faith, or the truths and goods of faith. The ground is distinguished from the earth,—which, as has been shewn, also signifies the church,—as faith is from charity; as charity is the continent of faith, so the earth is the continent of the ground. When, therefore, the subject treated of is the church in general, it is called the earth; but when the church in particular is treated of, it is called the ground, as in this instance; for the general is a complex of the things which are thence derived. The doctrinals which the man of the Ancient Church possessed, were, as has been said, from the revelations and perceptions of the Most Ancient Church, which had been preserved, and in which they had faith, as we at this day have in the Word. These doctrinals were their Word; wherefore, that Noah began to be a man [*vir*] of the ground, signifies man [*homo*] instructed in the doctrinals of faith.

1069. That *he planted a vineyard*, signifies that a church was thence derived, and that a vineyard is the spiritual church, is evident from the signification of a vineyard. In the Word, churches are often described by gardens, and also by the trees of the garden; and they are likewise so named on account of their fruits, which signify those things which are of love and charity; and hence it is said that a man is known by his fruit. The comparisons of churches with gardens, trees, and fruits, arise from representations in heaven, where gardens of inexpressible beauty are sometimes presented to view, according to the spheres of faith. Hence also the celestial church was described by a paradisiacal garden, wherein were trees of every kind; and by the trees of the garden were signified the perceptions of that church, and by their fruits the goods of every kind which are of love. But the Ancient Church, because it was spiritual, is described by a vineyard, on account of its fruits, which are grapes; which represent and signify the works of charity, as is evident from many passages of the Word. Thus it is written in Isaiah: "I will sing to my well-beloved a song of my beloved, of his *vineyard*. My beloved had a *vineyard* in the horn of a son of oil; and he fenced it, and surrounded it with stones, and *planted it* with a *noble vine*, and built a tower in the midst of it, and also cut out a wine-press therein; and he expected that it should bring forth *grapes*, and

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it brought forth *wild grapes*. And now, O inhabitant of Jerusalem, and man of Judah, judge, I pray, betwixt me and my *vineyard*.—The *vineyard* of Jehovah Zebaoth is the house of Israel," (v. 1—7.) The vineyard here is the ancient, thus, the spiritual church, and it is expressly said that it is the house of Israel; for by Israel in the Word is signified the spiritual church, and by Judah the celestial church. So in Jeremiah: "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet *plant vineyards* in the mountains of Samaria," (xxxi. 4, 5.) Here the vineyard denotes the spiritual church; and the subject treated of is Israel, by whom, as was said, is signified the spiritual church. In Ezekiel: "When I shall have gathered the house of Israel from the people, they shall dwell upon the earth in confidence, and shall build houses, and *plant vineyards*," (xxviii. 25, 26.) Here the vineyard stands for the spiritual church, or Israel; and to plant vineyards is to be instructed in the truths and goods of faith. In Amos: "I have smitten you with blasting and mildew; the palmer-worm shall devour your gardens, and your *vineyards*, and your fig-trees, and your olive-yards.—Thus will I do to thee, O Israel," (iv. 9, 12.) Gardens denote the things which are of the church; vineyards the spiritual things of the church; fig-trees the natural things; and olive-yards the celestial things; thus they denote those things which are of the spiritual church, or Israel. Again in the same prophet: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall *plant vineyards*, and drink the *wine* thereof; they shall also make gardens, and eat the fruit of them," (ix. 14.) To plant vineyards denotes the planting of a spiritual church; thus the vineyard stands for the spiritual church, or Israel. As a vineyard signifies the spiritual church, so also does the vine; for the vine is of the vineyard. The relation is like that of the church and the man of the church; wherefore it is the same thing. It is written in Jeremiah: "Is Israel a servant? is he home-born? why is he made a spoil?—*I had planted thee wholly a noble vine*, a seed of truth, and now art thou turned into the degenerate plants of a *strange vine* unto me?" (ii. 14, 21.) The vine denotes the spiritual church, or Israel. In Ezekiel: "Take thou up a lamentation upon the princes of Israel. Thy mother is like a *vine* in thy likeness, planted by the waters; fruitful and full of boughs, by reason of many waters," (xix. 1, 10.) The vine here denotes the ancient spiritual church, which is the mother; so it denotes Israel; wherefore it is said also "in thy likeness." In Hosea: "Israel is an empty *vine*, he bringeth forth fruit like himself," (x. 1.) The *vine* denotes the spiritual church, or Israel; here, that

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church desolated. Again, in the same prophet: "O Israel, return to Jehovah thy God.—I will be as the dew to Israel.—They that dwell under his shadow shall return; they shall revive the corn, and blossom forth as the *vine;* the remembrance of him shall be as the wine of Lebanon," (xiv. 1, 5, 7.) Here the vine is the spiritual church, or Israel. So in Moses: "Until Shiloh shall come,—binding his foal to the *vine,* and the son of his ass to the *noble vine,*" (Gen. xlix. 10, 11;) speaking prophetically of the Lord, the vine and the noble vine denote spiritual churches. The Lord's parables concerning the laborers in the vineyards likewise signified spiritual churches (Matt. xx. 1—16; xxi. 33—44; Mark xii. 1—12; Luke xx. 9—16). As the vine signifies the spiritual church, and the chief thing of the spiritual church is charity, in which the Lord is present, and by which he conjoins himself to man, and by which he alone operates every good, therefore the Lord compares himself to a vine, and describes the man of the church, or the spiritual church, in these words in John: "I am the true *vine,* and my Father is the *vine-dresser.* Every branch in me that *beareth not fruit* he taketh away: but every branch that *beareth fruit* he will prune it, *that it may bring forth more fruit.*—Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the *vine,* no more can ye except ye abide in me. *I am the vine,* ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—This is my commandment, that ye love one another, as I have loved you," (xv. 1, 2, 4, 5, 12.) Hence may be seen the nature of the spiritual church.

1070. Verse 21. *And he drank of the wine, and was drunken; and he was uncovered in the midst of his tent. And he drank of the wine,* signifies that he wished to search into those things which are of faith; *and was drunken,* signifies that he thence fell into errors; *and he was uncovered in the midst of his tent,* signifies the perversions which thence resulted; *the midst of his tent* is that which is the principal of faith.

1071. That *he drank of the wine,* signifies that he desired to search into the things which are of faith, is evident from the signification of wine. A vineyard, or the vine, as has been shewn, denotes the spiritual church, or the man of that church; the grape, and bunches and clusters of grapes, are the fruit of the vine, and signify charity and those things which are of charity; but wine signifies faith from thence, and all things which are of faith. Thus the grape is the celestial principle of that church, and wine its spiritual principle; the former, or the celestial, as has often been said before, is of the will, and the latter, or the spiritual, is of the understanding. That he drank of the wine, signifies that he desired to search into the things of faith, and this by reasonings, is evident from the fact that he

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was drunken, that is, that he fell into errors. For the man of this church had not perception like the man of the Most Ancient Church, but was obliged to learn what was good and true by means of the doctrinals of faith collected from the perception of the Most Ancient Church, and preserved; which doctrinals constituted the Word of that church. These doctrinals of faith, like the Word, were such, in many instances, that without perception they could not be believed; for spiritual and celestial things infinitely transcend the human capacity, and hence comes reasoning. He, however, who is not willing to believe [doctrines] before he comprehends them, can never believe, as has been repeatedly shewn before (see n. 128—130, 195, 196, 215, 232, 233). That grapes in the Word signify charity, and the things that are of charity, and that wine signifies the faith from thence, and the things that are of faith, is evident from the following passages. In Isaiah; "My beloved had a *vineyard* in the horn of a son of oil, and he looked that it should bring forth *grapes*, and it brought forth *wild grapes*," (v. 1, 2, 4.) Here grapes denote charity and its fruits. In Jeremiah: "In collecting I will collect them, saith Jehovah: there are no *grapes* on the *vine*, nor figs on the fig-tree," (viii. 13.) The vine denotes the spiritual church, and grapes charity. In Hosea: "I found Israel like *grapes* in the wilderness; I saw your fathers as the first ripe in the fig-tree, at her first time," (ix. 10.) Israel denotes the Ancient Church; and grapes denote that it is endued with charity. It is used in an opposite sense when Israel is put for the sons of Jacob. In Micah: "There is no *cluster* to eat, my soul desired the first-ripe fruit. The holy [one] has perished out of the earth, and there is none upright amongst men," (vii. 1, 2.) The cluster denotes charity, or the holy [one]; and the first-ripe denotes faith, or the upright. In Isaiah: "Thus saith Jehovah, As the *new wine* is found in the *cluster*, and he saith, Destroy it not, because a blessing is in it," (lxv. 8.) The cluster denotes charity, and the new wine the goods and truths of charity thence derived. In Moses: "He washed his garment in *wine*, and his vesture in the blood of *grapes*," (Gen. xlix. 11.) This is said prophetically of the Lord. Wine denotes what is spiritual from the celestial; the blood of grapes denotes what is celestial, with reference to spiritual churches; thus, grapes denote charity itself, and wine faith itself. And in John: "The angel said, Thrust in thy sharp sickle, and gather the *clusters of the vine* of the earth; for her *grapes* are fully ripe," (Rev. xiv. 18.) Here the last times are spoken of, when there is no faith, that is, when there is no charity; for there is no other faith than the faith of charity, and it is essentially charity itself; wherefore when it is said that there is no longer any faith, as in the last times, it is to be understood that there is no charity. As grapes signify

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charity, so wine signifies faith from thence; for wine is from grapes. Besides the many passages already quoted, on the subject of the vineyard and the vine, this is evident from the following. In Isaiah, "Gladness is taken away and joy out of Carmel; and in the *vineyards* there shall be no singing, neither shall there be shouting; the treaders shall tread out no *wine* in the presses," (xvi. 10;) denoting that the spiritual church, which is Carmel, was vastated; the treading out no wine in the presses, denotes that there were no longer any who were in faith. Again: "The inhabitants of the earth are burned, and few men left. The *new wine* mourneth, the *vine* languisheth.—They shall not drink *wine* with a song; *strong drink* shall be bitter to them that drink it. There is a crying for *wine* in the streets," (xxiv. 6, 7, 9, 11.) This is said of the spiritual church vastated; wine here denotes the truths of faith, which were esteemed of no value. In Jeremiah: "They say to their mothers, Where is corn and *wine?* when they swooned as the wounded in the streets of the city," (Lam. ii. 12.) Where is corn and wine? signifies, where is love and faith? the streets of the city here, as in other parts of the Word, signify truths; and the wounded here are those who do not know what are the truths of faith. So in Amos: "I will bring again the captivity of my people Israel, and they shall build the desolate cities, and inhabit them, and they shall plant *vineyards*, and *drink the wine* thereof," (ix. 14.) This is said of the spiritual church or Israel, which is said to plant vineyards and drink wine, when it becomes such that from charity it has faith. So in Zephaniah: "They shall build houses, but not inhabit them; and they shall *plant vineyards*, but not *drink the wine* thereof," (i. 13; also Amos v. 11;) denoting the contrary state, when the spiritual church is vastated. And in Zechariah: "They shall be like mighty Ephraim, and their heart shall rejoice as through *wine;* yea, and their sons shall see and be glad," (x. 7.) This is said concerning the house of Judah; that it should be thus on account of the goods and truths of faith. And in John: "See thou hurt not the oil and the *wine*," (Rev. vi. 6;) denotes that they ought not to injure celestial and spiritual things, or those things which are of love and faith. As wine signified faith towards the Lord, therefore faith, even in the Jewish church, was represented in the sacrifices by a libation of wine; concerning which see Numb. xv. 2—15; xxviii. 11—15, and 18 to the end; xxix. 7 to the end; Levit. xxiii. 12, 13; and Exod. xxix. 40. Wherefore it is thus written in Hosea: "The floor and the *wine-press* shall not feed them, and the *new wine* shall fail in her, they shall not dwell in the land of Jehovah, and Ephraim is returned to Egypt, and they shall eat the unclean thing in Assyria. They shall not *offer a libation of wine* to Jehovah, neither shall they be pleasing unto him," (ix. 2—4.) The subject here spoken of is Israel, or the

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spiritual church, and those therein who pervert and contaminate the true and holy things of faith, through their desire to search into them by means of sciences and reasonings; for Egypt is science, Assyria reasoning, and Ephraim those who reason.

1072. That *he was drunken* signifies that he thence fell into errors, is evident from the signification of a drunkard in the Word. They are called drunkards who believe nothing but what they comprehend, and on that account inquire into the mysteries of faith; and because this is done by means of sensual, or scientific, or philosophical things, according to the quality of the man, he cannot otherwise than sink into errors. The thought of man is merely terrestrial, corporeal, and material, because it is from terrestrial, corporeal, and material things, which are continually cleaving thereto, and in which the ideas of his thought are founded and terminated. Wherefore, to think and reason from these things concerning things divine, is to bring oneself into errors and perversions; and it is as impossible for a man thence to obtain faith, as for a camel to go through the eye of a needle. The error and insanity which are hence derived are called in the Word drunkenness; yea, souls or spirits in the other life, who argue about the truths of faith and against them, even become like drunkards, and behave in a similar manner,—of whom, by the divine mercy of the Lord, more will be said hereafter. Spirits who are in the faith of charity are readily distinguished from those who are not. Those who are in the faith of charity do not argue about the truths of faith, but say that they are so, and also, as far as they can, confirm them by things of sense, by scientifics, and by the analysis of reason; but as soon as anything obscure intervenes, which they do not comprehend, this they set aside, and never suffer such a thing to lead them into doubt,—saying that there are very few things which they are able to comprehend, and therefore to think that a thing is not true because they do not understand it would be insane. These are they who are in charity. But those, on the contrary, who are not in the faith of charity, desire nothing else than to argue whether a thing be so, and to know how it is, —saying that unless they can understand how it is, they cannot believe that it is so. From this circumstance only, it is instantly known that they are in no faith, and the proof of it is, that they not only doubt about all things of faith, but in their hearts they even deny them; and when they are instructed how the matter is, they still persist, and move all manner of scruples against them, and are never at rest, even though it were to eternity. They who so persist accumulate errors upon errors. It is these, or such as these, who, in the Word, are said to be drunk with wine or strong drink; as in Isaiah: "They also have erred through *wine*, and through *strong drink* are out of the way; the priest and the prophet have erred through *strong drink;* they

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are swallowed up of *wine*, they are out of the way through *strong drink*, they err in vision.—All tables are full of vomit and filthiness. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," (xxviii. 7—9.) Here it is evident that such are understood. Again, in the same prophet: "How say ye to Pharaoh, I am the son of the wise, the son of the king of antiquity?—Where are now thy wise men? and let them tell I pray.—Jehovah hath mingled a spirit of perversities in the midst thereof, and they have caused Egypt to err in every work thereof, as a *drunken man* staggereth in his vomit," (xix. 11, 12, 14.) A drunken man here denotes those who desire by means of scientifics to search into things spiritual and celestial; Egypt signifies the scientific principle, and hence he calls himself the son of the wise. In Jeremiah: "*Drink ye* and *be drunken*, and vomit, and fall, and rise no more," (xxv. 27;) denoting falsities. So in David: "They reel to and fro, and stagger like a *drunken man*, and all their wisdom is swallowed up," (Psalm cvii. 27.) And again, in Isaiah: "Come ye, I will fetch *wine*, and *we will be drunken with strong drink*, and to-morrow shall be as this day, great in abundance," (lvi. 12.) This is predicated of those things which are contrary to the truths of faith. Again in Jeremiah: "Every bottle shall be filled with *wine*;—all the inhabitants of Jerusalem with *drunkenness*," (xiii. 12, 13.) Wine denotes faith; and drunkenness denotes errors. In Joel: "Awake, ye *drunkards*, and weep, and howl, all ye *drinkers of wine*, because of the *new wine*, for it is cut off from your mouth; for a nation is come up upon my land, he hath laid my *vine* waste," (i. 5—7;) speaking of the church vastated as to the truths of faith. In John: "Babylon hath made all nations drink of the *wine* of the wrath of her fornication.—The inhabitants of the earth are drunken with the *wine* of fornication," (Rev. xiv. 8, 10; xvi. 19; xvii. 2; xviii. 3; xix. 15.) The wine of fornication denotes the adulterated truths of faith, of which drunkenness is predicated. Likewise in Jeremiah: "Babylon is a *cup* of gold in the hand of Jehovah, making all the earth *drunken*; the nations have *drunken of her wine*; therefore the nations are mad," (li. 7.) Because drunkenness signified insanity in regard to the truths of faith, therefore it was also made a representative, and was thus prohibited to Aaron: "Do not drink *wine, nor drink that maketh drunken*, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die;—that ye may put a difference between holy and unholy, and between unclean and clean," (Levit. x. 9, 10.) They who believe nothing but what they comprehend by things of sense, and by scientifics, were also called "mighty to drink;" as in Isaiah: "Woe unto them that are wise in their own eyes, and intelligent in their own sight! Woe unto them that are *mighty*

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to drink wine, and men of strength to *mingle strong drink!*" (v. 21, 22.) They are said to be wise in their own eyes and intelligent in their own sight, because they that reason against the truths of faith deem themselves wiser than others. But they who care nothing for the Word and the truths of faith, and thus have no desire to know anything about faith, denying its first principles, are described as being drunken without wine; as in Isaiah: "*They are drunken, and not with wine, they stagger, but not with strong drink*, for Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes," (xxix. 9, 10.) That such are meant, is evident from what precedes and follows in the prophet. Such drunkards imagine themselves more awake than others, but they are in a profound sleep. That the Ancient Church in the beginning was such as is described in this verse, and especially those members of it who were of the stock of the Most Ancient Church, is evident from what was said before, at n. 788.

1073. That *he was uncovered in the midst of his tent*, signifies the perversions which thence resulted, is evident from the signification of being uncovered or naked: for he with whom there are no truths of faith is said to be uncovered or naked from drunkenness with wine, and still more he with whom the truths of faith are perverted. The truths of faith are themselves compared to garments, which cover the goods of charity, or charity; for charity is the very body, and therefore truths are garments; or, what is the same, charity is the very soul, and the truths of faith are as the body, which is the vestment of the soul. Truths of faith, moreover, are called garments and a covering, in the Word; wherefore, in a subsequent verse (ver. 23), it is said that Shem and Japheth took *a garment*, and covered the nakedness of their father. Spiritual things are to celestial things as the body which invests the soul, or as the garments which clothe the body, and in heaven they are also represented by garments. Here, because he is said to have lain uncovered, it is signified that he deprived himself of the truths of faith, through his desire to investigate them by means of sensual things, and by reasonings thence. Such things are signified in the Word by lying naked from drunkenness with wine; thus, in Jeremiah: "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz, the *cup* also shall pass through unto thee, *thou shalt be drunken, and shalt make thyself naked*," (Lament. iv. 21.) And in Habakkuk: "Woe unto him that giveth his neighbor *drink*, and *maketh him drunken also to look upon their nakedness!*" (ii. 15.)

1074. That *the midst of the tent* is the principal of faith, is evident from the signification of the midst, and from the signification of a tent. The midst in the Word signifies the inmost; and a tent signifies charity, or worship from charity. Charity is the inmost, that is, the principal of faith and worship, and

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thus the midst of the tent. That the midst signifies the inmost has been shewn before; and that a tent is the holy principle of love, or charity, may be seen above, at n. 414.

1075. Verse 22. *And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.* *Ham* and *Canaan* have the same signification here as before;—*Ham* is the church corrupted, and *Canaan*, worship in externals without the internal; *he saw the nakedness of his father*, signifies that he observed the errors and perversions, before mentioned; and *told his two brethren without*, signifies that he derided;—they are said to be his brethren because he professed faith.

1076. That *Ham* signifies the church corrupted, appears from what has been said before concerning Ham. A church is said to be perverted which acknowledges the Word, and has a kind of worship similar to that of the true church, but still separates faith from charity, thus from its essential and from its life; faith thence becomes a something dead, and thereby the church cannot but be corrupted. What they become who fall into this state, is evident from the consideration, that they can never have any conscience; for conscience, which is really conscience, can never be bestowed except from charity. It is charity that makes conscience, that is, the Lord by means of charity. For what is conscience but to do no evil to any one, in whatever way, and to do good to all in every way? Thus conscience is of charity, never of faith separated from charity. If they have any conscience, it is a false conscience, such as is described above; and as they are without conscience, in proportion as external restraints are removed they rush into all wickedness. Indeed, they do not know what charity is, except only in name. And as they are without charity, they do not know what faith is. When they are interrogated, they are able to make no other answer than that it is a certain way of thinking; some that it is confidence; others that it consists of the knowledges of faith; few that it is a life according to those knowledges; and scarcely any that it is a life of charity, or mutual love. And if they are told this, and opportunity is given them for reflection, they make no other answer than that all love begins with self, and that he is worse than a heathen who does not take care of himself, and his own; wherefore they regard nothing but themselves and the world. Hence it comes to pass that they live in the *proprium*, the nature of which has been several times before described. These are they who are called Ham.

1077. Since those who are here called Ham and Canaan, that is, who separate faith from charity, and thus make worship to consist only in external observances, are not able to know what and whence conscience is, it shall be told in a few words. Conscience is formed by the truths of faith; for what a man has heard, acknowledged and believed, this makes conscience with

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him. To act afterwards contrary to these things is with him to act against conscience, as must be clear to every one. Hence it is that unless they be truths of faith which he hears, acknowledges, and believes, he cannot have a true conscience; for man is regenerated by truths of faith, the Lord operating in charity. Thus, by these truths he receives a conscience; and this conscience is the new man himself. It is therefore evident that the truths of faith are the means by which he may become—that is, by which he may live—a man, according to those things which faith teaches, of which the principal is, to love the Lord above all things and the neighbor as himself. If he does not live according to them, what is his faith but an empty thing, a sounding name, or a something separated from heavenly life, in which being separated there is no salvation? For, to believe that a man can be saved, whatever may be his life, if he only have faith, is to say that he can be saved, even though he have no charity, and even though he have no conscience; that is, he can be saved even though he indulge in hatred, in revenge, in thieving, in adultery; in a word, in all things that are against charity and conscience, although it were at the last hour of his life. Let them consider now; when men are in a principle so false, what truth of faith is there that can form their conscience? Is it not formed of what is false? If they imagine that they have anything of conscience, it is only external restraints,—such as the fear of the law, of the loss of honor, of gain, or of reputation, on account of these things,—which make with them what they call conscience, whereby they are restrained from doing injury to the neighbor, and inclined to do him good. But since this is not conscience, because it is not charity, on the loosening or removal of these restraints such men rush into the greatest vices and obscenities. But it is quite otherwise with those who, although they have said that faith alone saves, have yet lived a life of charity; for in their faith there was charity from the Lord.

1078. That *the father of Canaan* signifies worship in externals without the internal was stated above. From faith separated from charity, no other worship can exist; for the internal man is charity, and never faith without charity. And hence, he who is destitute of charity can have no other worship than external without the internal; and because such worship derives its existence from faith separated from charity, Ham is called the father of Canaan, and in what follows Ham is not treated of, but Canaan.

1079. That *he saw the nakedness of his father*, signifies that he observed these errors and perversions, is evident from the signification of nakedness,—spoken of just above, as well as before, at n. 213, 214,—which is, what is evil and perverted. They who are in faith separated from charity are here described

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by Ham; in that he observed the nakedness of his father, that is, his errors and perversions. They who are in such a state see nothing else in man. But it is otherwise with those who are in the faith of charity; they observe the good, and if they see what is evil and false they excuse it, and if possible strive to amend it in him, as it is here related of Shem and Japhet. Where there is no charity, there is the love of self, consequently hatred towards all who do not favor self; hence it is that such men see nothing else but the evil in their neighbor, and if they observe any good, either perceive it as nothing, or interpret it into evil. It is quite otherwise with those who are in charity. By this are these two kinds of men distinguished, especially when they come into the other life. With those who are in no charity the spirit of hatred is then manifest in every least thing. They wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover evil,—continually purposing in their mind to condemn, to punish, and torment. But they who are in charity, scarcely see the evil of another, but observe all that is good and true in him, and what is evil and false they interpret into good. Such are all the angels, and this disposition they have from the Lord, who turns all evil into good.

1080. That *he told his two brethren*, signifies that he derided, follows now from what has been said; for with those who are in no charity, there is a continual contempt or derision of others, and as often as opportunity is offered they publish their errors. That they do not these things openly, is merely on account of external restraints which inhibit them,—such as the fear of the law, the fear of their life, of the loss of honor, of gain, and of reputation, on account of them. Hence it is that they cherish such things inwardly, while outwardly they put on the appearance of friendliness. In this way they procure to themselves two spheres, which are manifestly perceived in the other life, the one, which is interior, being full of hatreds, the other, which is exterior, being simulative of goodness. These spheres being utterly discordant cannot but be in conflict with each other; wherefore when their external sphere is removed, so that they can no longer dissemble, they rush into every kind of wickedness; and when it is not removed, hatred perceptibly lurks in their every expression; hence their punishments and torments.

1081. That they are called his brethren because he professed faith, is evident from what was shewn at n. 367, namely, that charity is the brother of faith.

1082. Verse 23. *And Shem and Japheth took a garment, and they both laid it upon the shoulder, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.* By *Shem* is signified, as has been said, the internal church; by *Japheth* the external church corresponding to it; *they took a garment*, signifies

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that they interpreted it for good; *and they both laid it upon the shoulder*, signifies that they did this with all their power; *and went backward*, signifies that they did not attend to errors and perversions; *and covered the nakedness of their father*, signifies that they thus excused them; *and their faces were backward, and they saw not their father's nakedness*, signifies that it ought to be so done, and that such things as errors and mistakes from reasonings ought not to be attended to.

1083. That by *Shem* is signified the internal church, and by *Japheth* the external corresponding to it, was stated above. Wherever there is a church there will be of necessity an internal and an external; for man, who is a church, is internal and external. Before he becomes a church, that is, before he is regenerated, he is in externals; and while he is being regenerated he is led from externals, yea, by means of externals to internals, as has been said and shewn before; and afterwards, when he is regenerated, all things that are of the internal man terminate in externals. Thus, of necessity, every church will be internal and external. So it was with the Ancient Church, and is with the Christian Church at the present day. The internals of the Ancient Church were all things that are of charity and of faith from thence; all humiliation, all adoration of the Lord from charity, every good affection towards the neighbor, and other things of a like nature. The externals of that church were sacrifices, libations, and many other things, which all, by representation, referred to the Lord, and regarded him. Hence internals were in externals, and made one church. The internals of the Christian Church are precisely similar to the internals of the Ancient Church; but other externals have succeeded, namely symbolical [rites, or ordinances], in place of sacrifices and such things,—which in like manner refer to the Lord. Thus again internals and externals form one. The Ancient Church did not differ in the least from the Christian Church as to internals, but only as to externals; the worship of the Lord from charity can never differ, however externals may be changed. As has been said, the church cannot exist unless there be an internal and an external; the internal by itself would be a something undefined, unless it terminated in some external. In fact, man is such,—and this applies to the greater part of mankind,—that he does not know what the internal man is, and what is of the internal; wherefore, unless there were external worship, he would know nothing whatever of what is holy. When such men have charity, and thence a conscience, they have internal worship with them in the external; for the Lord operates with them in charity, and in conscience, and causes all their worship to partake of what is internal. It is otherwise with those who have not charity, and thence a conscience; they may have worship in externals, but it is separated from the internal, as their faith is separated from

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charity. Such worship is called Canaan; and such faith is called Ham; and because such worship comes from faith separated, therefore Ham is called the father of Canaan.

1084. That *they took a garment*, signifies that they interpreted it for good, is evident from what has been already said; to take a garment and cover the nakedness of any one, can have no other signification, when being uncovered, and naked, signify errors and perversions.

1085. That *they laid it upon the shoulder*, signifies that they did this with all their power,—namely, interpreted for good and excused it, appears from the signification of the shoulder, which is all power. That the hand, in the Word, signifies power, was shewn above; the arm signifies still greater power; and the shoulder all power, as may be seen from the following passages in the Word: "Ye have thrust with side and with *shoulder*, and have pushed all the diseased with your horns till ye have scattered them abroad," (Ezek. xxxiv. 21.) With side and with shoulder here denotes all the soul and all the power, and to push with horns denotes all the strength. Again, in the same prophet: "And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. When they took hold of thee by *the palm of the hand* thou didst break and rend all their *shoulder*," (xxix. 6, 7.) This is said of those who wish to search out spiritual truths by means of scientifics. The staff of reed denotes such power; to take hold of the hand is to confide therein; and to rend all their shoulder, to deprive of all power, so that they know nothing. In Zephaniah: "That they all may call upon the name of Jehovah, to serve him with *one shoulder*," (iii. 9;) meaning with one soul, and thus one power. In Zechariah: "They refused to hearken, and gave a refractory *shoulder*," (vii. 11;) denoting that they resisted with all their power. In Isaiah: "They go to the goldsmith, who maketh gold and silver into a god: they adore, yea, they worship; they bear it upon the *shoulder*, they carry it," (xlvi. 6, 7;) denoting that with all their power they adore an idol, which is to bear *it on the shoulder*. Again: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His *shoulder;* and His name shall be called Wonderful, Counsellor, God, Hero, The Father of Eternity, The Prince of Peace," (ix. 6.) This is predicated of the Lord and of his power and might, wherefore it is said, *upon his shoulder*. And again: "The key of the house of David will I lay upon his *shoulder;* and he shall open, and none shall shut; and he shall shut, and none shall open," (xxii. 22.) Here likewise the Lord is spoken of; and to lay the key of the house of David upon his shoulder denotes power and might.

1086. That *they went backward*, signifies that they did not attend to errors and perversions, is evident from the signification

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of going backward, which is to avert the eyes and not to see, as also appears from what follows, where it is said, that they did not see the nakedness of their father; not to see, in the internal sense, is not to attend to.

1087. That *they covered the nakedness of their father*, signifies that they thus excused them, is equally evident from the series, and from the signification of nakedness, which is, perversions.

1088. That *their faces were backward, and they saw not their father's nakedness*, signifies that it ought to be so done, and that such things as errors and mistakes from reasonings ought not to be attended to, is evident from the repetition; for almost the same words are said here as just before; wherefore, at the same time, these words form also a conclusion. For such was this parent church, or the man of this church, that he did not do this from wickedness, but from simplicity, as is evident from what presently follows, where it is said that Noah awoke from his wine, that is, that he was better instructed. As regards this subject; they who are in no charity, think only evil of their neighbor, nor do they speak anything but evil; or if good, it is for the sake of themselves, or of the favor of him whom they flatter under the appearance of friendship. But they who are in charity think and speak nothing else than good of their neighbor, and this not for their own sake, or to gain the favor of others whom they flatter, but from the Lord thus operating in charity. The former are like the evil spirits, and the latter like the angels who are attendant upon man; the evil spirits excite nothing but man's evils and falsities, and condemn him; but the angels excite only goods and truths, and what is evil and false they excuse. Hence it is evident, that they who are in no charity are under the dominion of the evil spirits, through whom man has communication with hell; and that they who are in charity are governed by the angels, through whom man has communication with heaven.

1089. Verse 24. *And Noah awoke from his wine, and knew what his younger son had done unto him. Noah awoke from his wine*, signifies, when he was better instructed; *and knew what his younger son had done unto him*, signifies that external worship separated from internal is such that it derides.

1090. That *Noah awoke from his wine*, signifies when he was better instructed, is evident from the signification of awaking after drunkenness, since his drunkenness (verse 21) signified that he fell into errors; wherefore, to awake is nothing else than to arise out of errors.

1091. That *he knew what his younger son had done unto him*, signifies that external worship separated from internal is such that derides. From the literal or historical sense, it appears as if Ham were here meant by the younger son, but from the following verse it is evident that Canaan is meant, for it is said,

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"Cursed be Canaan;" also in the subsequent verses (ver. 26, 27,) it is said that Canaan shall be a servant: and the reason why nothing is related of Ham may be seen in the following verse. It is only to be mentioned here why the order is such that Shem is spoken of in the first place, Ham in the second, Japheth in the third, and Canaan in the fourth. Charity, or Shem, is the first principle of the church; faith, or Ham, is the second; worship from charity, or Japheth, is the third; and worship in externals without faith and charity, or Canaan, is the fourth. Charity is the brother of faith, and hence also worship from charity; but worship in externals without charity is a servant of servants.

1092. Verse 25. *And he said, Cursed be Canaan; a servant of servants shall he be to his brethren. Cursed be Canaan,* signifies that external worship separated from internal averts itself from the Lord; *a servant of servants shall he be to his brethren,* signifies that it is the vilest thing in the church.

1093. That *Cursed be Canaan,* signifies that external worship separated from internal averts itself from the Lord, is evident from the signification of Canaan, and from the signification of being cursed. That Canaan denotes external worship separated from internal, appears from what has been said before concerning Canaan, and also from the fact that he is called cursed, and from the circumstances which follow,—that he should be a servant of servants, and should serve both Shem and Japheth, which nothing else can be than what is separated from the church itself, as is worship only in externals. It is evident from the signification of being cursed, which is to avert oneself from the Lord; for the Lord never curses any one, and is never angry, but it is man who curses himself, by turning from the Lord; concerning which see what was said and shewn before, at n. 223, 245, 592. The Lord is as far from cursing and being angry with any one, as heaven is from earth. Who can believe that the Lord, who is omniscient and omnipotent, and by his wisdom governs the universe, and thus is infinitely above all infirmities, can be angry with dust so miserable, that is, with men, who scarcely know anything that they do, and can do nothing of themselves but what is evil? It is therefore not in the Lord to be angry, but to be merciful. That there are arcana contained in this passage, may be seen even from this circumstance alone, that Ham was not cursed, although it was he who saw his father's nakedness, and shewed it to his brethren, *but Canaan his son,* who was not his only son, nor his first begotten, but the fourth in order, as appears from the following chapter (chap. x. 6), where the sons of Ham are named,—Cush, Misraim, Put, and Canaan; and it was a divine law that the son should not bear the iniquity of the father, as appears in Ezekiel: "The soul which hath sinned, it shall die. *The son shall not bear the iniquity of the father,*

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neither shall the father bear the iniquity of the son," (xviii. 20; Deut. xxiv. 16; 2 Kings xiv. 6.) The same appears also from the consideration, that the iniquity was too light,—namely, that of merely seeing the nakedness of his father, and shewing it to his brethren,—for an entire posterity to be cursed on that account. From these considerations it is clear that arcana are herein contained. The reason why Ham is not here mentioned, but Canaan, is because Ham signifies faith separated from charity in the spiritual church, which cannot be accursed, since in faith, in that church, there is a sacredness, because it is the truth; which, although it is not faith when there is not charity, still as man is regenerated by means of the knowledges of faith, it may be adjoined to charity, and thus in a certain sense is a brother, or is capable of becoming a brother; therefore it was not Ham but Canaan who was cursed. Moreover, the inhabitants of the land of Canaan,—as well the Jews as the Gentiles there,—were such, as to the greater part, that they placed all worship in externals. These are the arcana herein contained; and had there been no interior meaning, Canaan would never have been substituted in the place of Ham. That external worship separate from internal averts itself from the Lord, and thus curses itself, is sufficiently evidentfrom the consideration that they who are in external worship look only to worldly, corporeal, and terrestrial things, thus downwards, immersing in them their mind [*animus*] and life; but more will be said concerning them in what presently follows.

1094. That *a servant of servants shall he be to his brethren*, signifies that it is the vilest thing in the church, appears from the nature of external worship separate from internal. That external worship considered in itself is nothing, unless there be internal worship to make it holy, must be clear to every one. What is external adoration without the adoration of the heart, but a gesture? What is the prayer of the lips if the mind be not in it, but babbling? And what is any work if there be not intention in it, but a thing of nought? Every external therefore is in itself a something lifeless, and lives solely from the internal. The nature of external worship separate from internal was made evident to me from many examples in the other life. The witches and enchantresses there frequented the church and sacraments, equally with others, while they lived in the world; likewise the treacherous, and these indeed more than others; and also those who were delighted with rapine; and the avaricious; and yet they are infernals, and bear the utmost hatred towards the Lord and the neighbor. Their internal worship in the external was, either that they might be seen of the world, or that they might obtain worldly, terrestrial, and corporeal things which they coveted; or that they might deceive under the show of sanctity; or from a kind of habit into which they have been led.

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That such persons are most prone to adore any god or any idol whatsoever that favors themselves and their cupidities, is very evident; and especially from the Jews, who so often fell into idolatries in consequence of placing worship only in externals. The reason is, because such worship in itself is nothing else than idolatrous; for the external is worshipped by them. The nations also in the land of Canaan, which worshipped Baal and other gods, had an almost similar external worship; for they not only had temples and altars, but also sacrifices,—so that their external worship differed little from that of the Jews; only that they named Baal, Ashtaroth, or some other for their god, and the Jews Jehovah,—as they also do at the present day,—supposing that the mere naming of Jehovah would make them holy and elect, when in fact this rather condemns them beyond others; for they are thus able to profane what is holy, which the Gentiles cannot. Such worship is what is called Canaan, who is said to be a servant of servants. That a servant of servants is that which is vilest in the church, may be seen in the following verse.

1095. Verse 26. *And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant. Blessed be Jehovah the God of Shem,* signifies every good for those who from internals worship the Lord; *Shem* is the internal church: *and Canaan shall be his servant,* signifies that such as place worship solely in externals are among those who are capable of performing vile services to the men of the church.

1096. That *blessed be Jehovah the God of Shem,* signifies every good for those who from internals worship the Lord, may appear from the signification of the word blessed. Blessing involves all good, celestial and spiritual, and also natural,—which are signified by blessing in the internal sense. And in the external sense, by blessing is signified all worldly, corporeal, and terrestrial good; but these, if they are a blessing, must necessarily be from the internal blessing, for this only is a blessing, because it is eternal, is conjoined with every felicity, and is the very BEING [*esse*] of blessings. For what can be said TO BE, that is not eternal?—[*quid est nisi æternum*]. Every other being ceases to be. It was a solemn custom with the ancients to say, Blessed be Jehovah; by which they meant, that every blessing, that is, every good is from him; and it was also a form of thanksgiving for the Lord's blessing, both past and present; as in David, (see Psalm xxviii. 6; xxxi. 21; xli. 13; lxvi. 20; lxviii. 19, 35; lxxii. 18, 19; lxxxix. 52; cxix. 12; cxxiv. 6; cxxxv. 21; cxliv. 1,) and also in other places. It is here said, Blessed be JEHOVAH GOD, because the subject treated of is Shem, or the internal church; which church is called internal, from charity. In charity the Lord is present, who is therefore here called Jehovah God; but in truth not so much in the external church, in which, although the Lord is present, yet not as he is in the man of the internal

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church; for the man of the external church still believes that he does the good works of charity of himself. Wherefore when the subject treated of is the man of the external church, then the Lord is called GOD; as in the following verse concerning Japheth, it is said "God shall enlarge Japheth." That every good is for those who worship the Lord from internals, is evident also from the order of things; for the order here is this:—From the Lord proceeds all that is celestial; from the celestial all that is spiritual; and from the spiritual all that is natural. This is the order of existence of all things; and hence it is the order of influx. The celestial is love to the Lord and towards the neighbor; where there is no love the connection is broken, and the Lord is not present; for he flows in only through the celestial, that is, through love. When there is not the celestial, then neither can the spiritual be given, because all that is spiritual is from the Lord through the celestial. The spiritual is faith; there can therefore be no faith except through charity, or love, from the Lord. The case is similar with regard to the natural. According to the same order all goods flow in; hence it follows that they who worship the Lord from internals, that is, from charity, are in possession of every good. But they who do not worship the Lord from charity are not in possession of good, but only of that which feigns to be good, and in itself is evil; as the delight of hatreds and adulteries, which considered in itself is nothing but an excrementitious delight, into which, moreover, it is changed in the other life.

1097. That *Canaan shall be his servant*, signifies that such as place worship solely in externals are among those who are capable of performing vile services to the men of the church, is evident, especially from the representatives in the Jewish church. In the Jewish church the internal church was represented by Judah and Israel,—by Judah the celestial church, by Israel the spiritual church, and by Jacob the external church; but those who place worship solely in externals were represented by the nations whom they called strangers, who were to be their servants, and were to perform vile or menial services [*vilia servitia*] in the church. Thus we read in Isaiah: "*Strangers* shall stand and feed your flock, and the sons of the *alien* shall be your husbandmen and your vine-dressers. But ye shall be named the priests of Jehovah; they shall call you the ministers of our God; ye shall eat the riches of the *Gentiles*, and in their glory shall ye boast yourselves," (lxi. 5, 6.) Here celestial men are called the priests of Jehovah, and spiritual men the ministers of God; those who place worship in externals are the sons of the alien, who were to serve in the fields and in the vineyards. Again, in the same prophet: "*The sons of the stranger* shall build up thy walls, and their kings shall *minister* unto thee," lx. 10.) Here likewise their services are mentioned. Concern-

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ing the Gibeonites it is said in Joshua: "Ye are *cursed*, and there shall none of you be freed from being a bondman, and hewers of woods, and drawers of waters, for the house of my God. And Joshua made them that day hewers of woods and drawers of waters for the congregation, especially for the altar of Jehovah," (ix. 23, 27.) But who were represented by the Gibeonites, because a covenant was made with them, may be seen elsewhere; still they were among those who were to serve in the church. A law was enacted concerning strangers, that if they would receive peace, and open their gates, they should serve as tributaries (Deut. xx. 11; 1 Kings ix. 21, 22). All and the least things in the Word which were written concerning the Jewish church were representative of the Lord's kingdom. The kingdom of the Lord is such that every one, whoever and whatsoever he may be, must perform a use; there is nothing but use which is regarded by the Lord in his kingdom. Even the infernals are obliged to perform a use; but the uses which they perform are most vile. Among those who perform vile uses in the other life are such as have been only in external worship, separate from internal. But the representatives in the Jewish church were such that the mind should reflect not at all upon the person representing, but upon the thing represented. Thus the Jews, who were anything but celestial men, and yet represented them; so Israel was anything but a spiritual man, and yet represented the spiritual man; the same is true of Jacob and others. Thus was it also with their kings and priests, and yet they represented the royalty and holiness of the Lord. This more evidently appears from the consideration, that inanimate things also were representatives,—as the garments of Aaron, the altar itself, the tables whereupon the bread was placed, the lamps, the bread and wine, and also oxen, heifers, goats, sheep, kids, lambs, pigeons, and turtle-doves. And since the children of Judah and Israel only represented the internal and external worship of the Lord's church, and yet more than all others placed worship solely in externals, therefore they, more than all others, are those who, according to his signification here, may be called Canaan.

1098. That it may be known what is meant by Shem, and what by Japheth, that is, who is the man of the internal church, and who the man of the external church, and thence what is meant by Canaan, the following remarks are subjoined. The man of the internal church attributes to the Lord all the good that he does, and all the truth that he thinks; but the man of the external church is ignorant of this, and yet he does good. The man of the internal church makes the worship of the Lord from charity, and indeed internal worship, essential, and external worship not so essential; the man of the external church makes external worship essential, and does not know what

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internal worship is, although he has it. The man of the internal church therefore believes that he acts against conscience if he does not worship the Lord from the internal; but the man of the external church believes that he acts againt conscience if he does not reverently observe external rites. There are many things in the conscience of the man of the internal church, because he knows many things from the internal sense of the Word; but there are fewer things in the conscience of the man of the external church, because he knows few things from the internal sense of the Word. It is the former, or the man of the internal church, who is called Shem; and it is the latter, or the man of the external church, who is called Japheth. But he who places worship solely in externals, and has no charity, and consequently no conscience, is called Canaan.

1099. Verse 27. *God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Japheth* signifies, as before, the corresponding external church; *God shall enlarge Japheth,* signifies his illustration; *and he shall dwell in the tents of Shem,* signifies, in order that the internals of worship may be in its externals; *and Canaan shall be his servant,* signifies here, as before, that those who place worship solely in externals are able to perform vile services in the church.

1100. That *Japheth* signifies the corresponding external church, has been explained before; and also what is meant by the external church, namely, that it is external worship, thus those who do not know what the internal man is, and what is of the internal man, and yet live in charity. The Lord is present alike with them; for the Lord operates through charity, wheresoever it is. The case with them is as with little children, who do not know what charity is, and still less what faith is; and yet the Lord is much more nearly present with them than with adults, especially when children live in mutual charity. So with the simple, in whom there is innocence, charity, and mercy. It avails nothing that a man knows many things, if he does not live according to what he knows; for knowledge has no other end than that thereby a man may become good. And when he has become good he is in possession of a far richer treasure than he who knows innumerable things, and yet is not good; for what the latter seeks by much knowledge, the former already possesses. But it is otherwise with him who knows many truths and goods, and at the same time has charity and conscience, and is a man of the internal church or Shem. Those who know little and have conscience, are enlightened in the other life, even so that they become angels; and their wisdom and intelligence are then inexpressible. These are they who are signified by *Japheth.*

1101. That *God shall enlarge Japheth,* signifies his illustra-

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tion:—in the literal sense, to enlarge means to extend the boundaries, but in the spiritual sense, it signifies to illustrate or enlighten; for illustration is an extending, as it were, of the boundaries of wisdom and intelligence. Thus it is written in Isaiah: "Enlarge the place of thy *tent*, and let them stretch forth the curtains of thy habitations" (liv. 2), denoting illustration in spiritual things. The man of the external church is enlarged when he is instructed in the truths and goods of faith; and because he is in charity, he is thereby more and more confirmed, and in proportion as he is instructed, the cloud of his intellectual part, in which are his charity and conscience, is dissipated.

1102. That *he shall dwell in the tents of Shem*, signifies that the internals of worship may be in its externals, appears from all that has been said before concerning Shem; namely, that Shem is the internal church, or internal worship, and that external worship is but a something inanimate or defiled unless there be internal worship, which vivifies and sanctifies it. That tents signify nothing else than the holy principle of love and worship from thence, may be seen from the signification of tents, as given above, n. 414. It was customary with the ancients to speak of journeying and dwelling in tents, by which, in the internal sense, holy worship was signified; for the reason that the most ancient people not only journeyed with tents, but also dwelt in tents, and performed holy worship therein. Hence also to journey and to dwell, in the internal sense, signified to live. That tents signify holy worship, may be confirmed by the following passages, in addition to those which were adduced at n. 414. In David: "God forsook the habitation of Shiloh, the tent where he dwelled in man," (Psalm lxxviii. 60.) Here the tent signifies the same as the temple, in which God is said to dwell when he is present with man in love; hence the man who lived in sacred worship was called by the ancients a tent, and afterwards a temple. In Isaiah: "Enlarge the place of thy *tent*, and let them stretch forth the curtains of thy habitations," (liv. 2;) denoting illustration in those things which are of true worship. In Jeremiah: "The whole land is devastated; suddenly are my *tents* devastated, and my curtains in a moment," (iv. 20.) Here it is very evident that tents are not meant, but holy worship. And in Zechariah: "Jerusalem shall yet dwell under herself even in Jerusalem. Jehovah shall save the *tents* of Judah," (xii. 6, 7.) Here the tents of Judah denote the worship of the Lord from the holy principle of love. From all that has been adduced, it is now evident what it is to dwell in the tents of Shem, namely, that internal worship should be in external. But since the man Japheth, or the man of the external church, does not so well know what internal things are, it shall therefore be briefly explained. When a man feels or perceives in himself that he is

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well-affected towards the Lord, and that he is well disposed to his neighbor, and willing to do him good offices, not for the sake of any gain, nor with a view to his own honor; and when he feels he has compassion for those who are in distress, and especially for such as are in error as to the doctrines of faith, then he may know that he dwells in the tents of Shem, that is, that he has within him internal things through which the Lord operates.

1103. That *Canaan shall be his servant*, signifies that those who place worship solely in externals are able to perform vile services in the church, is evident from what was said above in exposition of the preceding verses (ver. 25, 26) concerning Canaan as a servant. Such persons indeed are not servants in the Lord's church on earth; for many of them occupy exalted stations, and preside over others, who do nothing from charity and conscience, and yet very strictly observe the externals of the church, yea, even condemn others who do not observe them. But such men, because they are in no charity and conscience, and place worship solely in externals, are servants in the Lord's kingdom, that is, in the other life, for there they are among the unhappy. The services which they there perform are vile, and are so many that they cannot well be described; but by the divine mercy of the Lord, something will be said about them hereafter. Every one in fact, whoever he may be, is obliged in the other life to perform some use; for a man is never born for any other end than that he may be of use to the society in which he is, and to his neighbor, while he lives in the world; and in the other life, that he may perform use according to the good pleasure of the Lord. The case is the same as in the human body; everything therein must perform a use,—even those things that in themselves are of small account, as the humors, which are in their nature excrementitious; like the many salival, as well as bilious, and other similar secretions, which are obliged not only to be of service to the food, but also in separating what is excrementitious, and in purging the intestines. Such uses are also similar to that of filth and dung in fields and vineyards; and so on.

1104. Verses 28, 29. *And Noah lived after the flood three hundred years and fifty years. And all the days of Noah were nine hundred years and fifty years, and he died.* These words signify the duration of the first Ancient Church; and at the same time its state.

1105. That these things are signified is sufficiently evident from what has been said before respecting numbers and years, (n. 482, 487, 488, 493, 575, 647, 648,) which see.

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CONCERNING VASTATIONS.

1106. *THERE are many persons who, during their abode in the world, through simplicity and ignorance, have imbibed falsities as to faith, and have formed a certain kind of conscience according to the principles of their faith, and who have not, like others, lived in hatred, revenge, and adultery. These in the other life, so long as they are in falsity, cannot be introduced into the heavenly societies, since thus they would be contaminated. They are therefore kept for some time in the lower* earth, in order that they may put off their false principles. The periods for which they remain there are longer or shorter according to the nature of the falsity, the life thence contracted, and the principles which they have confirmed in themselves. Some who are there suffer severely, others not severely. These states are what are called vastations, which are frequently mentioned in the Word. When the time of vastation is over, they are taken up into heaven, and, being novitiates, are instructed in the truths of faith, and this by the angels by whom they are received.*

1107. *There are some who freely wish to be vastated, and thus to put off the false principles which they had brought with them from the world; but no one can put off false principles in the other life, except through the lapse of time, and by means provided by the Lord. While they remain in the lower earth they are kept by the Lord in the hope of deliverance,* and in consideration of the end proposed; which is that they may be amended, and prepared to be received into heavenly happiness.*

1108. *Some are kept in a state intermediate between wakefulness and sleep, and think very little; they are only aroused, as it were, now and then, are reminded of the things which they had thought and done in the life of the body, and then relapse again into the intermediate state between wakefulness and sleep; and thus they are vastated. They are under the left foot, a little in front.*

1109. *They who have quite confirmed themselves in false principles are reduced to a state of complete ignorance; and then they are in such obscurity and confusion, that if they only think of those things in which they have confirmed themselves they are seized with inward pain. But after the time of vastation is accomplished, they are, as it were, created anew, and are imbued with the truths of faith.*

1110. *They who have placed righteousness and merit in good works, and thus have attributed the virtue of salvation to themselves instead of to the Lord and to his righteousness and merit, and have confirmed themselves in this error by thought and life, have their false principles changed into such phantasies in the other life that they seem to themselves to be cutting wood; so it*

* Rev. vi. 9; vii. 1; x. 5; xiii. 11, etc.

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actually appears to them. I have conversed with them. When they are at their labour, and are asked whether they are not fatigued, they reply that they have not yet done work enough to merit heaven. It appears while they are cutting wood as if something of the Lord were under the wood, so that the wood is merit. The more of the Lord there seems to be in the wood, the longer do they remain in such a state; but when this begins to disappear, they draw nigh to the end of their vastation. At length they become so improved that they also can be admitted into good societies; but still they fluctuate for a long time between truth and falsity. Because they have led a pious life the Lord takes much care of them, and from time to time sends angels to them. These are they who were represented in the Jewish church by hewers of wood (Joshua ix. 23, 27).

1111. *They who have lived a good civil and moral life, but have persuaded themselves that they might merit heaven by their works, and have thought it enough if they acknowledge the only God, the Creator of the universe, have their false principles changed in the other life into such phantasies that they seem to themselves to be cutting grass, and are called sawers* [serratores] *of grass. They are cold, and by this sawing try to make themselves warm. Sometimes they go about, and inquire among those whom they meet whether they will give them any heat. And this spirits are enabled to do; but the heat which they receive does them no good, because it is external, and they want internal heat; wherefore they return to their sawing, and thus acquire warmth by labor. I have felt their cold. They are always hoping that they may be taken up into heaven; sometimes they consult how by their own power they may introduce themselves there. These, because they have performed good works, are among those who are vastated; and at length, when the time is fulfilled, they are introduced into good societies and are instructed.*

1112. *They, however, who have been principled in the goods and truths of faith, and have thereby acquired a conscience and life of charity, are elevated by the Lord into heaven immediately after death.*

1113. *There are young girls who have been enticed to prostitution, and thus persuaded that there was no evil in it, who in other respects were uprightly disposed. These, since they had not yet attained to an age at which they could know and judge concerning such a life, have a certain instructor over them, very severe, who chastises them whenever they in thought break out into such wantonness; they are much afraid of him; and thus they are vastated. But adult women who have been prostitutes, and have enticed others, do not undergo vastation, but are in hell.*

END OF THE FIRST VOLUME.

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ERRATA.

Page 20, lines 18 and 19 from top, for " not indeed so long as," read *not so much while*.

Page 27, line 8 from top, for " a herb " read *an herb*.

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